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THE

AMERICAN INDIAN

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BY ELIJAH M. HAINES.

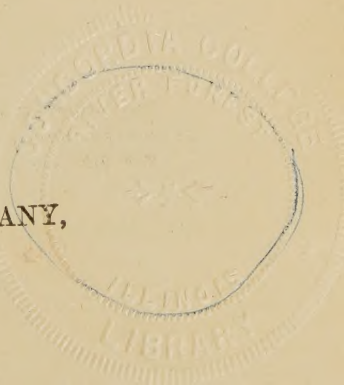
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PREFACE.

The subject of the American Indian has ever been one of peculiar interest to the ethnologist and student of history; but at no time since the discovery of America has it attracted so much attention as is being given to it at the present day. Volumes upon volumes have been written concerning it in its varied relations, but still it is not exhausted; and indeed the changing circumstances of the American race present at this day a phase of this subject, calling for its renewed presentation in more complete and comprehensive form.

Amidst the vast number of books published concerning this mysterious people since the discovery of America, there seems to be none now in print presenting their history in a succinct classified form, at the same time reaching out and taking in every phase of the Indian subject, to the satisfaction of the general reader.

This book has therefore been prepared with reference to this long felt want, and is such a work as the public mind and student of history now seem to demand. As the title indicates, it comprises the whole Indian subject in complete and comprehensive form. In other words, it is a sort of cyclopædia on the subject of the American Indian in all its phases and bearings as shown by the table of contents following; grouping together in condensed form, and within such limited space as the subject will admit of, the varied information comprised in that vast field of research in American history, not to be found in any single work of this kind heretofore published, containing many special features, which are highly interesting and valuable to the general reader.

Amongst other special features added, is that of Indian local names in the United States, with their definitions, such as names of states, rivers, cities, towns, mountains and the like, borrowed from the

various Indian languages and dialects of the continent, the signification of which has at this day become a matter of interesting inquiry. This is the first attempt ever made to give to the public the signification of Indian geographical names throughout the United States. This feature alone renders it one of the most valuable works ever published in connection with the Indian subject.

The practice of borrowing geographical names, or those designating localities, from other countries, is becoming stale in the truly American mind, and there is a growing inclination in the selection of such names to resort more to our own American nomenclature. This is giving increased interest to the subject of the Indian languages, and a more general desire among intelligent people to learn the definitions of the multitude of Indian names, which are applied to localities throughout our vast country.

Reference is made in this work to an order or secret society now becoming numerous in the United States and called the Order of Red Men; and a chapter is added, devoted to a brief history of this society, being the oldest of all the American secret societies, and which is rapidly increasing in numbers and popularity. Whilst it is a society organized upon the plan of mutual benefits and protection to its members, it is eventually to become the repository of Indian history and traditions. The organization, ritual and procedure of this society are marked by aboriginal terms, traditions and customs, leading to a study of the true character and tribal relations of the Indians. The rapid increase of this order is giving a renewed interest and additional desire for further information concerning this people. This work is peculiarly adapted to a study of the native Red man from the standpoint of this truly American fraternal society.

WAUKEGAN, ILL.

THE AUTHOR.

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CHAPTER I.

INTRODUCTORY.

"The Proper Study of Mankind is Man" —First Reliable Information—The Jesuit Missionaries—LaHontan, Hennepin and Others—Niagara Falls—The Long River—Capt. John Smith—Pocahontas—Sir Walter Raleigh—Characteristics of the Indians—History at Fault—Testimonies of Winslow, Trumbull and Others—Later Developments—The Race Fast Fading Away—The Indian Mentally—The Indian and His Country—Occupation of Same by the Whites—What the Indian Might Have Been—His Natural Abilities—Progress—Prospects.



IF, as has been said, "the proper study of mankind is man," then there has been much neglect on the part of ethnologists and students of history, concerning the aborigines of America, to whose possessions we have succeeded. Nearly four centuries have passed since the white man's first intrusion upon the native inhabitants of the country, now comprised within the United States, whose undisputed possessions of that day, covering a vast continent, have at length been reduced by the unceasing march of civilization to the most insignificant proportions, accomplished in the main through the deceptive means of civilized diplomacy, aided by aggressive warfare; and the average citizen can now scarcely realize that within the memory of the living, the native red man held sway over nearly all that vast region of country, extending from the Pacific Ocean on the west to the Alleghany mountains on the east.

A hundred years ago the study of Indian character and history was one attracting the attention of historians and philanthropists to a considerable extent; but after the decline of Indian supremacy in this country, from the time of the decisive victory of Gen. Wayne over the allied tribes of the Northwest, less attention for a season was given to this subject. But in later times, since the complication of what is

termed the Indian question, under pressure of the avaricious white man, in his designs upon the last remnant of the Indian domain, fostered by the exterminating policy of our national government, there has arisen a new interest in the wards of the nation, so called, and as if to make amends for the past, philanthropists and historians are beginning again to give attention to the history and character of this injured and long suffering people; and quite a general desire is manifest on the part of reading and thinking people, to learn something more concerning the native red man, than has heretofore been brought to light.

When America was discovered by Columbus, it was believed by him and his contemporaries to be a part of that region vaguely termed India, beyond the Ganges, and the newly discovered lands were styled Indies, afterwards West Indies, whereby the native inhabitants of this country became known as Indians, a term by which they have continued to be known to the present day.

In approaching this subject, we must bear in mind that the American Indian of to-day, wherever he may be found, or under whatever circumstances, is not the Indian as found in his primitive condition at the time of the discovery of this country; and in tracing his character, his manners and customs, it requires no small degree of discrimination to distinguish the character of the Indian, as it has become changed under the influence of the white man's civilization, from what it was in his more primitive condition.

The manners and customs of a people denote their character. Long continued contact of the whites with the Indian has necessarily had its effect upon his character and in many respects affected his manners and customs; so that in the study of the Indian in this regard, if we would view him correctly, we must rely for sources of information upon the earliest impartial and most experienced writers; and then, too, in studying this question properly, we must have in view climate in connection with the topography of the country; we must separate the tribes of the forest, the plains, and the mountains. We must consider that the nomadic tribes of the great western plains, and the arid regions of the Southwest, became vastly different from force of circumstances, in their character, and varied much in their manners and customs from the Indians of the forest or country where streams and inland bodies of water abound, and so too of the Indians in the country bordering upon the Atlantic Ocean. And in estimating Indian character in later times, we must have in view their contact with the whites under the varied circumstances naturally following the first meeting of the races.

The Spanish invasion of the country was founded upon a thirst of avarice, and search for precious metals or mines of gold and silver. De Soto, with his military force, in his wanderings through Florida and the Mississippi valley, seems to have had in view no other object than this, which the Spaniards had an idea was to be found in abundance all over the newly discovered country; and his inhuman treatment of the natives throughout his wanderings was in consequence of the belief that they were withholding from him information concerning the gold and silver mines believed to exist in their country.

Our earliest and most reliable information concerning the Indians of North America, however, is derived from the French, and this largely through their Jesuit missionaries. It was natural that this should be so, from the fact that these devoted people were necessarily required, in prosecuting their work, to become well informed on this subject. To accomplish this, they were especially required to study Indian character, to search out the various tribes, to learn their dialects, and to study their manners and customs and general mode of life.

As the Spaniards came solely as adventurers, with no fixed design of remaining in the country, they gave little or no attention to these various subjects, and hence have left to us scarcely anything of importance in this regard. But little more can be said of the English who first landed upon the Virginia coast. In their first settlement at Jamestown they had but little else in view than that which pertained to themselves and their own welfare, their attention becoming at once engaged in the direction of defending themselves against the natives, whose ill-will they early incurred by their imprudent conduct towards them. The like may be said of the Puritans and other pioneer immigrants in New England, and whatever is left to us by those early immigrants of that locality concerning the primitive Indians comes to us in the most part as incident to their own general history in the first settlement of that portion of the country. But in what is recorded, however, concerning the missionary labors of the Rev. John Eliot, in the early settlement of New England, we find that which affords some idea of native Indian character, and their primitive manners and customs. Much valuable information in this respect is also given us through Roger Williams, from his experience as a missionary, among the more southern New England tribes.

The Indians were, at the start, treated by the English colonists more as a people having no rights which they were bound to respect, than otherwise. According to the evidence of the noted Cotton Mather, the Puritans considered the natives as Pagans and outlaws from human society, hence they could not be expected to become very

zealously engaged in the pursuit of knowledge concerning them, and it is not surprising that they have preserved to us so little of value relating to this benighted people, as they considered them.

But the course of the French missionaries towards this people was far different, being more humane, and more in harmony with the spirit of the religion which they brought with them, and sought to impart. They treated the aborigines more as human beings, wanting only, in their opinion, that light which the Christian religion afforded to make them equals in their society.

Father LeClercq, speaking of the great work of the early French missionaries, (borrowing from a learned author) eulogizing the religious state, says: "There was nothing greater or more glorious than the conversion of the New World, which, after the grace of the Lord, must be attributed in all its parts to the Apostolic labors of religious in general, but especially to the untiring zeal of the Order of St. Francis, who have the honor of having been the pioneers in this high and glorious enterprise." He further adds that the year 1615 must be acknowledged as the time of the establishment of the faith in Canada, when, as he says, the hearts of the recollet missionaries, in their extreme desire of gaining to Christ all the savages of the New World, became by inclination as great as all of Canada; grace there producing the same effect as in that of St. Paul, which became by zeal and charity as great as the universe.

In missionary work in North America, to the French Jesuits is given the credit of being among the first, commencing in Eastern Canada, and extending at an early day throughout what afterwards became known as the Northwest Territory, covering a greater portion of the country of the tribes of the Algonquin group; but at what date these devoted missionaries reached the Northwest, so called, is unknown, and about which there is considerable dispute.

An enthusiastic writer on this subject says, the Jesuit father was, no doubt, the first white man who paddled his light canoe over those inland seas, extending from the St. Lawrence to the further limits of Lake Superior; and long before civilization or empire had extended their star westward, he had unfurled the banner of the cross on the shores of Lakes Huron, Michigan and Superior; and the missions of St. Francois Xavier at Green Bay, of St. Ignace at Mackina, of St. Mary at the straits, in the latter part of the seventeenth century, show conclusively with what zeal and ardor these heralds of the cross pushed their "tabernacles in the wilderness," and made known to these wandering Arabs of the prairies the symbol of the Christian's faith and the mysteries of their holy religion. But it was not simply as sta-

tioned preachers, that these good and great men attempted the conversion of the innumerable multitude who then swarmed the shores of the lakes, and spread from Lake Erie to the Ohio—from the Miami to the Father of Waters. They followed the Indian to his hunting-ground, threaded forests, swam rivers, bivouacked with their troupe in the immense natural meadows which abound in that region; endured hunger, thirst, cold, suffering, disease and death.

Not a cape was turned, nor a river entered, but a Jesuit led the way. From the time when Charles Raymbault and Isaac Jogues accepted the invitation of the Ojibways to visit them at Sault St. Marie in 1641, down to the middle of the eighteenth century, there seems to have been a succession of missions, not only along the borders of the great lakes, but at St. Joseph, now Vincennes, on the Wabash, among the tribes of that locality; at Peoria, among the Illinois; at Cahokia, among the Tamaroas or Cahokias; at Kaskaskia, and along the shores of the Mississippi; from the mouth of the Wisconsin to the mouth of the Ohio; and down the whole valley of the Mississippi to the Arkansas and the Natchez.

In 1653, twenty years before Marquette and Joliet went on their voyage to the "River Mechasippi," Father Jean Dequerre, Jesuit, went from the mission on Lake Superior to the Illinois; and, it is said, established a mission where Peoria is now situated, visited various Indian nations in the vicinity of the Mississippi, and was slain in the midst of his labors in 1661.

In 1657, Father Jean Charles Drocoux, Jesuit, went to the Illinois and returned to Quebec in the same year. In 1670 Hugues Pinet, Jesuit, went also to the Illinois, and established a mission among the Tamaroas or Cahokias, at or near the present village of Cahokia, on the Mississippi river, where he remained until 1686, and was at that mission when Marquette and Joliet went down that river. In the same year M. Bergier, priest of the seminary of Quebec, succeeded him in his mission aforesaid, where he remained until he died, July 16th, 1704, at the age of 79.

In 1663, Father Claude Jean Allouez was appointed Vicar General of the North and West, including Illinois. He labored among the Pottawattamies and Miamis about Green Bay. He returned to Quebec in 1665, and went to Illinois in 1668, where he visited the missions of the Mississippi. M. Augustine Meulan de Circe, priest of the seminary of Quebec, went to Illinois in 1670. He left his mission there in 1675, and returned to France.

Thus it will appear upon what is considered reliable authority, that for twenty years, that is from 1653 to 1673, and before the dis-

covery of Marquette and Joliet, there was a succession of missions in the Illinois country and the Northwest. The authorities aforesaid, from which this information is derived, are principally from the memorials of these missions, preserved in the seminary at Quebec.

Among the principal books upon which historians, during the past two hundred years, mainly rely for information in general concerning the American Indian in his primitive condition, are the works of Father Louis Hennepin, Baron La Hontan and Father Charlevoix.

Hennepin accompanied La Salle as a sort of chaplain and historian, in his expedition to the country of the Illinois, in the year 1679. La Hontan was at the head of a military expedition under the French government in 1687, sent out to visit the various tribes through the country west of Lake Michigan, called by him the *Illinese* Lake, and require of them submission to the French King. The book of Father Charlevoix is comprised of a series of letters to the Duchess of Lesdiguieres, giving an account of a voyage to Canada, and travels through that vast country, and Louisiana, to the Gulf of Mexico, undertaken by order of the King of France, during the years 1720 and 1721.

The work of Hennepin has been the subject of some unfavorable criticism from many writers. Indeed, each subsequent writer inclined to such criticism, noticing his work, seems to strive to outdo the other in the severity of condemnation and uncomplimentary style of review. The work of La Hontan has shared the like and even worse fate, and the untruthfulness of his narrative in some respects, in the absence of explanation, has been shown up so completely, that his book has passed into obscurity, and no one has pretended to defend it, on the points of his alleged fabrications.

As for the work of Hennepin, whilst fabrication has been so freely charged, as to some portions of his narrative, and a strenuous attempt has been made to discredit the whole work, but little else, if anything, has really been accomplished beyond that of throwing a suspicion upon certain portions of it, as to its correctness.

Among those writers of later times, who have attacked the veracity of Hennepin, is Mr. Francis Parkman, in his book on La Salle and the discovery of the Great West, who, not content with statements and charges to this end in his text, and epithets of a most damaging import, entirely uncalled for in the opinion of many, not to say out of place, displays in the headings to one of the chapters of his book, the following: "Hennepin an Imposter."

Let it here be said of this man, out of respect to his calling, if nothing more. Hennepin was not an imposter; but a *bona fide* man,

historian and chronicler of events, who rendered much valuable service to succeeding generations.

The principal point made by Mr. Parkman against Hennepin's narrative is, that Hennepin never went down the Mississippi river below the mouth of the Illinois, as he claims. Mr. Parkman concedes, however, that he may have gone *up* the Mississippi and been captured by the Dakotas, as he states.

Let it be conceded that Father Hennepin has exaggerated facts, as Mr. Parkman charges, any intelligent student of history, especially one having a fair degree of knowledge of the western country over which Hennepin traveled, can easily discriminate between that which is correct and that upon which it is claimed he exaggerates. It is perfectly immaterial for the purposes of history whether he went down the Mississippi or not; even if he did, nothing of importance whatever is alleged to have resulted from that journey, either to the detriment or advantage of any one. Admitting all that is charged by Mr. Parkman, that the object of Hennepin's fabrication was "to make himself, instead of La Salle and his companions, the hero of the exploit," it was but a harmless ambition on the part of Hennepin, which in no way affected La Salle in whatever credit he was entitled to, during his career as an adventurer and explorer in the Mississippi valley.

That Hennepin made up his narrative, to some extent, from the journal of Father Zenobe Membre, on his descent of the Mississippi in 1681, in company with La Salle, or from other sources, as claimed by Mr. Parkman, is no very serious charge against him. A reiteration of historic facts, originally penned by some other writer, is no great moral or literary offense. Even Mr. Parkman himself would have found it very difficult to have completed his valuable history of La Salle's expedition, without availing himself of what is written by Father Hennepin concerning it; and it would seem to ill-become him to call in question the very authority which has been so useful to him in making up his history. When Mr. Parkman says "The records of literary piracy may be searched in vain for an act of depredation more recklessly impudent," and adds in the same connection, "Such being the case, what faith can we put in the rest of Hennepin's story?" he in effect charges, not only without proof, but rather against it, as he tacitly admits, that Hennepin was a man not to be believed under any circumstances. He charitably further adds, however, "Fortunately, there are tests by which the earlier part of his book can be tried; and, on the whole, they square exceedingly well with contemporary records of undoubted authenticity. Bating his exaggerations respecting the

Falls of Niagara, his local description, and even his estimate of distances are generally accurate," and "till he reaches the Mississippi, there can be no doubt that in the main he tells the truth. As for his ascent of that river to the country of the Sioux, the general statement is fully confirmed by La Salle, Tonty and contemporary writers."

Here Mr. Parkman falls into a very strange inconsistency. He first condemns the accused as "an imposter," guilty of "literary piracy," and that having fabricated as to his journey down the Mississippi, as he alleges, he gives us to understand that in his opinion no faith can be put "in the rest of Hennepin's story," and yet in the next breath he declares that with the exception of his exaggerations respecting the Falls of Niagara, "the rest of Hennepin's story squares exceedingly well with contemporary records of undoubted authenticity," and is "confirmed by La Salle, Tonty and contemporary writers." Now, if Hennepin is thus well supported by this array of evidence furnished by the accuser himself, on what rests the evidence for thus unreservedly branding him "an imposter," and for the innuendo that no faith can be put in "the rest of Hennepin's story?"

Mr. Parkman seems to make a special point of what he calls "Hennepin's exaggerations respecting the Falls of Niagara," as if it were something material as affecting his veracity. But he contents himself with but a general allegation on this point, giving no particulars or specifications admitting of a traverse of his charge. Let us, therefore, turn to what Hennepin has said on this subject and see if we can detect these exaggerations complained of. The matter in question is found in Chapter VII of Hennepin's book, and is in the following words:

"Betwixt the Lakes Ontario and Erie, there is a vast and prodigious Cadence of Water which falls down after a surprising and astonishing manner, insomuch that the Universe does not afford its Parallel. 'Tis true, Italy and Suedeland boasts of some such Things; but we may well say they are but Patterns when compared to this of which we now speak. At the foot of this horrible Precipice we meet with the river Niagara, which is not above half a quarter of a League broad, but is wonderfully deep in some places. It is so rapid above this Descent that it violently hurries down the Wild Beasts while endeavoring to pass it to feed on the other side; they not being able to withstand the force of its Current, which inevitably calls them down headlong above Six hundred foot.

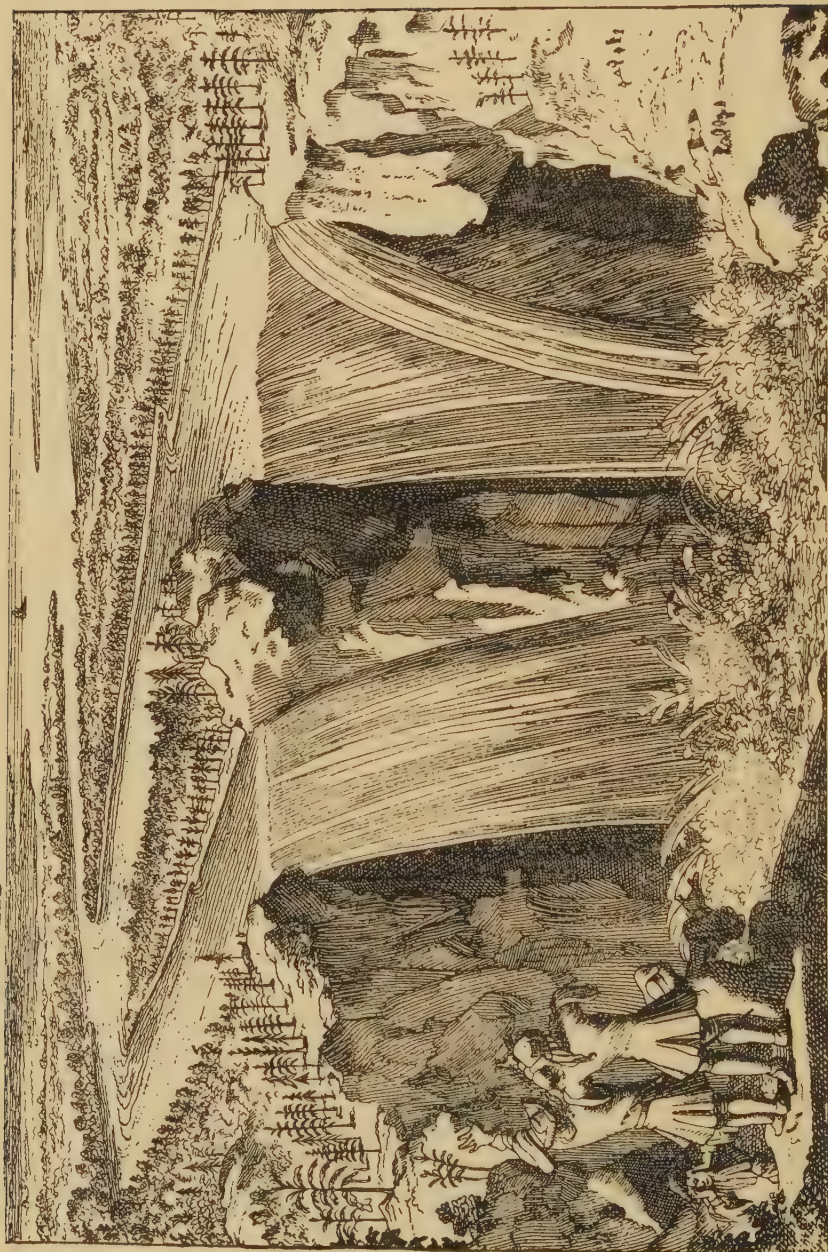
"This wonderful Downfall is compounded of two great Cross-streams of Water, and two Falls, with the Isle sloping along the middle of it. The Waters which fall from this great height do foam and

boil after the most hideous manner imaginable, making an outrageous Noise, more terrible than that of Thunder; for when the Wind blows from off the South, their dismal roaring may be heard above fifteen Leagues off."

It is submitted whether this is not a fair description of this wonderful cataract, as it would appear to an observer in this wild, unknown country of that day. What fancy the mind might take on in viewing this "vast and prodigious Cadence of Water," under the circumstances, no one who has not had experience in wild scenery of this kind is prepared to imagine. Hennepin's statement of distances and measurements were at best mere guess work, nor does he pretend to anything more accurate. It would be the height of unfairness to call in question as an exaggeration that which a man attempts to give as his supposition under casual circumstances, which is all that Hennepin seems here to have attempted or pretended. As well might Mr. Parkman call in question the veracity of all the early explorers who in good faith have given us those hideous maps of the early Northwest, such as those by Marquette, Franquelin and others.

If Hennepin's narrative contained exaggerations or errors, either from design or misconception, they certainly are of that character that they harm no one, and in no event do they call for the unfavorable criticisms in which Mr. Parkman has, for some cause, seen fit to indulge. The work of Hennepin is valuable, amongst other things, for the information it gives us concerning the various Indian tribes he visited, and his account of their manners, customs, and general characteristics, which is regarded as reliable as that of any of the early writers, and we are greatly indebted to him for his valuable contribution to history in this regard.

Since Mr. Parkman has set out in his book the map of Franquelin, showing the colony of La Salle, mostly comprised of what is now the state of Illinois, and gives it his endorsement as correct, or at least as "composed of authentic data," perhaps his own work in regard to accuracy may be called in question equally with that of Hennepin. The map which Mr. Parkman calls the great map of La Salle's discoveries, by Jean Baptiste Franquelin, finished in 1684, whilst it gives the general course of the Illinois river quite correctly, it is sadly at fault in most other respects. On this map the Desplaines river is represented as something over five miles wide, whilst the Fox river, or as he terms it "*R. Pestekouy*," which is much the most important stream of the two, is put down as a stream of no great consequence, and is indicated by only a very light mark. The rivers *Chekagou*, represented as entering the Desplaines river just above the Kankakee and the



FALLS OF NIAGARA, AS SEEN BY HENNEPIN, FROM AN OLD ENGRAVING, 1699.

Chassagaach and the river *des maingoana*, entering the Illinois river from the west, just below the great Illinois town, opposite Starved Rock, have no place upon the maps of this day. There is also designated upon this map by Franquelin, a range of mountains on each side of the Illinois river, below Peoria Lake or *L. de Pimiteau*, which would appear as laid down of equal importance with the Rocky Mountains, as generally shown upon the maps of the country. These mountains, as laid down by Franquelin, find no place in fact, nor upon the maps of the present day, and however authentic some of the data, from which this map is made, may have been, these two ranges of mountains, and the other features pointed out, are exaggerations, which seem to have entirely escaped Mr. Parkman's observations in giving us his endorsement as to the correctness of the same.

There are various Indian villages or cantonments also indicated on this map, with the number of warriors belonging to each, the aggregate of which, as Mr. Parkman says, corresponds very nearly with that of La Salle's report to the minister. From the representations on this map it would appear that there was at the time referred to, when the country was first visited by La Salle, within a district of something like a hundred miles square, an Indian population furnishing "near 3,800 warriors."

These figures were mere conjecture, and as compared with estimates thereafter made, were an exaggeration of the facts, entirely unsupported by any subsequent evidence, and, indeed, unsupported in any respect by anything further than the mere random estimate of those who may have furnished Franquelin with this information. There are no evidences which can be afforded us at this day that this small district of country in Illinois could ever have furnished, among its population, that number of warriors. This would indicate a population of not less than 20,000, which certainly could not have existed at that or any subsequent period within that limited district of country referred to.

The work of Baron La Hontan, before mentioned, is comprised of a series of letters written to a friend, and like that of Hennepin is valuable for the information it contains concerning the native tribes of that day. His account of the habits, manners and customs of the Indians, it will be noticed, is generally adopted by later writers as a source of original information concerning this people in their native condition, and even among writers of the present day it is regarded as valuable authority in referring to that period, notwithstanding the suspicions which have been cast upon his work in some particulars.

The principal point upon which La Hontan's book has been con-

demned, is that of giving an account of his journey in going up what he calls the Long river, which he describes as flowing into the Mississippi from the west, some six or eight days' journey by canoes, above the mouth of the Wisconsin. The incidents which occurred in passing up this river, for a distance which he makes out to be several hundred miles, he describes very minutely, and with so much particularity as to impress the mind with the correctness of his statements; but since that day, as the country through which he locates this Long river has become better known, there is no river found that satisfactorily answers to his description of this Long river; hence his book has been condemned, and he, like Hennepin, has been branded among later historians as a falsifier.

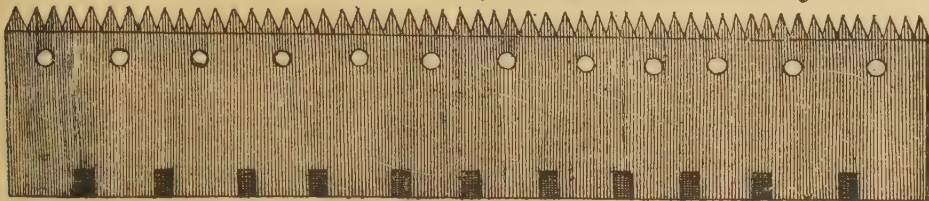
The truth of this matter, however, which nobody seems to have discovered, is simply this: Baron La Hontan, like many other historians and travelers, gathered a large part of the material for his narrative from the natives or other travelers, and instead of relating the facts as to the manner of obtaining this information, he has simply claimed it as original in his own experience and discovery. The Long river which he speaks of is simply the Platte river, and which stream he well describes in some respects. The information concerning it, the country about, and the natives he claims to have visited, he derived from the tribes of Indians he visited on the eastward, whoever they might have been. His map which he presents with his work shows that he had no knowledge of the Missouri river as being one of any importance whatever; and especially had he no knowledge of the fact that this river came from the north, whereby his Long river would be intercepted in its course towards the Mississippi. The information which he derived seems to have led him to the conclusion that this Long river emptied into the Mississippi, which was then said to be the great river of the west, as its name indicates.

To La Hontan, although discredited as he is, must be given the credit of being the first writer to mention the Rocky Mountains, and the great Salt Lake, the former of which he notes on his map, showing the locality of his famous Long river.

After La Hontan had gone up this Long river to the highest point of his journey, designated on his map, as he claims, he says he proceeded to obtain information of the country beyond that, which he gives in his narrative, and says it is derived from some slaves found among the people at that point, and whom he calls the Mozeemleck Nation. He says:

"The Mozeemleck Nation is numerous and puissant. The four Slaves of that country inform'd me that at the distance of 150 Leagues

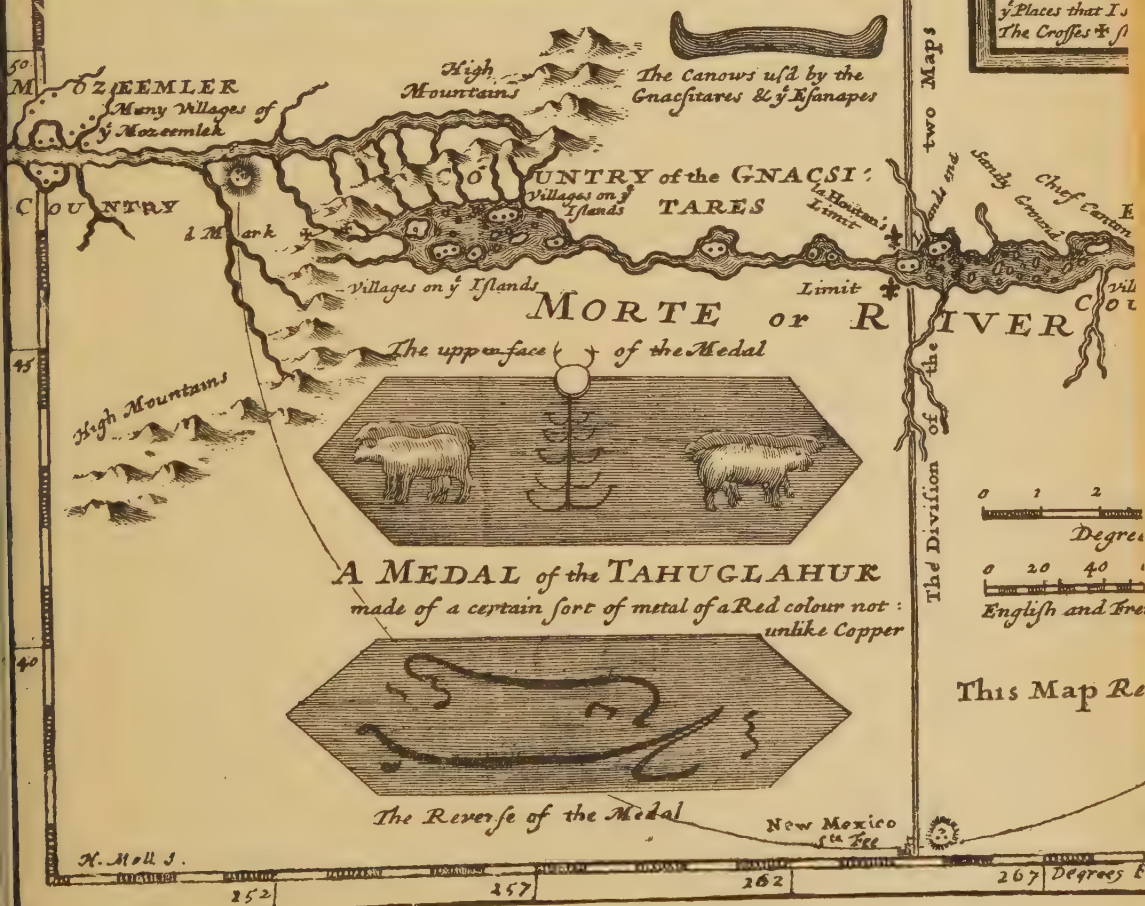
The Dwelling Houses of the TAHUGLAUK, which are 20 paces in length according to the Draught that y^e Mozeemlek slaves gave me upon y^e Barks of Trees



A Map drawn upon Stag-skins by y^e Gnacitares who gave me to know y^e Latitudes of all y^e places mark'd in it. by pointing to y^e respective places of y^e heavens that one or other corresponded to. for by this means I could adjust y^e Lat: to half a Degree or little more, having first receiv'd from em a computation of y^e distances in Tazoues each of which I compute to be 3 Long French Leagues.

A Map of y^e I
that fall into
of Missisipi

The small price
and back to it by
The Flower de luy
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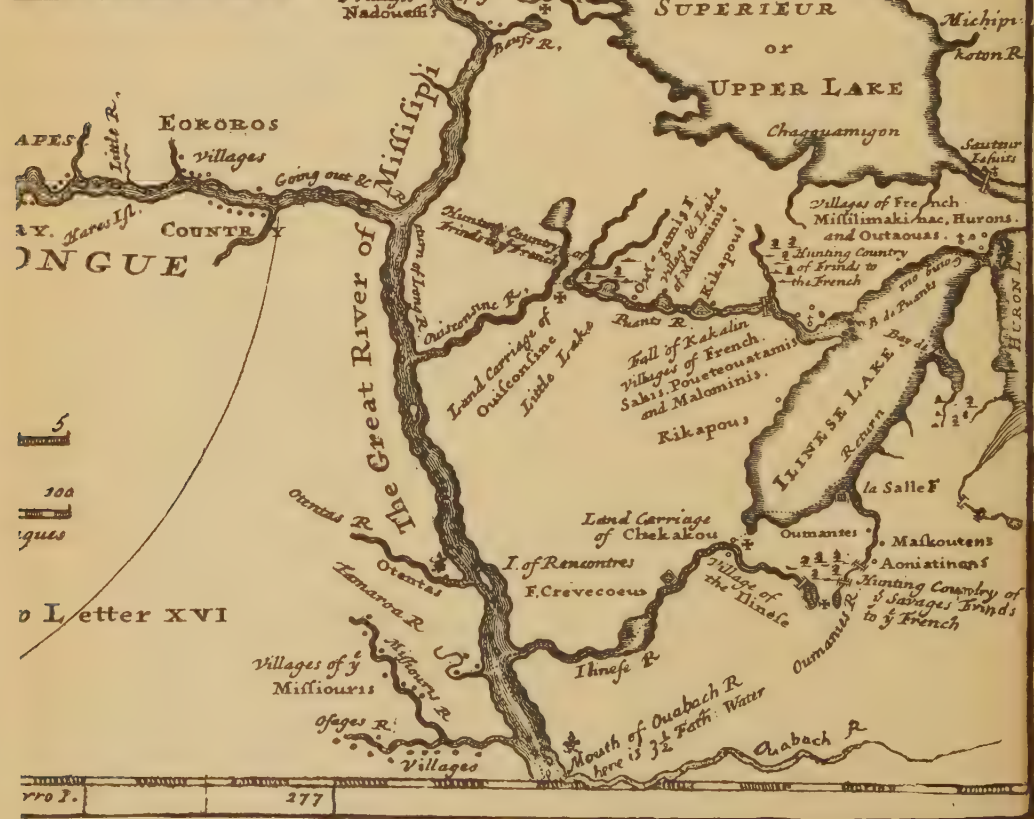
This Map Re

FAC-SIMILE OF A C

From La Harpe, in 1689, in which is shown his famous Long River, the information of having it empty into the Mississippi instead of the Missouri or no knowledge, as is the

ding to my computation such a Vessel must be 130 foot long from the prow to the stern

IVER and of some others
ll part of y^e Great River
were laid down
run along from Misfilimakinac
y^e is of course I steerd in my voyage
rk'd in some Rivers represent
ish out going higher up.
d carriages from one Pl: to another



OLD MAP.

ing which he evidently derived from the Indians, and made the mistake
! which latter river he seems to have had little
in his map.

from the Place where I then was, their principal River empties itself into a Salt Lake of three hundred Leagues in Circumference, the mouth of which is about two Leagues broad: That the lower part of that River is adorned with six noble Cities, surrounded with stone cemented with fat Earth: That the Houses of these Cities have no Roofs, but are open like a Platform, as you see 'em in the map: That besides the above mention'd Cities, there were above an Hundred Towns, great and small, round that sort of sea, upon which they navigated with such boats as you see drawn in the Map: That the People of that Country made Stuffs, Copper Axes, and several other Manufactures, which the Outagamies and my other Interpreters could not give me to understand, as being altogether unacquainted with such things: That their Government was despotick, and lodged in the hands of one great Head, to whom the rest paid a trembling submission: That the People upon that Lake called themselves Tahuglauk, and are numerous as the Leaves of Trees (such is the Expression that the Savages use for an Hyperbole): That the Mozeemleck People supply the Cities or Towns of the Tahuglauk with great numbers of Little Calves, which they take upon the above mentioned Mountains: and, That the Tahuglauk make use of these Calves for several ends, for they not only eat their Flesh, but bring 'em up to Labour, and make Cloathes, Boots, &c., of their skins. They added, That 'twas their Misfortune to be took Prisoners by the Gnacsitares in the War which had lasted for eighteen Years; but, that they hoped a Peace would be speedily concluded, upon which the Prisoners would be exchang'd, pursuant to the usual custom. They glor'd in the possession of a greater measure of Reason than the Gnacsitares could pretend to, to whom they allow no more than the Figure of a Man; for they look upon 'em as Beasts otherwise. To my mind, their Notion upon this Head is not so very extravagant; for I observ'd so much Honor and Politeness in the Conversation of these four Slaves, that I thought I had to do with Europeans: But, after all, I must confess that the Gnacsitares are the most tractable Nation I met with among all the Savages. One of the four Mozeemleck Slaves had a reddish sort of a Copper-Medal hanging upon his Neck, the figure of which is represented in the Map. I had it melted by Mr. de Pontis, Gunsmith, who understood something of Mettals, but it became thereupon heavier and deeper colour'd, and withal somewhat tractable. I desired the Slaves to give me a circumstantial Account of these Medals; and accordingly they gave me to understand, that they are made by the Tahuglauk, who are excellent Artisans, and put a great value upon such Medals. I could pump nothing farther out of 'em, with relation

to the Country, Commerce, and Customs of that remote Nation. All they could say was, that the great River of that Nation runs all along Westward, and that the Salt Lake into which it falls is three hundred Leagues in circumference, and thirty in breadth, its Mouth stretching a great way to the Southward. I would fain have satisfied my curiosity in being an eye-witness of the Manners and Customs of the Tahuglauk; but that being impracticable, I was fore'd to be instructed at second hand by these Mozeemleck Slaves: who assur'd me, upon the faith of a Savage that the Tahuglauk wear their Beards two Fingers breadth long: That their garments reach down to their Knees; that they cover their head with a sharp pointed Cap; that they always wear a long stick or cane in their hands which is tipp'd not unlike what we use in Europe; that they wear a sort of Boots upon their Legs, which reach to the Knee; that their Women never show themselves, which perhaps proceeds from the same Principle that prevails in Italy and Spain; and, in fine, that this People are always at war with the puissant Nations that are seated in the neighborhood of the Lake; but, withal, that they never disquiet the strowling Nations that fall in their way, by reason of their Weakness: An admirable Lesson for some Princes in the World, who are so much intent upon the making use of the strongest hand."

The foregoing reference to the distant country spoken of very well describes the country of Utah and New Mexico in many respects, and the whole goes to strengthen the theory that La Hontan's whole story in regard to the Long river and country beyond, and not a part of it, as he says, was gathered from natives coming from the distant West, and instead of being discredited should rather be accepted, and credit given to him therefor, for what it is worth, upon this theory.

The work of Charlevoix has been universally accepted as a faithful narrative of his travels, and a correct description of everything coming to his knowledge and observation. It is very full and satisfactory on the subject of the Indian tribes he visited or obtained knowledge of, their habits, manners and customs, and general characteristics, to which later travelers and observers have been unable to add anything new. This work may therefore be received as standard authority upon the native American Indian in respect aforesaid.

But Hennepin and La Hontan are not the only travelers and adventurers who have been charged with exaggerations in the contributions they have given to early American history. The truthfulness of the writings of Capt. John Smith, of early Virginia fame, has in later times been called in question in some material respects. Indeed,

it is now quite freely admitted that the stories of Smith concerning his experience as a captain among the Indians of Virginia, contain exaggerations or departures from the truth, carrying, upon close examination, evidences that the description of the natives, and especially their manners and customs, which he gives, are borrowed from the Turks, and impressed upon his mind during his captivity and experience among that people.

He speaks of the great chief Powhatan as dwelling in state at numerous residences among his people; that he was ordinarily attended by a body guard of about forty or fifty of the tallest men of his country, and a strict military discipline environed his dwelling place with guards day and night, who regularly relieved each other, and whose neglect of duty, or in case of slumber while on duty, on their watches, were at the peril of a bastinado, "not unlike that of the Turkish in its severity."



CAPT. JOHN SMITH.

The American Indians in their primitive condition had no such custom as here related; especially that of the *bastinado*. This is purely an Oriental custom, evidently impressed upon Smith's mind by his experience among the Turks. He had had long experience among Turks and Tartars of that day, and their manners, customs and traits of character were necessarily strongly impressed upon his mind. On coming to America these impressions remained, and in referring to the Indians of Virginia, wherein their manners, customs and traits of character were brought in question, (with which he could not have been very familiar, from his limited experience among them) it is very natural that he should draw much from the Asiatic characteristics, which, from the force of circumstances, had become impressed upon his mind.

The first thing that attracts our attention in Smith's narrative, leading us to doubt its accuracy, after the mention of his being taken captive by the Virginia Indians, is his mention of a handsome young woman, "the Queen of Appamatucks," whom he states is commanded to bring him water in which to wash his hands, while another stands by with a bunch of feathers as a substitute for a towel, with which he dries his hands. This is, more properly also, an Oriental custom. The American Indian had no such custom as would admit of a pro-

ceeding of this kind. The Indians were hospitable to strangers, but the act of compelling a stranger to wash his hands was not within their acts of hospitality. The Indians are not in the habit of washing even their own hands. It is true they were friendly to water, but whenever they had recourse to that element it was for the purpose of bathing the whole body, in which they indulged quite frequently.

Insignificant as this single instance might appear, it is a straw showing that the story of Smith, in regard to his experience among the Indians on the occasion of his captivity, is to be taken with many grains of allowance.

His story of rescue by the ideal Indian maiden, Pocahontas, has been entirely exploded by writers of later times, among whom is Dr. W. F. Poole, who lately reviewed this part of Smith's story in a communication to the *Dial*, a literary journal published by A. C. McClurg & Co., of Chicago, Vol. 5, No. 60.

Smith arrived in Virginia in 1607, and in the latter part of that year was, as generally conceded, taken a prisoner by the Indians of that country, but was released, so that his detention was merely temporary. In 1608 he wrote his first book called "True Relation," which was published the same year in London. In it he told the story of his capture and detention among the Indians, and related the various incidents attending, which were then fresh in his mind; how he was cordially received by the natives, and in a most friendly manner sent back to Jamestown with four guides; but in which no mention is made of his miraculous escape from death by the timely interference of Pocahontas. He mentions her in the same book as "a child tenne yeares old," who was sent to Jamestown by Powhatan in May, 1608, to make inquiry why certain Indians, were detained as prisoners. Dr. Poole, in his article aforesaid, says:

"Smith's first account of his capture and release was, doubtless, the true one. In October, 1609, he returned to England and never went back to Virginia. He kept on, however, writing books about Virginia. In 1612 appeared his 'Map of Virginia;' in 1616 his 'Description of New England;' in 1620 his 'New England Trials,' a second part of which appeared in 1622. In these books he told his old stories over again, and there was a good deal of repetition; but the Pocahontas story had not yet appeared. In 1624 his 'General Historie' was published, which was a summary of his earlier books, with some additions, among which was the Pocahontas story."

The following is the Pocahontas story of 1624 as stated in the aforesaid "General Historie:"

"Having feasted him after the best barbarous manner they could,

a long consultation was held, but the conclusion was, two great stones were brought before Powhatan; then as many as could laid hands on him, dragged him to them, and thereon laid his head, and being ready with their clubs to beat out his brains, Pocahontas, the King's dearest daughter, when no entreaty could prevail, got his head in her arms, and laid her own upon his to save him from death; whereat the Emperor was contented that he should live to make him hatchets, and her bells, beads and copper; for they thought him as well of all occupations as themselves."

"Thereupon," as Dr. Poole remarks, "Smith made hatchets, bells, beads and copper for the space of two days, and then was sent back to Jamestown with an escort of twelve guides. Smith's 'True Relation' of 1608 had none of this tragic, sentimental fiction."

Smith, in his first published book, speaking of the occasion of his captivity, says of Powhatan: "He kindly welcomed me with good wordes, and great platters of sundrie victuals, assuring me of his friendship, and my libertie within foure days." And he says that Powhatan having, with all kindness he could devise, sought to content him, sent him home with four men, two of whom were loaded with bread.

During the time from 1608 to 1610, various persons wrote on the subject of Virginia, giving the progress of the colony at that time, and various incidents occurring, in which no mention is made whatever of the alleged remarkable occurrence of saving the life of Smith at the interference of Pocahontas.

Dr. Poole, in reviewing this subject, in conclusion says:

"The weak spot in Smith's character was his personal vanity and boastfulness. He invented the Pocahontas story sixteen years after he alleged it to have occurred, in order to gratify his love of notoriety. Since he had left Virginia Pocahontas had married John Rolfe, an Englishman. In 1616 she had visited England, and had been received at court and in society as a royal princess. In the next book he wrote on Virginia, Smith could not resist the temptation to connect her name with his, and he would do it in a manner creditable to both. How could it better be done than by her saving his life in 1608? She was dead and could not deny it. Other witnesses who might be questioned were dead or were inaccessible. The only trouble was that he had never told the story before. But this could be arranged. He would write a letter of similar import to Queen Anne (who was also dead), giving the date of 1616, and would print it with the story itself. The scheme was a success, for it has given the legend plausibility."

But the story of Smith, relating to his sentence of death and

rescue by the chief's daughter Pocahontas, carries upon its face its own evidence of untruthfulness. The saying that "liars should have good memories" suggests further to those who would exaggerate upon facts or contemporaneous events, that their statements are open to the review and criticisms of a long continued future; like the case of La Hontan, in so accurately mapping out his Long river, entering the Mississippi, as he describes it, from the west. He seems to have had no idea that future explorers would discover the fact that his account of this river was a fabrication. So when John Smith describes so minutely the manner of his contemplated execution of the death sentence which had been pronounced on him, he did not seem to understand the fact that the Indians who were thus dealing with him, as he alleges, had no such custom among them as putting a prisoner to death in the mode he describes; that their custom of executing the death sentence of prisoners was by burning at the stake. No such custom of putting a prisoner to death as he describes was practiced by the Indians whom he had fallen amongst. Decapitation, which he seems to have had in view, was an Oriental custom, which was impressed upon his mind by his experience among the Turks and Tartars, and he simply transferred this custom to the people he had fallen amongst in the New World, with no knowledge whatever of what the Indian custom was in such cases; and even in England at that day the death sentence was executed, in the case of persons of rank, by decapitation, and it was about this time that Sir Walter Raleigh was beheaded in England upon a trumped up charge by James I.

If Smith had been taken captive among the Indians, as he relates, and had been condemned to death, the sentence would have been that he be burned at the stake, and in giving an account of it he could not truthfully have described the mode of execution otherwise; but the mode of proposed execution as he describes was doubtless an invention of his own. He seems to attempt to describe the mode of the proposed execution according to the custom in countries with which he was familiar. The Indians having no sharp-edged implement with which to sever the head from the body, they were driven to the expedient of substituting their war clubs. About just the effect these clubs were expected to have, or precisely how death was intended to be produced by the use of them, we are left somewhat in doubt. Whilst an Indian might slay an enemy in battle and leave his mutilated body on the field, he had no such custom of putting a prisoner to death as would leave on his hands a mangled corpse. Their manner of putting prisoners to death was by such mode as would leave no trace of the body behind. The fate of prisoners decreed to be put to death, says



POCAHONTAS, DAUGHTER OF POWHATAN.

(From an old Engraving, after a Painting taken from Life.)

Charlevoix, "is always to be burned;" such also is the testimony of Hennepin, and, indeed, all other authorities. This was especially true in regard to the custom of the Indians of the Algonquin stock, which comprised the tribes of Virginia, whom Smith had fallen amongst.

In what is here said concerning the story of Capt. Smith, there is no disposition to call in question that portion of his narrative which bears upon its face the semblance of truth. Like many other early adventurers in the New World, he was liable to be mistaken in many things; but that he has exaggerated and colored the truth in some respects cannot be denied, the same as many others of the early adventurers in this country have done; but, as Poole remarks, his exaggerations or coloring of facts are in the main harmless, and arose from no evil intention, but rather from a desire to make himself appear as a hero of occasions to which he refers.

He published the account of his first voyages to Virginia, and his own adventures, which is almost the only authority we have to resort to for the early history of that country, and for which he is entitled to all due credit. He died in London in 1631, in the 52nd year of his age.

The history of the noted Pocahontas, daughter of Powhatan, as it comes to us from Smith and other historians, is no doubt in the main correct, with the exception of the fact of saving the life of Smith in the manner which he relates. This was added by Smith for a purpose of his own, contributing to his personal glory as a hero during his adventures in America; and had he stated all of these remarkable instances so as to coincide with Indian customs and surrounding circumstances, his exaggerations or coloring of facts might not have been called in question. That Pocahontas was a remarkable young woman, and rendered valuable services to the English, there is no dispute. Her conversion to the Christian faith, and the readiness with which she adopted the habits of white civilization, mark the general character of her race, and show how easily this people may be led to conform to our mode and habits of life.

Whilst this work will doubtless be looked upon as a defense of the Indian, as he stands before the world in his history as written by the white man, such is not the primary intention of the writer. The design here is to present the true character and correct history of the Indian; to present his character as it is, and his history, especially that part which relates to his contact with the invading race, precisely as facts and events have occurred, gathered from authentic sources. When this is done faithfully and properly, it will amount to a defense of the Indian against the prejudices and false charges which have from

the earliest time became engendered or brought against him; and the object in the course of this work is to correct the errors of history which have occurred either by design or inadvertence, that, so far as the efforts of the writer of this book is concerned, the excuse for our false prejudices may no longer exist towards this fading race.

The popular idea is that the Indian is born a vagabond, a wanderer upon the face of the earth, with no definite occupation or fixed abiding place, acquiring his means of subsistence by hunting and fishing, which he engages in, however, rather as an indolent pastime than otherwise; that he is warlike in his instincts and unlike people of the white race, and destructive in his nature. As Mr. McCoy, a devoted missionary among the Northwestern tribes in the early part of the present century, before referred to in the forepart of this chapter, well remarks: "A greater mistake than this could hardly be conceived. Fearless of successful contradiction we aver, that the supposition is unphilosophical, and at variance with facts."

Indian youths, he says, it is true, receive impressions which incline them to the pursuits of the chase; but these impressions are made by the hunting habits of the people with whom they mingle, and are not innate. To illustrate, he says, the son of a blacksmith on becoming able to lift a hammer, might choose to use it because it was the business of his father, and one the operation of which he had witnessed from his first recollection; but who ever heard of a race of men who came into the world, with so strong a propensity to work in iron that it was almost or quite impracticable to follow other trades? And he brands as an absurdity the supposition that an Indian child was born with an inveterate predisposition to hunting or war.

This is proven by the fact that Indian children when taken into our schools before they have received impressions from the habits of their kindred, manifest no more fondness for the bow than white children with whom they mingle. They adopt the same amusements with equal facility; and so also white youths, taken captive by the Indians, easily adopt the habits of their captors and become assimilated to them; all admitting the fact that there is naturally no difference between the propensities of the white and the red man. Both are more or less creatures of circumstances in regard to their conduct, propensities and mode of life. More will be found on this subject in the chapter of this work relating to "Wars and Massacres."

How few there are among our race who in their denunciation of the Indian for his outrages upon the whites, since their landing upon the shores of the continent, who stop to consider the circumstances leading to such conduct, and as to whether some course could not have

been adopted by which these outrages of which we complain could have been prevented, at least averted, to a greater or less extent.

The outrages committed by De Soto in the country of the Appalachians so embittered the people in that portion of the continent, that their hostility to the white race never thereafter ceased. But little else can be said concerning the conduct of the first settlers of Virginia. But the most forcible examples, or incidents of Indian outrages upon the whites, are afforded us in the history of New England, which seems to lie at the foundation of our prejudices against the Indian, and in which our blindness to the truth of history seems to be the most extreme. All authorities concur that the Puritans and other early settlers of New England were received hospitably, and in a spirit of kindness, by the Indians of that country. Edward Winslow says:

“We have found the Indians very faithful in their covenant of peace with us. We often go to them, and they come to us. Some of us have been fifty miles by land in the country with them. Yea, it hath pleased God so to possess the Indians with the fear of us, and love unto us, that not only the greatest King amongst them, called Massasoit, but also the princes and people round about us, have either made suit unto us, or been glad of any occasion to make peace with us; so that seven of them, at once, have sent their messengers unto us to that end. Yea, an isle of the sea, which we never saw, hath also, together with the former (?), yielded willingly to be under protection and subject to our Sovereign Lord, King James, so that there is now great peace among the Indians themselves, which was not formerly, neither would have been but for us; and we, for our parts, walk as peaceably and safely in the wood as in the highway in England. We entertain them familiarly in our houses, and they are friendly in bestowing their venison upon us. They are a people without any religion, yet very trusty, quick of apprehension, ripe-witted, just.”

Another early writer says the Indians “were never known to injure an Englishman, either in person or property.” Trumbull, the historian of Connecticut, says: “When the English or their children were lost in the woods, and were in danger of perishing with cold or hunger, they conducted them to their wigwams, fed them and restored them to their family and parents. By selling them corn when pinched with famine, they relieved their distresses and prevented them from perishing in a strange land, and uncultivated wilderness.” A writer referring to this subject remarks, that when we consider the weakness of the first settlements in New England, and observe that they were

on several occasions almost perished by famine and sickness, it is evidence that the Indian must have been peaceably disposed towards the inhabitants, as there were several periods during which they could with ease have exterminated all the Colonists, and adds, if ever kindness, honesty and forbearance were practiced with scrupulous fidelity in the face of strong temptation inciting to an opposite course of conduct, these virtues were displayed by the Indians on this occasion.

But how poorly were these unsuspecting natives repaid for their generous hospitality to the Puritans! Their numbers constantly increased, and their intrusion upon the country of the natives continued, pressing them step by step farther into the interior, committing various acts of cruelty upon individual Indians who violated their laws, or dared to come upon the ground which the Puritans themselves had acquired by acts of trespass upon the natives, in which the Pequots were driven to rebellion; and within two years after the famine before alluded to, we are informed by Trumbull that a party under Captain Stoughton surrounded a body of Pequots in a swamp. "They took eighty captives. Thirty were men, the rest were women and children. The Sachems promised to conduct the English to Sassacus, and for that purpose were spared for the present."

The reader will doubtless feel some curiosity to know what was done with the women and children who were saved by those who had massacred in cold blood thirty men, save two taken prisoners in battle. The same historian thus details the sequel: "The Pequot women and children who had been captured were divided among the troops. Some were carried to Connecticut, others to Massachusetts. The people of Massachusetts sent a number of the women and boys to the West Indies, and sold them as slaves. It is supposed that about seven hundred Pequots were destroyed."

The Puritan historian, alluding to the rebellion of the natives, which was thus terminated, says: "This happy event gave great joy to the Colonists, a day of public thanksgiving was appointed, and in all the churches of New England devout and animated praises were addressed to Him who giveth His people the victory and causeth them to dwell in safety. But the Puritans, it seems, were not satisfied with the fate of the rebellious natives, but seemed to glory in their acts of barbarism—a remorseless spirit not credible to a people professing so much Godliness and Christian devotion."

In Gookin's history of the praying Indians, the author consoles himself on account of the atrocities practiced against the Indians, by the comforting reflection that "doubtless one great end God aimed at

was the punishment and destruction of many of the wicked heathens, whose iniquities were now full."

One of the most reliable sources of information we have ever had concerning Indian character is that which comes to us through white captives, or persons taken captive from our frontier settlements by the Indians. The narratives of these captives, which are numerous in our literature, quite generally concur on the principal points of Indian life and character, and all go to prove that whilst the Indian does not differ essentially from the white man in his natural instincts, and whilst it may be true, as generally alleged, that the Indian is revengeful and unrelenting in retaliating upon an enemy in return for injuries, he is faithful and reliable to the last in his friendships, and that in his general character, uncontaminated by the vices of civilization, and virtues, he is far above the average of mankind.

The truth of what is here claimed for the native Indian is proven by the fact that among the large number of captives which have been taken and detained among the Indians since the first settlement of our country, especially when captured young, in general they have left their Indian friends, when released from captivity by treaty or otherwise, with great reluctance, and many of them refusing to leave them, as in the case of Mary Jemison, the noted white woman of the Genesee. Also in the case of Francis Slocum, or the white woman of the Wabash, taken when about seven years old, who spent her life among the Miamis of that country, when discovered in her Indian life by her relatives, no persuasion could induce her to leave her Indian surroundings.

In many instances where captives have returned to their friends in civilized life, they have found it difficult to reconcile themselves to, or be contented in that condition of life, but have returned again to their Indian friends, showing that primitive life, such as that which the Indian lived, naturally possesses a charm in the human mind.

A noted instance in the history of Indian captives is that of John Brickell, who was taken prisoner in Western Pennsylvania in early days by a party of Delaware Indians. When about ten years old he was taken to Ohio, where he was detained among that people in the vicinity of the Maumee river for about four years, when he was released and returned to his friends in Pennsylvania. He says that while living among the Indians he had every opportunity of observing their manners and customs and religion, as well as of becoming an expert hunter. He says: "I lived as comfortably with them as the circumstances of the nation would admit; they treated me very kindly,

and in every way as one of themselves." He gives an account of the scene on taking leave of his Indian father, who had adopted him into his family as his son, which is truly affecting. His Indian father informed him of the making of the treaty with General Wayne, whereby he was at liberty to return to his white friends, in which, however, he expresses the hope that he may remain with him and his adopted Indian friends. He notes how the Indian children hung around him, crying and imploring him not to leave them. His Indian father said to him: "Now reflect on it and take your choice and tell me as soon as you make up your mind." "I was silent a few minutes, in which time it seemed as if I thought of almost everything. I thought of the children I had just left crying; I thought of the Indians I was attached to, and I thought of my people which I remembered; and this latter thought predominated, and I said: 'I will go with my kin.' The old man then said: 'I have raised you; I have learned you to hunt. You are a good hunter; you have been better to me than my own sons. I am now getting old and I can not hunt. I thought you would be a support to my age. I leaned on you as on a staff. Now it is broken. You are going to leave me and I have no right to say a word, but I am ruined.' He then sank back in tears to his seat. I heartily joined him in his tears, parted with him, and have never seen or heard of him since."

Mr. Brickell was adopted into the tribe as an Indian through an established custom called running the gauntlet, the ceremony of which he thus describes: "The ceremony commenced with a great whoop or yell. We were then met by all sorts of Indians from the town, old and young, men and women. We there called a halt, and they formed two lines about twelve feet apart, in the direction of the river. They made signs to me to run between the lines towards the river. I knew nothing of what they wanted, and started; but I had no chance, for they fell to beating me so that I was knocked down, and everything that could get at me beat me, until I was bruised from head to foot. At this juncture a very big Indian came up, and threw the company off me, and took me by the arm, and led me along through the lines with such rapidity that I scarcely touched the ground, and was not once struck after he took me until I got to the river. Then the very ones who beat me the worst were now the most kind and officious in washing me off, feeding me, etc., and did their utmost to cure me. I was nearly killed, and did not get over it for two months."

Among the later noted cases of Indian captivity is that of Mrs. Fanny Kelly, who was captured by a band of the Sioux Indians of the upper Missouri country, whilst journeying with her husband and a

small train of emigrants to Montana in 1864, and among whom she was detained six months. Her captivity was short, and her trials necessarily, under the circumstances, rather severe; but she says that during all of the time she was treated in every way with the utmost respect and kindness by the Indians. She says: "True, during the last few weeks of my captivity the Indians had done all in their power for me—all their circumstances and conditions would allow, and the women were very kind; but their people were not my people, and I was detained a captive far from home and friends and civilization."

The wild Indian is already a being of the past. When another generation shall have gone, the whole Indian population of the United States will have adopted the ways of our own civilization or mode of life, and it is but a question of time when the race will become extinct by assimilation or amalgamation with our own.

There is now in Wisconsin a people called Brothertown Indians (of which more will be said in a subsequent chapter) who are the descendants of several New England tribes, who have adopted the ways of our civilization, have become citizens of that state, and who are speaking the English language solely, having abandoned their own dialects over fifty years ago. They are essentially white men in all respects. They are but an example of what the whole Indian race of this country will soon become within a short space of time, and this will be accomplished more rapidly if the Indians are left to themselves, than if effort is put forth by the white man to the end of hurrying on that condition of things.

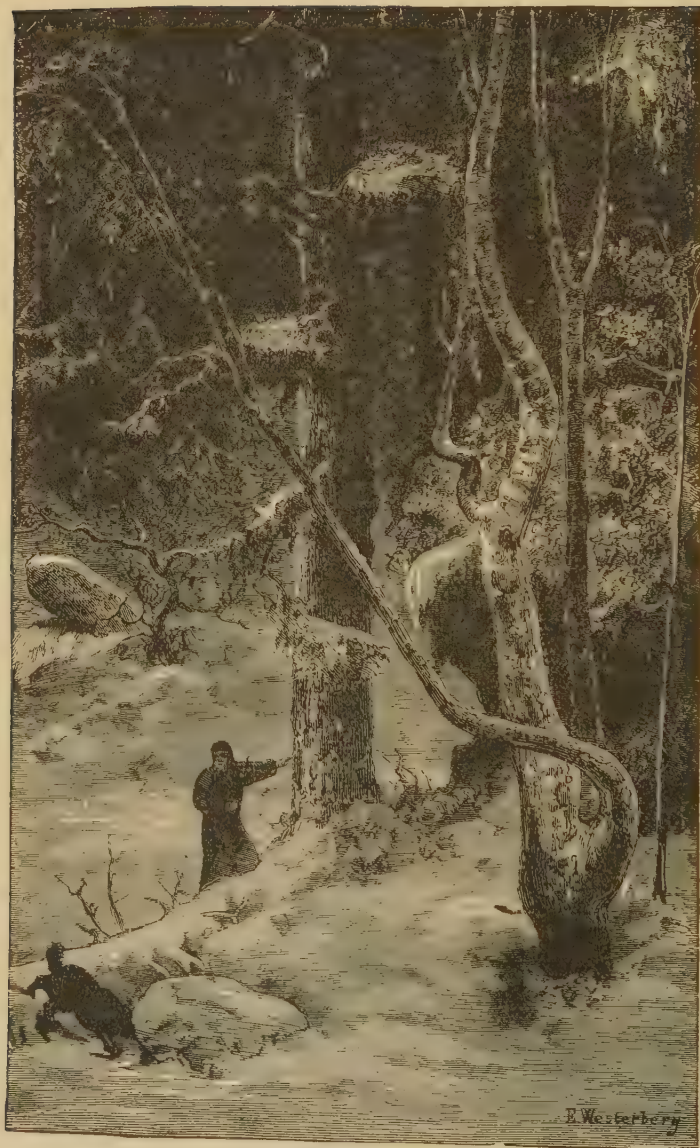
In this regard the Cherokee nation affords a striking illustration. This people who, at the beginning of the present century, ranked among the savage wild tribes, and who soon thereafter were abandoned by the United States authorities to the then wild Indian territory of the West, have come out of their primitive condition by their own efforts, not only unaided, but rather having had obstacles constantly thrown in the way of their progress, and may now justly claim to be as enlightened, or at least will show as good a condition of society, as the white people in the neighboring states around them. An instance of native talent has been developed among them, which may be taken as an indication of the genius which it is fair to presume rests in every native tribe, wanting only in opportunity for like development. This example shows that the native Indian possesses a talent which circumstances may at any time unfold, even unaided by extraneous influences, in like manner as development of talent or genius may have occurred among our own race. Evidences in this respect constantly occurring, show that the American Indian race is not an

inferior one by any means; but that the Indian is susceptible of self-development, as circumstances may arise. The example here referred to is that of a Cherokee Indian, whose Indian name was Sequoyah, called by the whites Guess.

The first school among these Indians, for purposes of instruction, was established by the American Board of Commissioners for Foreign Missions in 1817. Sequoyah, then a youth, received instructions for a short time at this school. The English alphabet was found ill-adapted to the Cherokee language, in that it failed to properly convey to the mind the sounds in this language, and this attracted the attention of this Indian youth. After making limited progress in his studies, it was noticed that he had absented himself from further attendance, and it was further noticed by his mother that he was away, spending much of his time alone. After a time he presented the work in which he had been engaged, that of making an alphabet adapted to the Cherokee language. His work was announced and came to the attention of the missionaries about 1824, by whom it was examined and found to be a syllabical system and pronounced well adapted to the Cherokee language; whereupon it was immediately adopted, and has since been taught to all classes conjointly with the English.

The Indian mind, which among all nations had been trained to the expression of ideas by their rude picture writing, it would seem was well adapted to conceive and understand an invention of this kind, and it can readily be understood how the Indian genius conceived this plan for an alphabet. Nearly all the words of the vocabulary end in a vowel; each vowel is preceded by thirteen combinations of the consonant, making sixty-four syllables, and to this scheme there are added twelve characters to represent double consonants. Mr. Schoolcraft avers that no other American language, with which he is acquainted, could be written by such a simple scheme. He says it can not be applied in the dialect of the Algonquin, the Iroquois, the Dakota, the Appalachian or the Shoshonee, and consequently its application is limited. It provides for the expression only of such sounds as occur in the Cherokee language, and still its utility in that language has been highly appreciated, and remains as a striking phenomenon in the history of American philology. Examples of the Cherokee alphabet will be found in Chapter IX of this work, relating to Indian languages.

The proportion of readers who have investigated the Indian subject, with reference to determining the truth and justice of his cause, is very small; but the proportion who are ready to jump at conclusions, and unhesitatingly declare against him, is exceedingly large.



PERILS OF THE MISSIONARY.

This, however, does not arise altogether from a spirit of injustice, but rather from inattention from minds not given to reflection, following or imitating inconsiderate examples of others.

It is impossible, in the nature of things, that the Indian can be chargeable with everything bad that the public mind has continually heaped upon him. The country of which our race found him in possession belonged to him, and of it we were invaders. In the light of justice he is not guilty of all the calamities which befell us from his resistance to our invasion. We can not say, in this connection, that we procured his consent to the occupation of his country by treaty, for there is no history of treaty transactions extant but what reveals the fact that all such treaties were made under some kind of compulsion. There is no instance on record where an Indian, or any nation of Indians, voluntarily appealed to the white man, and offered to surrender to him his country. Individual transactions, for the conveyance of particular parcels of land, were unknown in Indian custom. Commercial transactions among them were confined exclusively to personal property. Moreover, the Indian population of the whole North American continent scarcely exceeded, if it even reached, that of a million inhabitants. Certainly this limited population, scattered as it was over a vast continent, was not capable of committing outrages, to any very great extent, upon the large population of whites which, even in the first few years of the invasion, were found upon this continent; so that our inquiry, with reference to the wrongs of the parties, should rather be directed towards consideration for the Indian than that of the white man, who entered upon the Indian's country on no other principle than that of conquest; and it certainly does not lie with him to charge upon the conquered party that he has been wronged by his retreating adversary.

The first vigorous presentation of the wrongs of the Indian, at the hands of the white man in this country, is in a book lately published, entitled "A century of dishonor," being a sketch of the United States Government dealings with some of the Indian tribes, by Helen Hunt Jackson, an authoress of distinction, and since deceased, which has produced a marked effect upon the public mind, and which has probably caused more reflection in the minds of intelligent people, upon the Indian subject, than any work written before concerning it.

It is true that it has been set up in our defense, for our course in pursuing and dispossessing the Indian of his country, that he was not using it to the best advantage, arrogating to ourselves the position that we were the superior race, skilled in the arts and sciences, and that as a consequence "the earth and the fullness thereof" of right belonged

to us. This argument simply goes upon the theory that "might makes right." There is no disposition to take issue with those who thus summarily dispose of the Indian question; it simply presents no argument upon a basis of justice, nor scarcely a plausible one upon the face of the facts. The American Indian was mentally and physically the equal of the race who have succeeded him. He cultivated the soil; he maintained a system of society and civil government, which challenged the admiration of the philanthropist, and he had made such progress in the arts as the simplicity of his life demanded.

This subject has been forcibly called to our attention by Mr. Lewis H. Morgan, in an article on Indian migration, published in the *North American Review* some twenty years ago, in which he notes the fact that at the period of the discovery of America, whilst the Indians were ignorant of the use of iron, and consequently of the arts which required this metal, they had undoubtedly made great progress, as compared with their primitive state, and he classifies them as existing at that time in two dissimilar conditions. First, are the roving Indians, depending for subsistence upon fish and game; second, the village Indians, depending chiefly upon agriculture; and between these two, and connecting the extremes, as he styles them, by accessible gradation, he derives what may be called a third condition in a class, which he designates partially roving and partially village Indians.

The first class had developed many useful arts. They possessed the art of striking fire, making a bow with a string of sinew, and the arrowhead pointed with flint and bone; making vessels and utensils of pottery; curing and tanning skins; making moccasins for the feet, and wearing apparel in general; together with various implements and utensils of stone, wood and bone; of rope and net making from filaments of bark; finger weaving with warp and woof, or working the same material into sashes, burden straps, and other useful fabrics; basket making with osier, cane and splints; making canoes from the skins of animals, birch bark and the trunks of trees, by digging out with their rude implements, assisted by boring with fire; constructing timber frame lodges, and tents covered with skins, bark or matting; shaping stone malls, hammers and utensils; and of making fish-spears, nets and bone hooks, implements for athletic games, musical instruments, such as the flute and drum, weapons and personal ornaments of shell, bone and stone.

They had also invented the art of picture writing, and had likewise developed a language of signs, which became a medium of communication between nations speaking different languages. They pos-

sessed a form of government, and clearly defined domestic institutions, which served to regulate their domestic and political affairs.

But whilst Mr. Morgan has thus classified the aborigines in reference to the extent of their development in the useful arts, he concedes, in conclusion, that the difference between those of his two classifications will be found much less in degree than would naturally be supposed. The fact is that the classification which Mr. Morgan makes, so far as development in the arts is concerned, will scarcely admit of a distinction in this regard which he attempts to establish; for all classes, whether they were roving Indians, depending for subsistence upon fish and game, or whether living in a more settled state, had arrived at about the same point in their development and progress in the useful arts.

There were scarcely any tribes of Indians, although they may have been called roving Indians, but that had their villages, to which they resorted at certain seasons of the year; and there were none who might be styled village Indians but that were given to this same spirit of roving to a greater or less degree, or possessed a spirit of adventure, the same as that which, to a certain extent, characterizes the white race.

In speaking of the progress which had been made by the aborigines in the arts at the time of the discovery, we rather assume that they had advanced from a more primitive condition; and in discussing this subject most writers further assume that the American Indian, in his occupation of this country, was preceded by a race who were much in advance of them in civilization, and who belonged to an entirely different stock from the aborigines of later times. This ancient people, by some, were styled the Mound-builders; to whom were attributed the erection of the numerous mounds or tumuli, which are found scattered over the continent, largely within the limits of what is styled the Mississippi Valley, many of which are found by enthusiasts on this subject to be in the form of fortifications for purposes of defense.

Conceding all that is claimed for these mounds, and the people who constructed them, they fail to mark a knowledge of the arts of a very extraordinary or superior character; no matter for what purpose they may have been made, there is nothing about them in respect to art to disprove, what may be a very reasonable presumption, that they were the same stock of people, and but the ancestors of those whom we call the aborigines or American Indians. That these mounds or tumuli may have been erected for various purposes would seem to be true, but the evidences afforded us show that they were generally

erected for purposes of burial. On opening them the remains of human bodies are found, deposited with utensils and implements, in connection with the body, in imitation of the same custom which prevailed among the more modern aborigines.

That class of mounds found so numerous in Wisconsin, called totem mounds, carry their own evidence of the modern Indian idea, that of totems or symbols designating a band or tribe.

Many who have written on this subject, in their enthusiasm to work out the chosen theory that they were the work of a superior and very ancient race, have seized upon very uncertain evidences in support of this theory, and have been led to contend that many of these mounds were artificial, which, upon further examination, have been proven to be merely natural tumuli, as in the case of Mount Joliet, so called, a mound situated near the Desplaines River, some ten miles above its confluence with the Kankakee, in Illinois. This, upon its first discovery, and for one hundred and fifty years thereafter, was an object of attraction to all travelers, from its regular formation, presenting all the appearance of artificial work; but later investigation shows it to be a natural mound, and not the work of human hands. Mr. Drake, who seems to have given this subject much attention in his history of the North American Indian, reaches about the same conclusion in regard to these mounds.

Rev. Isaac McCoy, who gave much attention to this subject, emphatically disputes the fact that these mounds afford any evidence of their being constructed by a people advanced in civilization and the arts, and reminds us that we never heard of a skeleton being found in one of these ancient mounds with which was connected any marks of civilized man, and adds:

“Ancient mounds, fortifications and other indications of the residence of human beings, made probably centuries before the sprouting of our oldest oaks, show that they were made by savage, and not by civilized men. Hewn stones are not found; but stone, when used, is as it was taken from the brook or loose quarry. In their construction there is not a nearer approximation to order in arrangement than would suggest itself to a savage mind. Indians erect their huts in their villages without regard to the order which would produce streets. They are placed promiscuously, as leaves fall from the trees, and they never plant their corn or other vegetables in rows. Similar indication of indifference to order characterize the ancient works to which we have alluded. All which prove that our modern Indians are really the aboriginal race, and that they never had been more civilized than they were when we first became acquainted with them.”

And to the like effect is the conclusion of Dr. Peck. Referring to this subject in his gazetteer of Illinois, he says: "Of one thing the writer is satisfied, that very imperfect and incorrect data have been relied upon, and very erroneous conclusions drawn upon Western antiquities. Whoever has time and patience, and is in other respects qualified to explore this field of science, and will use his spade and eyes together, and restrain his imagination from running riot amongst mounds, fortifications, horse-shoes, medals, and whole cabinets of relics of the 'olden time,' will find very little more than the indications of rude savages, the ancestors of the present race of Indians."

We have taken occasion in another part of this work incidentally to remark that the Indian has never yet written his own history. From the force of circumstances the field of Indian history became early monopolized by the white man, and although some faint attempts have been made within a few years past on the part of the native Indian to bring into our literature, for the information of later generations, something concerning this mysterious people from their own native standpoint, yet, comparatively speaking, the Indian has never obtained a hearing in the white man's court of general public opinion.

Some seven or eight years ago, a small work of some two hundred pages was published, entitled "The legends, traditions, and laws of the Iroquois or Six Nations," by Elias Johnson, a native Tuscarora chief, evidently a man of good English education. In the introductory chapter of his book he puts forth a brief but spirited defense of Indian character, and arraigns the white man in words of stirring eloquence for his acts of barbarism committed upon the Indian race. Addressing his language to the white man, he says:

"If individuals should have come among you to expose the barbarities of savage white men the deeds they relate would quite equal anything known of Indian cruelty. The picture an Indian gives of civilized barbarism leaves the revolting custom of the wilderness quite in the background. You experienced their revenge when you had put their souls and bodies at a stake, with your fire-water that maddened their brains. There was a pure and beautiful spirituality in their fate, and their conduct was much more influenced by it, as are any people, Christian or Pagan."

In citing instances of barbarism on the part of white men towards the Indians, in the early history of the continent, Mr. Johnson thus refers to the destruction of the Pequots by the pious Puritans of New England:

"Is there anything more barbaric in the annals of Indian warfare than the narrative of the Pequod Indians? In one place we read of

the surprise of an Indian fort by night, when the inmates were slumbering, unconscious of any danger. When they awoke they were wrapped in flames, and when they attempted to flee, were shot down like beasts. From village to village, from wigwam to wigwam, the murderers proceeded, 'being resolved,' as your historian piously remarks, 'by God's assistance, to make a final destruction of them,' until finally a small but gallant band took refuge in a swamp. Burning with indignation, and made sullen by despair, with hearts bursting with grief at the destruction of their nation, and spirits galled and sore at the fancied ignominy of their defeat, they refused to ask life at the hands of an insulting foe, and preferred death to submission. As the night drew on, they were surrounded in their dismal retreat, volleys of musketry poured into their midst, until nearly all were killed or buried in the mire.

"There is nothing in the character of Alexander of Macedon, who 'conquered the world and wept that he had no more to conquer,' to compare with the noble qualities of King Philip of Mt. Hope, and among his warriors are a long list of brave men unrivalled in deeds of heroism by any of ancient or modern story. But in what country, and by whom were they hunted, tortured, and slain, and who was it that met together to rejoice and give thanks at every species of cruelty inflicted upon those who were fighting for their wives, their children, their homes, their altars, and their God? When it is recorded that 'men, women and children, indiscriminately, were hewn down and lay in heaps upon the snow,' it is spoken of as doing God's service, because they were nominally heathen. 'Before the fight was finished the wigwams were set on fire, and into those hundreds of innocent women and children had crowded themselves, and perished in the general conflagration.' And for those thanksgivings were sent up to heaven, the head of Philip is strung upon a pole and exposed to the public. But this was not done by savage warriors, and the crowd that huzzaed at the revolting spectacle assembled on the Sabbath day, in a Puritan church, to listen to the Gospel that proclaims peace and love to all men. His body was literally cut in slices to be distributed among the conquerors, and a Christian city rings with acclamation."

Continuing this subject, Mr. Johnson further reminds us of a special instance of barbarism which peculiarly attracts our attention, "where, by the Governor of Jamestown, a hand was severed from the arm of a peaceful, unoffending Indian, that he might be sent back a terror to his people." And, Mr. Johnson observes, it was through the magnanimity of a daughter and King of that same people that the English colony at Jamestown was saved from destruction, and that it

was through their love and trust alone that Powhatan and Pocahontas lost their forest dominions.

In conclusion on this subject, Mr. Johnson says: "I have written in somewhat of the spirit which will characterize a history by an Indian, yet it does not deserve to be called Indian partiality, but only justice and the spirit of humanity; or, if I may be allowed to say it, the spirit with which any Christian should be able to consider the character and deeds of his foe. I would not detract from the virtues of your forefathers. They were at that time unrivalled, but bigotry and superstition of the dark ages still lingered among them, and their own perils blinded them to the wickedness and cruelty of the means they took for defense.

"Four, and perhaps two centuries hence, I doubt not some of your dogmas will seem unchristian, as the Indians seem to you, and I truly hope, ere then, all wars will seem as barbarous, and the fantastic dress of the soldier as ridiculous, as you have been in the habit of representing the wars and the wild drapery of the Indians of the forest.

"How long were the Saxon and Celt in becoming a civilized and Christian people? How long since the helmet, the coat of mail and the battle ax were laid aside?"

And Mr. Johnson might well have observed that whilst the coat of mail and the battle ax of our ancestors have been laid aside, there has been substituted in place of the before mentioned implements of warfare, through the ingenuity of the refined and civilized white man, implements and engines of destruction in civilized warfare still more terrible; and marking more prominently a latent spirit of barbarism than the battle ax or other primitive implements of sanguinary contest of the age to which Mr. Johnson refers, and affording a strange anomaly in the elements of our boasted modern civilization.

But the Indian has contended against fate; his power is broken, and the charm of his ancient glory is among those things which are past, and his country, with its limpid streams, enchanting forests and majestic mountains, inherited from his fathers, shall know him no more. Pursued in his retreating footsteps by the onward march of civilized man, to the final extinction of his race, under the crushing decrees of inevitable destiny. The murmuring streams of the valley, the requiem winds of the surviving forests, but tell us of his wrongs, and seemingly unite in tones of mournful concord, in condemnation of his unjust fate; and how fitting are the sympathizing words of the poet, "Lo, the poor Indian."

CHAPTER II.

ORIGIN.

Speculation of Ethnologists—Lost Tribes of Israel—Resemblance Between the Indians and People of Asia—Language of Northeastern Asia Similar to American Languages—Comparison of Words in Indian and Asiatic Languages—Wreck of Japanese Junk on Northwest Coast—Conclusions Therefrom—Similar Customs with the Ancient Jews—The Bow and Arrow—Like those found in Asia—The Indian has in all Ages Reproduced Himself—Ancient Ruins—Ancient Mounds—Ancient Pottery—Same Made by Modern Tribes—Indian Languages Reveal History—Testimony of Humboldt—Capt. Jonathan Carver—Spanish Authorities—Tradition of the Mexicans—Former Spanish Occupation—Opinions of Numerous Authors—Uniform Characteristics among the Indian Tribes—Intelligence of the Native Indian—A Descendant of the Most Ancient Population—His Primitive Condition not Evidence to the Contrary.



CHRISTOPHER COLUMBUS.
(From an old Painting)

THESE has been much speculation among ethnologists concerning the origin of the people, or aboriginal inhabitants, found upon the continent of the Western Hemisphere, now called North and South America, at the time of the discovery by Europeans; and as time rolls on there seems to be an increasing interest manifest among us, concerning this people, and especially as to the subject of their origin.

Some have endeavored to derive their origin from the Mongols, others from the Malays; whilst those who rely upon the account coming to us from the Jews, as to the beginning and progress of the world and remarkable events in its history, are inclined to adopt the theory that the aboriginal inhabitants of this country are descendants from what is known as the Lost Tribes of Israel, or those ten tribes spoken of in Jewish history, concerning whose descendants no account is given us.

It is not the object here to combat any theory that may have been advanced upon this subject, for, so far as the means of proof can be

attained, all must remain equally unsupported by anything like satisfactory evidence; but in passing over this question, it may be suggested that, when we have examined all theories, and exhausted all research in this regard, we have but to content ourselves with accepting things as we find them.

Inquiry into the origin of the aboriginal inhabitants of this country, and their past history, is as unsatisfactory and mysterious to us as the inquiry concerning the origin of matter itself, and as to everything having a material existence. We simply know that the land portion of the earth's surface, including the islands of the sea, are alike inhabited by the race of mankind, with such physical structures and characteristics of conduct as demonstrate the fact of their coming originally from one common source.

The fact that portions of the human family are found inhabiting remote islands of the sea, it would seem, can be accounted for in no other way than that, at some very distant period in the world's history, the earth was traversed and the waters navigated to the extent and with the like facility of the present day, from which the inhabitants of the earth became scattered over its surface as we now find them; and that at some time the art of navigation was lost or fell into disuse, whereby this communication was interrupted and ceased longer to exist, until restored in modern times; and, for aught we know, the inhabitants of the earth may at some time have navigated the air with complete success, as is being attempted in modern times.

If we accept as true the Jewish account of the flood, or general inundation of the earth's surface, whereby the race of mankind was totally destroyed, with the exception of those who were gathered into the Ark of Noah, and that upon the disappearance of the waters this ark rested upon Mount Ararat, and from those who were saved therein sprang or descended all the present inhabitants of the earth, then we may accept as rational the theory that the original inhabitants of this country, found here at the discovery by Europeans, came from Asia across that narrow strait on the northwest coast, as has been very generally contended for.

Whoever has given this subject any considerable attention has not failed to find a marked resemblance between the aborigines of America and the people of Asia. But discarding the Jewish account of the flood, it would be just as correct and equally as consistent for us to suppose that the people of Asia are descendants from the aboriginal people of the American continent, as to suppose that the people of the latter are descendants from the people of the former continent.

Among those who have given the result of their investigation

concerning the origin of the American Indian, Mr. Jefferson, in his "Notes on Virginia," presents a very consistent and plausible theory. He says, "that if the two continents of Asia and America be separated at all, it is only by a narrow strait; so that from this side also inhabitants may have passed into America, and the resemblance between the Indians of America and the eastern inhabitants of Asia would induce us to conjecture that the former were the descendants of the latter, or the latter of the former, excepting, indeed, the Esquimaux, who from the same circumstance of resemblance, and from identity of language, must be derived from the Greenlanders, and these probably from some of the northern parts of the old continent." Mr. Jefferson, also, like many others, puts great reliance in the test of language as indicating sources of origin.

In the theory of Mr. Jefferson, the Esquimaux, it will be seen, who inhabit the frozen regions, are not included in the common stock of the American race, but are of European descent, coming through the Greenlanders from some of the northern parts of the old continent.

Concerning the origin of the American Indians, Mr. John McIntosh, in his comprehensive work on the North American Indian, in giving his conclusions as to the result of his investigation, advances the opinion that the aborigines of North America, found here at the time of the discovery, with the exception of the Esquimaux, came from northeastern Asia. The Esquimaux, he concludes, were a stock which came from northwestern Europe, thus pursuing the theory advanced by Mr. Jefferson. Mr. McIntosh says: "Asia, no doubt, contributed, at different periods, to the peopling of America with tribes of a different degree of civilization. The Tartars, Siberians and Kamschadales are, of all the Asiatic nations with whom travelers are acquainted, those who bear the greatest resemblance to the North American Indians, not only in their manners and customs, but also in their features and complexions. The Tartars have always been known as a race whose disposition led them to rove and wander in quest of conquest and plunder.

"Whilst the present Indians can be identified as the descendants of the Tartars or Siberians, and when it can be proved beyond a doubt that America was inhabited by a more civilized people than the present, it may fairly be conjectured that the original or more civilized inhabitants were exterminated by some great revolution, which had probably been affected by a Tartar invasion similar to that which, under Genghis Khan, devastated the Chinese empire, and to that also which overwhelmed the Roman empire."

The writer then proceeds to show how far the persons, features.

and complexions of some of the Asiatic tribes coincide with those of the North American Indians. "We are assured," says Mr. McIntosh, "by all those travelers who made any inquiries after the nature and construction of the languages or dialects spoken in the northeast of Asia, that they partake in an eminent degree of the idioms of the American languages." Mr. McIntosh then proceeds to make a critical comparison between the North American Indians and the tribes of northeastern Asia, and proves to his own satisfaction that they are identically the same stock, with the exception of the Esquimaux.

In further establishing his theory he says: "By the discoveries of Capt. Cook in his last voyage, it has been established without a doubt, that at Kamschatka, in latitude 60 deg. north, the continents of Asia and America are separated by a strait only eighteen miles wide, and that the inhabitants on each continent are similar, and frequently pass and repass in their canoes from one continent to the other. It is also certain that, during the winter season, Behring's strait is frozen from one side to the other. Capt. Williamson, who was lieutenant to Cook in those voyages, has also asserted that from the middle of the channel between Kamschatka and America, he discovered land on either side. This short distance, therefore, he says, should account for the peopling of America from the northeast parts of Asia. The same author further asserts that there is a cluster of islands interspersed between the two continents, and that he frequently saw canoes passing from one island to the other. From these circumstances we may fairly conclude that America was peopled from the northeast parts of Asia, and during our inquiry we shall endeavor to point out facts which tend to prove the particular tribe in Asia from whom the North American Indians are directly descended. The Esquimaux, on the east of Labrador, are evidently a separate species of men, distinct from all the nations of the American continent in language, disposition, and habits of life, and in all these respects they bear a near resemblance to the Northern Europeans. Their beards are so thick and large that it is with difficulty the features of their face can be discovered, while all the other tribes of America are particularly distinguished for the want of beards."

Whilst the language of a people may be adopted as a test of common origin to a certain extent, yet it must be conceded that this is not in all respects the most reliable proof that may be adduced to this end. The manners and customs of a people are stronger evidence in establishing race unity. These are more fixed and afford stronger indications of character than mere language employed in communication between individuals.

But whilst words in a language may become so far changed that

the original is succeeded by other and entirely different words, yet the general construction of a language may remain the same, and in this respect language may be regarded as furnishing evidence of as enduring a nature as manners and customs; and it is noted that the American languages throughout both North and South America are marked by the same peculiar construction, and it is likewise noticed that the manners and customs of the aborigines, especially of North America, are in most respects essentially the same from the Atlantic to the Pacific, and from the frozen North to the Gulf of Mexico. These relate to their religion, their fasts, their feasts, their mode of traveling, their domestic relations, and their mode of life in general.

Among other things Mr. McIntosh makes a comparison of languages, showing a similarity between the languages of the American Indian and some of the Asiatic communities, from which some examples are here subjoined:

INDIAN.	ASIATIC.
	GOD.
Lenni Lenape— <i>Kitschimanitto</i> .	Kamschadales — <i>Kotcham and Kitchi Manoa</i> .
Alouquois— <i>Nioh</i> .	Semoyads— <i>Noob and Niob</i> .
Kikkapoos — <i>Kishek</i> .	Tartars— <i>Koek</i> .
Narragansetts— <i>Keeshuk</i> .	Semoyads— <i>Koosoek</i> .
Chippewas— <i>Noosach, noosah</i> .	Kamschadales— <i>Noeseck</i> .
Darien Indians— <i>Tautoh</i> .	Olonetza or Fins— <i>Tauto</i> .
Poconchis— <i>Tat</i> .	Wallachians— <i>Tat</i> .
Caribbees— <i>Baba</i> .	Tartars on the Jenisea— <i>Baba</i> .
	MOTHER.
Pottawatamies— <i>Nanna</i> .	Tartars of Orenburg— <i>Anna</i> .
Darien Indians— <i>Nannah</i> .	Tooshetti — <i>Nanna</i> .
	WIFE.
Pottawatamies— <i>Neowah</i> .	Semoyads— <i>Neoo</i> .
	NOSE.
Indians of Penobscot and St. Johns— <i>Keeton</i> .	Tongusi— <i>Kaiton</i> .
	EYES.
Chilesees— <i>Ne</i> .	Tcherkessi— <i>Ne</i> .
	FOREHEAD.
Indians of Pennsylvania— <i>Hakalu</i> .	Tooshetti— <i>Haka</i> .
	HAIR.
Chippewas— <i>Lissis, Lissey</i> .	Koriaks— <i>Lisseh</i> .
	MOUTH.
Pottawatamies— <i>Indown</i> .	Koriaks— <i>Andoon</i> .
	HAND.
Lenni Lenape— <i>Nahk</i> .	Akashini— <i>Nak</i> .
	FLESH.
Chippewas— <i>Weas</i> .	Koriaks— <i>Weosi</i> .
	HEART.
Chippewas— <i>Mickewah</i> .	Tongusi— <i>Michewan</i> .
	SUN.
Chippewas— <i>Kesis, Kischis</i> .	Koriaks— <i>Keeaschis</i> .
Mackicanni— <i>Keesogh</i> .	Kamschadales— <i>Keosan</i> .

INDIAN.

Miamis—*Kelsoa*.
Dakotas—*Oweeh*.

Shawnees—*Alaquah*.

Chippewas—*Mittie*.
Cherokees—*Attoh*.

Lenni Lenape—*Tundew*.

Cherokees—*Keera*.
Darien Indians—*Tsi*.

Lenni Lenape—*Icka*.
Chippewas—*Woity*.

THE FIRST PERSONAL PRONOUN I (Ego in Latin).

Chippewas—*Nee*.
Miamis—*Nee*.
Wyandots—*Dee*.

ASIATIC.

MOON.

Kamschadales—*Koolsowah*.
Tartars—*Oee, Aee*.

STAR.

Kamschadales—*Lawkwah*.

WOOD.

Semoyads—*Meete*.
Tartars—*Otook*.

FIRE.

Semoyads—*Tun*.

DOG.

Tchiochouski—*Koera*.
Pumyocolli—*Tzee*.

THERE.

Kartalini—*Ecka, Eck*.
Koriaks—*Wooteh*.

Kamschadales—*Nieah*.
Koriaks—*Neah*.
Lesghis—*Dee*.

Mr. Nathaniel J. Wyeth, who spent a number of years in the adventurous Indian trade west of the Rocky Mountains, and who between 1832 and 1836 was an agent or factor of the Hudson Bay Company, was led to consider the subject of the origin of the American Indian. He says in the winter of 1833 he saw two Japanese who had been wrecked in a junk near the entrance to the straits of Fuca, and that if they had been dressed in the same manner and placed with the Chinook slaves, whose heads are not flattened, he could not have discovered the difference between the two. This instance is but one in the long chain of proof which has been brought forward from numerous sources, leading to the irresistible conclusion that the American Indian is of Mongolian or Asiatic stock.

Peter Jones, an educated Indian of the Ojibway nation, who appears to have been a man of remarkable intelligence, and who gave much attention to the history and traditions of his race, says:

"I am inclined to the opinion that the aborigines of America came originally from the northern parts of Asia, and that they crossed over at Behring's straits. I think this supposition may account for the prevailing opinion among almost all the tribes, that their forefathers were first placed somewhere in the West, whence they took their journey toward the sun-rising. The notion they entertain of the souls of the dead returning to a good country toward the sun-setting, may be derived from a faint remembrance of their having come from that direction, and the love they still feel for the better land they left behind."

Many writers and ethnologists have found in the native tribes of America various traits and customs like those of the Jews, some of which are identically the same, presenting coincidences in this regard which it would seem could not exist, except upon the theory that they sprang from, or were at some time connected with, the latter people. And so in regard to implements in use by the natives of North America at the time of the discovery, which were identical in many respects with those in use by the inhabitants of Asia. The bow and arrow found in use by the natives of North America were essentially the same implements used by the Tartars and other inhabitants of the Asiatic continent, including the ancient Jews. The stone ax in use by the aboriginal inhabitants of North America was, in its form, not unlike implements of the kind in use by the inhabitants of the Old World; and many samples of these have been found which are of the same general pattern as the modern steel ax of the present day.

Among other evidences that go to prove race unity, or that the American Indians of North and South America are of one stock, is that which is called their totems or symbols, which mark the identity of a tribe, band or family. This characteristic was found among all the tribes, it would appear, from the Arctic region to Cape Horn.

On the subject of race unity, Dr. Williams, in his history of Vermont, published many years ago, in referring to the aborigines of this country, says: "They had spread over the whole continent from the 50th degree of north latitude to the southern extremity of Cape Horn, and these men everywhere appear to be the same race, and the same people in every part of the continent. The Indians are marked with a similarity of color, features and every circumstance of external appearance. Pedro De Cicca De Leon, one of the conquerors of Peru, who had traveled through many provinces of America, says of the Indians: 'The people, men and women, although there are such multitude of tribes or nations, in such diversities of climates, appear nevertheless like the children of one father and mother.' "

In all ages of Indian history, from the light afforded us, they have revealed the same general physical characteristics. They have reproduced themselves through succeeding generations without change. The black straight hair, the black glossy eye, the coffin-shaped face, produced by prominent cheek bones, the peculiar red color, among others, have been recognized as peculiar characteristics in the physiology and type of the American Indian. As Mr. Schoolcraft well remarks, fullness or lankness of muscle, height or shortness of stature, and weakness or vigor in body, may be considered as the effects of food or climate, but the traits that preside over and give character to the

muscular mass show themselves as clearly in the well fed Osage and Dakota and the stately Algonquin, as in the fish and rabbit fed Gens de terre (Muskego) on the confines of Canada, or the root-eating Shoshonee of the Rocky Mountains.

"Thus it is," says Dr. Horton, "the American Indian from the southern extremity of the continent to the northern limits of his range, is the same exterior man. With somewhat variable stature and complexion, his distinctive features, though variously modified, are never effaced; and he stands isolated from the rest of mankind, identified at a glance in every locality, and under every variety of circumstances; and even his desiccated remains, which have withstood the destroying hand of time, preserve the primeval type of his race, excepting only when art has interposed to prevent it."

In this connection it is proper to note, that among the primitive Indians, physical deformity of person was seldom, if ever, known—a condition of things that would naturally follow from regular habits and simplicity of life.

In tracing race origin or coincidences among races tending to show common origin, we are struck with the marked similarity in the ancient ruins found in some latitudes in both the Old and the New World, and this more especially in that dry and peculiar climate in the latitude of Egypt and Central America. The pyramids and peculiar style of buildings, or other superstructures, hieroglyphics, and all, might well be taken as evidence that they were the work of a people at some time having communication with each other, and, indeed, such is the theory of Mr. Donnelly, advanced in his spirited and interesting work, entitled "Atlantis."

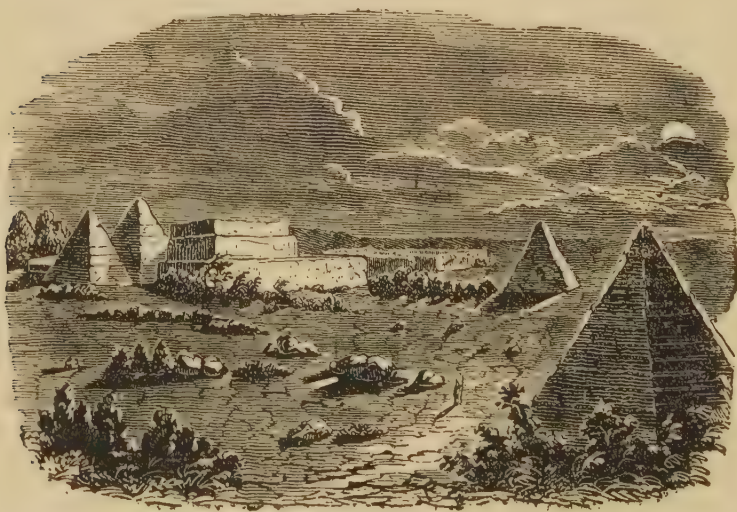
That there are not more of these ancient ruins found in the more northern latitudes of this continent, marking a higher civilization at some earlier period, is no doubt due to the peculiar climate in this latitude, in which it is found that the most enduring stone dissolves or decomposes within a limited time. It is not so in Egypt or other countries of like climate, where these ancient monuments or marks of civilization are found at this day in a good state of preservation.

There is no doubt whatever, and many evidences have from time to time been brought to light to show, that the country of the Western Hemisphere was, at some time, inhabited by people existing in a higher state of civilization than that of the native population found here at the time of the discovery. This is especially proven by the meager ruins which have been discovered in Mexico and Central America. But notwithstanding this disadvantage in the want of physical evidence, there is history in the language, manners and



RUINS OF CHI-CHEN OR CHI-CHENITZA.

An ancient city of Mexico, in the interior of the State, and Peninsula of Yucatan, Central America.



RUINS AT UXMAL BY MOONLIGHT.

These ruins stand on a plain in the Peninsula of Yucatan. When first discovered, they were covered with a thick forest. The most remarkable edifices lie in a group, and consist of pyramids, coated with stone and quadrangular stone edifices and terraces. One of these pyramids is 130 feet in height, supporting a temple on the same. On one of the facades of the temple are four human figures, similar to Caryatides, cut in the stone with great exactness and elegance. Their hands are crossed upon the breast, their heads are enveloped in something like a casque.

customs of the native population here, which, if pursued and investigated properly and with diligence, leads to certain results in determining the past, certainly as unerring as the crumbling monuments and dim inscriptions remaining to us in portions of the Old World.

In opening the numerous mounds found in various localities throughout the Mississippi valley, ancient pottery of various patterns and skillful manufacture is found, leading us to conclude that it was the work of a people in a civilized condition of life, the art of making which was not possessed by the natives who were found here at the time of the discovery; neither did these natives have any tradition, it is said, as to the people who were the manufacturers of these utensils. Their utensils, for the like purpose, what few they had, were made of bark or wood, or something of the kind; but if we will take the trouble to inquire into the language of the people found here at the discovery, especially those of the Algonquin group, we will find evidence of some connection between these people and those who were the manufacturers of this ancient pottery, leading us to the conclusion that the same is the work of their ancestors, and that the term prehistoric, as applied to this pottery, is a misnomer.

Two hundred years ago, or at the first appearance of the white man, if an Ojibway Indian were shown an iron kettle, and whose utensils for the like purpose were made of bark, and who had never seen an iron kettle, and he should be asked what he called it, he would say "*A-keek*," that is, a thing made of earth, in other words *earthen ware*, from *a-kee*, earth, and *a-keek*, a thing made of earth; which would appear to be some evidence, from the language of this people, showing that they were the descendants of those who manufactured this pottery; and that whilst the art is lost to the present descendants of those who manufactured it, yet the historical fact in question is preserved in the language of their descendants of the present day.

It seems to be a prevailing feature in the writings of all persons who have discussed the subject of the origin of the American Indian, that this people came from some other continent. There are some, however, like the distinguished ethnologist Morton, and his disciples, Knott and Glidden, who boldly strike out upon a different theory, and claim for the American a distinct origin; one, as they say, as indigenous to the continent itself as its *fauna* and *flora*.

The American race, says Dr. Morton, differs essentially from all others, not excepting the Mongolians; nor do the feeble analogies of the language, and the more obvious ones of civil and religious institutions and arts, denote anything beyond a casual communication with the Asiatic nation; and even these analogies may perhaps be

accounted for, as Humboldt has suggested, in the mere coincidences arising from the wants and impulses in nations inhabiting similar latitudes.

Even Prichard, whose views in regard to the human race differ materially from those of Morton and his school of ethnology, acknowledges that, comparing the American Indian tribes with each other, we find reasons to believe that they must at some time have existed as a separate department of people in the earliest ages of the world.

Hence, in adopting theories of this class, we can not expect, in tracing the relations between the American Indians and the rest of mankind, to discover proofs of their derivation from any particular tribe or nation in the old continent.

In the classification by the eminent ethnologist Blumenbach, the American Indians are treated as a distinct variety of the human race, whilst in the threefold divisions of mankind, laid down by Dr. Latham, they all rank among the Mongolaide. Other ethnologists of acknowledged learning also regard them as a branch of the great Mongolian family, which at a remote period of the world's history found their way from Asia to the American continent, and there remained for thousands of years, separate from the rest of mankind, passing meanwhile through various alternations of barbarism and civilization.

It is admitted, however, that among all the various American tribes, from the Arctic ocean to Cape Horn, there is greater uniformity of physical structure and personal characteristics than is seen in any other quarter of the globe. There are varieties of them, it is true, and these are sometimes of a very striking kind. The native tribes of red men in the territory of the country north of the latitude of the Gulf of Mexico differ in many respects from the native inhabitants of South America, but all exhibit evidences of belonging to the same great branch of the human family.

The testimony of Humboldt on this point is, that the Indians of New Spain bear a general resemblance to those who inhabit Canada, Florida, Peru and Brazil; and that from Cape Horn to the river St. Lawrence and Behring's strait, we are struck at the first glance with the general resemblance of the features of the aboriginal inhabitants of the two continents, and perceive them all to be descendants of the same stock, notwithstanding the great diversity of their languages.

Capt. Jonathan Carver, who, during the middle of the last century, traveled quite extensively through the country west and northwest of Lake Michigan, and who afterwards published a book giving an account

of his travels and experience among the native Indians of the country through which he passed, has appended to his journal or narrative of his travels quite an exhaustive disquisition on the subject of the origin of the American Indians, in which is collected the views and speculations of some of the most eminent writers and ethnologists, who have held to the opinion that the natives of North America originally came from some other continent. From this narrative the following extracts will be found interesting:

“Most of the historians or travelers who have treated on the American aborigines disagree in their sentiments relative to them. Many of the ancients are supposed to have known that this quarter of the globe not only existed, but also that it was inhabited. Plato in his *Timæus* has asserted that beyond the Island which he calls *Atalantis*, and which, according to his description, was situated in the Western ocean, there were a great number of other islands, and behind those a vast continent.

“Oviedo, a celebrated Spanish author of a much later date, has made no scruple to affirm that the Antilles are the famous *Hesperides* so often mentioned by the poets; which are at length restored to the Kings of Spain, the descendants of King *Hesperus*, who lived upwards of three thousand years ago, and from whom these islands received their names.

“Two other Spaniards, the one, Father Gregorio Garcia, a Dominican, the other, Father Joseph De Acosta, a Jesuit, have written on the origin of the Americans.

“The former, who had been employed in the missions of Mexico and Peru, endeavored to prove from the traditions of the Mexicans, Peruvians and others, which he received on the spot, and from the variety of characters, customs, languages, and religion observable in the different countries of the New World, that different nations had contributed to the peopling of it.

“The latter, Father De Acosta, in his examination of the means by which the first Indians of America might have found a passage to that continent, discredits the conclusions of those who have supposed it to be by sea, because no ancient author has made mention of the compass; and concludes that it must be either by the north of Asia and Europe, which adjoin to each other, or by those regions which lie to the southward of the Straits of Magellan. He also rejects the assertion of such as have advanced that it was peopled by the Hebrews.

“John De Laet, a Flemish writer, has controverted the opinions of these Spanish fathers, and of many others who have written on the

same subject. The hypothesis he endeavors to establish is, that America was certainly peopled by the Scythians or Tartars; and that the transmigration of these people happened soon after the dispersion of Noah's grandsons. He undertakes to show that the most northern Americans have a greater resemblance, not only in the features of their countenances, but also in their complexion and manner of living, to the Scythians, Tartars and Sameoides, than to any other nations.

"In answer to Grotius, who had asserted that some of the Norwegians passed into America by way of Greenland, and over a vast continent, he says, that it is well known that Greenland was not discovered till the year 964; and both Gomera and Herrera inform us that the Chichimeques were settled on the Lake of Mexico in 721. He adds, that these savages, according to the uniform tradition of the Mexicans who dispossessed them, came from the country since called New Mexico, and from the neighborhood of California; consequently North America must have been inhabited many ages before it could receive any inhabitants from Norway by way of Greenland.

"It is no less certain, he observes, that the real Mexicans founded their empire in 902, after having subdued the Chichimeques, the Otomias and other barbarous nations, who had taken possession of the country around the Lake of Mexico, and each of whom spoke a language peculiar to themselves. The real Mexicans are likewise supposed to come from some of the countries that lie near California, and that they performed their journey for the most part by land; of course they could not come from Norway.

"De Laet further adds, that though some of the inhabitants of North America may have entered it from the northwest, yet, as it is related by Pliny and some other writers, that on many of the islands near the western coast of Africa, particularly on the Canaries, some ancient edifices were seen, it is highly probable from their being now deserted, that the inhabitants may have passed over to America; the passage being neither long nor difficult. This migration, according to the calculation of those authors, must have happened more than two hundred years ago, at a time when the Spaniards were much troubled by the Carthaginians; from whom, having obtained a knowledge of navigation and the construction of ships, they might have retired to the Antilles by the way of the western isles, which were exactly half way on their voyage.

"He thinks also that Great Britain, Ireland and the Orcades were extremely proper to admit of a similar conjecture. As a proof he inserts the following passage from the history of Wales, written by Dr. David Powel, in the year 1170:

“This historian says that Madoc, one of the sons of Prince Owen Gwynnith, being disgusted at the civil wars which broke out between his brothers after the death of their father, fitted out several vessels, and having provided them with everything necessary for a long voyage, went in quest of new lands to the westward of Ireland; there he discovered very fertile countries, but destitute of inhabitants. When landing part of his people he returned to Britain, where he raised new levies and afterwards transported them to his colony.

“The Flemish author then returns to the Scythians, between whom and the Americans he draws a parallel. He observes that several nations of them to the north of the Caspian Sea led a wandering life, which, as well as many other of their customs and ways of living, agree in many circumstances with the Indians of America, and though the resemblances are not absolutely perfect, yet the emigrants, even before they left their own country, differed from each other, and went not by the same name. Their change of abode effected what remained.

“He further says, that a similar likeness exists between several American nations and the Samoides, who are settled, according to the Russian accounts, on the great river Oby. And it is more natural, continues he, to suppose that colonies of their nations passed over to America by crossing the icy sea on their sledges, than for the Norwegians to travel all the way Grotius has marked out for them.

“This writer makes many other remarks that are equally sensible, and which appear to be just; but he intermixes with these some that are not so well founded.

“Emanuel De Moraez, a Portugese, in his history of Brazil, asserts that America has been wholly peopled by the Carthaginians and Israelites. He brings as a proof of this assertion the discoveries the former are known to have made at a great distance beyond the coast of Africa. The progress of which, being put a stop to by the senate of Carthage, those who happened to be then in the newly discovered countries, being cut off from all communication with their countrymen, and destitute of many necessities of life, fell into a state of barbarism. As to the Israelites, this author thinks that nothing but circumcision is wanted in order to constitute a perfect resemblance between them and the Brazilians.

“George De Huron, a learned Dutchman, has likewise written on the subject. He sets out with declaring that he does not believe it possible America could have been peopled before the flood, considering the short space of time which elapsed between the creation of the world and that memorable event. In the next place he lays it down

as a principle, that after the deluge men and other terrestrial animals penetrated into that country both by the sea and by land; some through accident and some from a formed design; that birds got thither by flight; which they were able to do by resting on the rocks and islands that are scattered about in the ocean.

“He further observes that wild beasts may have found a free passage by land; and that if we do not meet with horses or cattle (to which he might have added elephants, camels, rhinoceros, and beasts of many other kinds) it is because those nations that passed thither were either not acquainted with their use or had no convenience to support them.

“Having totally excluded many nations that others have admitted as the probable first settlers of America, for which he gives substantial reasons, he supposes that it began to be peopled by the north; and maintains that the primitive colonies spread themselves by the means of the Isthmus of Panama, through the whole extent of the continent.

“He believes that the first founders of the Indian colonies were Scythians; that the Phœnicians and Carthaginians afterwards got footing in America across the Atlantic Ocean, and the Chinese by way of the Pacific; and that other nations might from time to time have landed there by one or other of these ways, or might possibly have been thrown on the coast by tempests, since, through the whole extent of that continent, both in its northern and southern parts, we meet with undoubted marks of a mixture of the northern nations with those who have come from other places. And lastly, that some Jews and Christians might have been carried there by such like events, but that this must have happened at a time when the whole of the New World was already peopled.

“After all, he acknowledges that great difficulties attend the determination of the question. These, he says, are occasioned in the first place by the imperfect knowledge we have of the extremities of the globe towards the north and south poles; and in the next place to the havoc which the Spaniards, the first discoverers of the New World, made among its most ancient monuments; as witness the great double road betwixt Quito and Cuzco, an undertaking so stupendous that even the most magnificent of those executed by the Romans cannot be compared to it.

“He supposes also another migration of the Phœnicians, than those already mentioned, to have taken place; and this was during a three years’ voyage made by the Tyrian fleet in the service of King Solomon. He asserts on the authority of Josephus that the port at which this embarkation was made lay in the Mediterranean. The

fleet, he adds, went in quest of elephants' teeth and peacocks, to the western coast of Africa, which is Tarshish; then to Ophir for gold, which is Haite, or the Island of the Hispaniola; and in the latter opinion he is supported by Columbus, who, when he discovered that island, thought that he could trace the furnaces in which the gold was refined."

It is difficult to understand how it is that inquiry is so continuously being made into the origin of the American Indian, to the exclusion of inquiry as to the primitive inhabitants of other portions of the globe. For some reason, ethnologists seem to have directed their attention more especially, in this regard, to the American Indian. If attention should be directed to the primitive natives of other portions of the globe, with the like force and diligence as to the American Indian, perhaps we might be aided more in our investigations concerning the latter people.

If we are to account for the origin of the aborigines of America, we would be called upon to account for the origin of the people of the Sandwich Islands and other islands of the sea. All these people may as well be classed as being as indigenous to the country as are the inhabitants of Africa, the subject of whose origin seems to have remained one of passive indifference beyond a kind of general assumption that they were indigenous to the country wherein they live, a conclusion which may with equal propriety be acquiesced in concerning the native inhabitants of America.

In doing this, however, we are compelled to discard the Jewish account of the flood, or general inundation of the earth's surface, and the destruction of the race of mankind at that period. As to the common origin of the native inhabitants of both North and South America, to which reference has heretofore been made, the best authorities, as already mentioned, concur that the characteristics and language of this people go to establish this fact.

As to the aboriginal inhabitants of North America, the evidences we have, as to a common origin, are apparent to every one who has given attention to this subject, and are quite conclusive on this point, even as to those tribes and nations whose languages are radically different, and in comparison with each other have not the least similarity, at least in words, and are found to possess certain uniform characteristics, manners and customs, and habits. They all have the same, or essentially the same, religion; they all have the same mode of warfare; they all possess the same general character; they all have the like feasts, fasts and dances. The weapon of the bow and arrow prevailed among all the tribes and nations; the flint arrowhead was

found among all the tribes from the Atlantic to the Pacific, and so likewise was the stone ax used among them of a uniform pattern.

In their feasts, that of the sacrifice of the white dog was observed in the same manner and for the like purpose among all the tribes and nations. The dance called striking the post, which was a species of war dance, each pledging to engage in some contemplated invasion or resistance to an enemy, manifest by striking a post around which the warriors gathered, and the custom of scalping an enemy slain in battle were also the same among all the tribes of North America. All of these manners, customs and traits have been taken as conclusive evidence of a common origin of all these native inhabitants.

We frequently speak, from conjecture, of a prehistoric race in America, that is, of a supposed race existing before the native red man, entirely different from him, and living in a higher state of civilization, a nation who cultivated the soil, built and lived in permanent dwellings, and understood the arts and sciences. Whilst this higher state of civilization spoken of might have existed on the Western Hemisphere at some period in the earth's existence may not be denied, yet there is no proof, or even fair presumption, that such a people, if they ever existed, were not the ancestors of the aborigines found here at the time of the discovery. The native Indian possessed as high an order of intellect as the white invaders of his country. The common notion is, that a high order of intellect among mankind can only exist among people highly developed in civilization and the arts and sciences. This popular error has led to many false conclusions. The familiar saying that nations grow weaker and wiser is a maxim of much force and truth.

The beginning of civilization is but the beginning of vice and corruption, and the history of the world goes to prove that it is but a question of time when vice and corruption will prevail, and when human society will relapse into its original condition, from the overgrowth of what we call civilization. The human mind is not necessarily strengthened by influences of this kind. This is shown in tracing and comparing the character of the American aborigines with that of the first European invaders. The Spaniards, in point of intellect, were not superior to the race they subjugated, and this is shown in the marked character of the people of Mexico, coming down to the present day.

A high order of intellect does not necessarily imply the ingenuity to construct steamboats, railroads and telegraphs, nor does it imply the industry and skill necessary to erect lofty edifices and commodious dwelling houses. This is a mere question of individual skill and enterprise. There is such a thing as inferiority and superiority of

racés with reference to the native capacity of mind, whilst both may continue to live in a native condition of society, neither rising to what we term civilization.

The native Indian and the native African, at the period of the discovery of America, were both living in the like simplicity of life, yet one race was superior to the other, so that superiority in native capacity does not necessarily imply a condition of civilization, or a want of it. This is a question of circumstances. We speak of the savage races (which is understood to imply a condition where the hand of every man is raised against another with destructive intent, their whole lives teeming with barbarous acts towards each other), whilst the truth is that in regard to barbarous deeds among mankind, the civilized people, or those who have passed for such, frequently far excel in barbarism those people of the earth whom we have styled barbarous.

The native condition of society presents an example in general of the true type of fraternal life, whilst a condition of civilization presents a condition of inconsistency, strife and destruction. The most inhuman wars, the most appalling destructions among mankind, are those examples afforded us through civilized nations.

CHAPTER III.

INDIAN TRADITIONS.

Oral Traditions—Preserving History by Hieroglyphics—Belts of Wampum—Mode of Transmitting Historical Events—Had their Homers and their Æsops—Traditions Vague and Shadowy—Serve, however, Some Purpose—Traditions of a Deluge—Traditions of the Origin of their Race—The Mandans—Traditions of a Flood—Representation of the Ark—Ceremonies Commemorating the Flood—Pottawatamie Tradition—Creek Indians—Tradition of Their Origin—Tradition of the Ojibways—Of Their Origin—Nanahbozhoo—Mysterious Power—Origin of Indian Summer—Shawnee Tradition—Foreign Origin—Montezuma—Cortez—New England Indians—Tradition—Sauk Indian Tradition—Tradition of the Chickasaws—Tradition of the Osages—Tradition of the Senecas—Great Hill People—Iroquois Nation—Hiawatha—Mysterious Power—His Miraculous Disappearance—Tradition of the Arrapahoes—Tradition of the Blackfeet—The Bonacks—Their Tradition.



FALLS OF MINNEHAHA.

THE American Indian, unlike the more civilized nations of the Old World, possessed no perfected art whereby he could perpetuate and transmit his history down through succeeding generations, further than by oral traditions. His mode of communication was by words spoken, using signs in the manner of deaf mutes, between persons speaking different languages. He had, however, a system of hieroglyphics and symbols which he inscribed upon the bark of trees, dressed skins, and other material of like perishable nature. He had no mode of inscription upon prepared stone or other like enduring material. Hence, his meager history, so far as he has any, has been preserved

through family or tribal traditions, assisted to some extent by his art of preserving the recollection of isolated events through

belts of wampum, so common among the Indians in primitive life, as also an article or medium of exchange in commercial transactions. These belts, which will be further noticed in another part of this work, were of various classes, one of which was manufactured specially for use in treaty negotiations between tribes or nations, and were so wrought as to preserve or serve as a reminder of treaty stipulations.

The Indian mode for preserving their history by oral traditions, proves that they were a people of method and intelligence. Several families, and sometimes the families of an entire village, would assemble together at night in their council house or some capacious wigwam, where some older member of the tribe, which perhaps would be some noted chief who had become the repository of historic events of his tribe, would recite to the assembled listeners, young and old, an account of their history from the earliest times, as preserved in their traditions from generation to generation, including the time of his own life. The rule was that all present, and especially the young, should take note and bear in mind during their lives the information thus imparted to them. In this manner every youth was instructed in the history of his tribe. Their general rule was that history could be preserved with accuracy for the period of seven lives. That which reached back beyond this period was not relied upon as being accurate beyond dispute.

J. D. Walker, of Arizona Territory, says that the Pima Indians, dwelling in that locality, select several promising youths of their tribe from time to time for repositories of their traditions, and they are carefully instructed in the historical legends pertaining to their tribe, being required to commit them faithfully to memory. They, in turn, instruct their successors, and thus preserve the traditions in the exact language recited by their ancestors of many years ago. They have knowledge of the tribe that built the old Casa Grande and other vast buildings, whose ruins now excite such curiosity.

The Indians not only had their Homers, but they had their Æsops. Some tribes had regular story tellers, men who had devoted a great deal of time to learning the myths and stories of their people, and who possessed in addition to a good memory a vivid imagination. The indulgent Indian mother would frequently send for one of these, and having prepared a feast for him she and her children would await the fairy stories of the dreamer who, after his feast and smoke, would entertain them for hours with his fanciful sketches and mythical visions, which were interesting and beautiful in their rich imagery, and which, like many similar productions of the ancient Greeks, have at times been given erroneous positions in history and ethnological data.

Although these Indian traditions at times appear to be vague and shadowy, we can scarcely resist the impression in many instances that they may have sprung originally from substantial sources, or serve as some slight indication pointing towards real facts. In this connection it is interesting to note how curiously these traditions bear resemblance to our own and those of other nations, and many insist that they afford us some aid in unraveling the mystery which surrounds this people concerning their origin.

We learn from Mr. Catlin, who, among other tribes, spent some time among the Choctaws, that they have always had a tradition of a great deluge, in describing which they say there was total darkness for a great time over the whole of the earth. The Choctaw doctors, or mystery men, looked out for daylight for a long time, until they at last despaired of ever seeing it, and the whole nation was very unhappy. At last a light was discovered in the north, when there was great rejoicing, until the light was found to be a great mountain of water rolling on, and which destroyed them all except a few families who had expected it and built a great raft on which they were saved.

From the same source we are informed that the Choctaws have a band amongst them called the Crawfish band. They have a tradition that this band at a very remote period in the past lived under ground. They were a species of crawfish and used to come up out of the mud, and went on their hands and feet, living in a large cave deep under the ground, where there was no light for several miles. They neither spoke nor could they understand any language at all. The entrance to their cave was through the mud. The Choctaws used to lie and wait for them to come out to the sun, when they would try to talk to them and cultivate an acquaintance. One day several of them were run upon so suddenly by the Choctaws that they had no time to go through the mud back to their caves, but were driven in at another entrance through the rocks. The Choctaws then tried a long time to smoke them out, and at last succeeded. They treated them kindly, taught them the Choctaw language, taught them to walk on two legs, made them cut off their toe nails, and pluck the hair from their body, after which they adopted them into their nation, and the remainder of them are living under the ground to this day.

The Winnebagoes also have traditions of a flood or general inundation of the earth's surface, but, says Mr. Fletcher, their government agent fifty years ago, it is impossible to determine what was the character of their traditions of this event, previous to their first interview with the whites. It is not impossible that the traditions of

the deluge for this tribe were based in part on the scriptural account communicated to them by white people.

Humboldt, who visited South America in the forepart of the present century, found a tradition of the flood among the unreclaimed tribes of the Cordilleras of the Andes. "Such tradition," says Mr. Schoolcraft, "in which heroic traits are ascribed to the survivors of a universal deluge, existed in the wild cosmogonies of the thin tribes of the prairie and forest groups, of a western origin of the United States and British America."

Mr. Catlin informs us that the Mandans had a tradition of a great flood, which at some period visited the earth, which event they commemorate every year at their annual religious ceremony of four days. First among the objects of these annual religious occasions is a celebration of the event of the subsiding of this flood, which they called *Mee-nee-ro-ka-ha-sha*, (sinking down or settling of the waters).

In the centre of the Mandan village was an open circular area of one hundred and fifty feet in diameter, kept always clear as a public ground; in the middle of which was a curb, somewhat like a large hogshead, standing on the end, made of planks and bound with hoops, some eight or nine feet high, which the Mandans religiously preserved and protected from year to year free from mark or scratch, and which they called the *big canoe*. It appears to have been a symbolic representation of a part of their traditionary history of the flood, which they had in some way received, and were thus endeavoring to perpetuate in the minds of the whole nation.

The ceremonies in question are not assigned to any particular day in the year, as these people do not keep a record of days or weeks; but it occurs at a particular season which is designated by the full expansion of the willow leaves under the bank of the river; for, according to their tradition, the twig that the bird brought home was a willow bough and had full grown leaves on it, and the bird to which they looked was the mourning or turtle dove, often seen to be feeding on the sides of the earth-covered lodges, being, as they call it, a medicine bird, which is not to be harmed by any one; and even their dogs are instructed not to do it injury.

The ceremony described by Mr. Catlin commenced in the morning, when groups of women and children were gathered on the tops of their earth-covered wigwams. They then all commenced screaming, the dogs began to howl, and all eyes were directed to the prairies on the west, where was beheld, a mile distant, a solitary individual descending the bluff and making his way towards the village. The whole community joined in general expression of alarm, as if they

were in danger of instant destruction; bows were strung, their horses were caught upon the prairie and run into the village, warriors blackened their faces, and every preparation made as if for instant combat. The figure discovered on the prairie continued to approach with dignified step in direct line towards the village. All eyes were upon him, and he at length came in and proceeded towards the centre of the village where all the chiefs and braves stood ready, and received him in a cordial manner, recognizing him as an old acquaintance, pronouncing his name Nu-mohk-muck-a-nah, (first or only man).

The body of this strange personage, which was nearly naked, was painted with white clay, so as to resemble at a little distance a white man. He wore a robe of four white wolves' skins falling back over his shoulders. On his head he had a splendid head-dress, made of two raven's quills, and in his left hand he carried a large pipe, which he seemed to watch and guard as something of great importance. After passing the chiefs and braves he approached the medicine lodge, which he had the means of opening, and which had been religiously closed during the year, except through the performance of the religious rites of that day.

Having entered the lodge, he appointed four men to put it in readiness for the ceremonies, by sweeping and strewing a profusion of green willow boughs over the floor, and decorating the sides likewise with willow boughs. While these preparations were going on, and during the whole day, this personage went through the village, stopping in front of every lodge and crying until the owner came out and asked him who he was and what was the matter. To this he replied by relating the sad catastrophe which had happened on the earth's surface by the overflowing of the waters, saying that he was the only person saved from this unusual calamity; that he landed his big canoe on the high mountain in the west, where he then resided; that he had come to open the medicine lodge, which must needs receive a present of some edged tool from the owner of the wigwam, that it might be sacrificed to the water. If this were not done, he assured them there would be another flood and none of them would be saved, as it was with such tools that the big canoe was made. This being complied with, the implements received were deposited in the medicine lodge. After the last day of the ceremony, in the presence of the whole people of the village, they were thrown into the river in a deep place, from whence they can never be recovered, and are thus sacrificed to the spirit of the waters.

On the second day this mysterious personage continues the ceremonies of the occasion. Having smoked his medicine pipe, and

addressed a short speech to the people, stimulating them to put their trust in the Great Spirit, he calls into the lodge an old medicine or mystery man, whose body is painted yellow, and whom he appoints master of ceremonies of the occasion. After this Nu-mohk-muck-a-nah shakes hands and takes leave of him, by saying that he is going back to the mountain in the west, from whence he will return in just a year from that time to open the lodge again; whereupon he leaves the village and disappears over the bluffs from whence he came, and no more is seen of this surprising character during the occasion, as was understood; the fact being, however, that he reappeared in another garb, and took part in the remaining ceremonies with others of the village.

Mr. Catlin further informs us that he learned from a distinguished Knistenaux on the upper Mississippi, that the aforesaid tribe had a tradition of a great freshet and flood, which took place many centuries before and destroyed all the nations of the earth, which event it seems they connect with the formation of the great Pipe Stone Quarry in what is now the state of Minnesota. Their tradition is that all the tribes of the red men assembled on the Coteau du Prairie to get out of the way of the waters; and after they had all gathered here from all parts, the waters continued to rise until at length it covered them all in a mass, and their flesh was converted into red pipe stone. This legend, so firmly believed in by many tribes, is assigned as a reason why this pipe stone quarry was so generally held among the Indians in such sacred esteem.

The Mandans say of their origin that they were originally shut out from the light of heaven, and dwelt together near a subterranean lake. A grape vine which extended its roots far into the earth to the place where they were, gave them the first intimation of the light upon the face of the earth. By means of this vine, one-half of the tribe climbed up to the surface and were delighted with its light and air, its wild fruits and game. The other half were left in their dark prison house, owing to the bulk and weight of an old woman, who by her corpulency tore down the vine and prevented any more of the tribe from ascending.

The Navajoes, in regard to their origin, like the Mandans, claim that they came out of the earth. Tradition would indicate that they migrated from the northeast.

The Pottawattamies believe in two spirits, symbolizing good and evil. One they call Kitchemanito (Great Spirit); the other, Matchemanito (Evil Spirit). They say that when Kitchemanito first made the world, he filled it with a class of beings who only looked like men, but who were perverse, ungrateful, wicked dogs, who never raised their

eyes from the ground to thank him for anything. Seeing this, the Great Spirit plunged them, with the world itself, into a great lake and drowned them all. He then withdrew the earth from the water, and made a man, a very handsome young man, but he being very lonesome and sad, Kitchemanito took pity on him and sent him a sister to cheer him in his loneliness.

After many years the young man had a dream, which he told his sister. "Five young men," said he, "will come to your lodge door this night to visit you. The Great Spirit forbids you to answer or even look up and smile at the first four; but when the fifth comes, you may speak and laugh and show that you are pleased. She acted accordingly. The first of the five strangers that called was Usama, or tobacco, and having been repulsed, he fell down and died. The second, Wapako, or a pumpkin, shared the same fate; the third, Eshkossimin, or melon, and the fourth, Kokees, or the bean, met the same fate. But when Damin or Mondamin, which is maize, presented himself, she opened the skin tapestry door of her lodge, laughed very heartily, and gave him a friendly reception. They were immediately married, and from this union the Indian sprung. Damin forthwith buried the four unsuccessful suitors, and from their graves there grew tobacco, melons of all sorts, and beans; and in this manner the Great Spirit provided that the race which he had made should have something to offer him as a gift in their feasts and ceremonies, and also something to put in their akeeks or kettles along with their meat.

The Creek Indians have a tradition that they sprung from the ground between the Catawba and Alabama rivers; that the Great Spirit brought them out, and that they were the sole rightful possessors of the soil. They believe that before the creation there existed a great body of water upon the earth. Two pigeons were sent forth in search of land, but found nothing. On going forth the second time, they procured a blade of grass, after which the waters subsided and the land appeared. They have no tradition of their people living elsewhere than in North America, and have no tradition of this country ever being occupied before them by a more civilized people than themselves. They have a vague tradition that the country was occupied before them by a people of whom they have no definite knowledge. The name they have for America is the "Land of the Indians," or "Land of the Red People."

According to Peter Jones, the educated Ojibway, the people of that nation say that there were created by Kitchemanito (Great Spirit), or Kezhamunedo (Merciful or Benevolent Spirit), and placed on the

continent of America; that every nation speaking a different language is a separate creation; that when the Great Spirit gave them their religion he told them how to act, and they think it would be wrong to forsake the old ways of their forefathers.

The Ojibways have a tradition that before the general deluge there lived two enormous creatures, each possessed of vast power. One was an animal with a great horn on his head, the other was a huge toad. The latter had the whole management of the waters, keeping them secure in its own body, and emitting only a certain quantity for the watering of the earth. Between these two creatures there arose a quarrel, which terminated in a fight. The toad in vain tried to swallow its antagonist, but the latter rushed upon it, and with his horn pierced a hole in its side, out of which the water gushed in floods, and soon overflowed the face of the earth. At this time Nanahbozhoo was living on the earth, and, observing the water rising higher and higher, he fled to the loftiest mountain for refuge. Perceiving that even this retreat would soon be inundated, he selected a large cedar tree on which to ascend if the waters should rise up to him. Before they reached him he caught a number of animals and fowls and put them into his bosom. Finally the water covered the mountain. He then ascended the cedar tree, and as he went up he plucked its branches and stuck them in the belt around his waist. The tree grew and kept pace with the water for a long time. At length he abandoned the idea of remaining any longer on the tree, and took the branches he had plucked and with them constructed a raft, on which he placed himself with the animals and fowls. On this raft he floated about for a long time, till all the mountains were covered and all the beasts of the earth and fowls of the air perished except those he had with him.

At length Nanahbozhoo thought of forming a new world, but did not know how to accomplish it without any materials, until the idea occurred to him that if he could only obtain some of the earth which was then under the water, he might succeed. He accordingly employed the different animals he had with him that were accustomed to diving. First, he sent the loon down into the water in order to bring up some of the old earth; but it was not able to reach the bottom, and after remaining in the water some time came up dead. Nanahbozhoo then took it, blew upon it, and it came to life again. He next sent the otter, which also failed to reach the bottom and came up dead, but was restored to life in the same manner as the loon. He then tried the skill of the beaver, but without success. These diving animals having failed, he took the muskrat, who was gone a long time and came up

dead. On taking it up Nanahbozhoo found, to his great joy, that it had reached the earth, and had retained some of the soil in each of its paws and mouth. He then blew upon it and brought it to life again, at the same time pronouncing many blessings upon it, saying that as long as the world he was about to make should exist, the muskrat should never become extinct.

This prediction of Nanahbozhoo is still spoken of by the Indians when referring to the rapid increase of the muskrat. Nanahbozhoo then took the earth so brought him, and having rubbed it with his hands to fine dust, he placed it on the waters and blew upon it, when it began to grow larger and larger, until it was beyond the reach of his eye. In order to ascertain the size of the world and the progress of its growth and expansion, he sent a wolf to run to the end of it, measuring its extent by the time consumed in the journey. The first journey he performed in one day, the second took him five days, the third ten, the fourth a month, then a year, five years, and so on, until the world was so large that Nanahbozhoo then said that the world was large enough, and commanded it to cease growing. After this Nanahbozhoo took a journey to view the new world he had made; as he traveled he created various tribes of Indians and placed them in different parts of the earth, giving them various religions, customs and manners.

This Nanahbozhoo now sits at the north pole, overlooking all the transactions and affairs of the people he has placed on the earth. The northern tribes say that Nanahbozhoo always sleeps during the winter, but previous to his falling asleep fills his great pipe and smokes for several days, and that it is the smoke arising from the mouth and pipe of Nanahbozhoo which produced what is called "Indian summer."

This Nanahbozhoo here referred to is the same character the poet Longfellow adopts in his celebrated poem of Ojibway Indian legends, which he styles Hiawatha, being the name of a similar character noted in the traditions of the Iroquois nation, and which name is a word in the Iroquois language; and the mode of producing the Indian summer, above alluded to, is referred to by Longfellow in his poem in the following lines:

"From his pipe the smoke descending
Filled the sky with haze and vapor,
Filled the air with dreamy softness,
Gave a twinkle to the water,
Touched the rugged hills with smoothness,
Brought the tender Indian summer."

We are informed by Col. James Smith, for several years between 1755 and 1759 a captive among the Indians of Northern Ohio, that

the Wyandots have a tradition of a remarkable squaw of their tribe, who was found when an infant in the water, in a canoe made of bull-rushes. She became a great prophetess and did many wonderful things. She turned water into dry land, and at length made this continent, which was at that time only a very small island, and but a few Indians on it; but even these few had not sufficient room to hunt, and so this squaw went to the water side and prayed that this island might be enlarged. The Great Spirit heard her prayer and sent large numbers of water tortoises and muskrats, who brought with them mud and other materials for enlarging the island, and by which means they say it was increased to its present size. Therefore the white people ought not to encroach upon them, because their great grandmother made it.

They say about this time the angels, or heavenly inhabitants, as they called them, frequently visited their forefathers, and instructed them to offer sacrifice, burn tobacco, buffalo and deer bones, but that they were not to burn bears or raccoon bones in sacrifice. The Ottawas, who were a cognate tribe of the Pottawattamies, had the like tradition of the latter people.

Sir Alexander McKenzie informs us that the Chipecyans, a tribe of the Athapasca or Athabasca stock, have a tradition that they originally came from another country, inhabited by a very weak people, and had traversed a lake which was narrow and shallow, and where they had suffered great misery, it being always winter with ice and snow. According to the tradition of the Athapasca family, to which this tribe belonged, this people came from Siberia, agreeing in dress and manners with the people now found upon the coast of Asia. The Shawnees have a tradition that they are of foreign origin; that their ancestors came from across the sea, and that they formerly made yearly sacrifices for their safe arrival in this country.

The following tradition is from the letter book of the United States, St. Louis Superintendency, Missouri, recorded May 8th, 1812, as being received from the lips of a Shawnee, named Louis Rogers:

"It is many years ago since the numbers of the Shawnees were very great. They were on an important occasion encamped together on a prairie. At night one-half of them fell asleep; the others remained awake. Those who kept awake abandoned the sleepers before morning, and betook themselves to the course where the sun rises. The others gradually pursued their route in the direction where the sun sets. This was the origin of the two nations, the first of which was called Shawnee, and the other Kickapoo.

"Prior to this separation, these nations were considered one, and

were blessed with the bounties of heaven above any blessings which are now enjoyed by any description of mankind. And they ascribe their present depressed condition and the withdrawal of the favors of Providence, to the anger of the Great Being at their separation.

"Among the many tokens of divine favor, which they formerly enjoyed, was the art of walking on the surface of the ocean, by which they crossed from the east to America without vessels; also the art of restoring life to the dead, by the use of medical arts continued for the space of six hours. Witchcraft and prophecy were with them at their highest state, and were practiced without feigning; and, in fine, such were the gifts of heaven to them, that nothing fell short of their inconceivable power to perform. And after the Shawnees have wandered to the remotest west, and returned eastward to the original place of separation, the world will have finished its career. It is believed by the Shawnees, that the consummation of this prophecy is not far distant, because they have, in fulfillment of the prophecy, reached the extreme western point, and are now retrograding on their steps."

Montezuma told Cortez of a foreign connection between the Aztec race and the natives of the Old World. His words coming to us through Spanish sources, are to the following effect: His speech is this—"I would have you to understand before you begin your discourse, that we are not ignorant, or stand in need of your persuasions, to believe that the great prince you obey is descended from our ancient Quetzalcoatl, Lord of the Seven Caves of the Navatlaques, and lawful king of those seven nations which gave beginning to our Mexican empire. By one of his prophecies, which we receive as an infallible truth, and by a tradition of many ages, preserved in our annals, we know that he departed from these countries, to conquer new regions in the East, leaving a promise, that in process of time, his descendants should return to model our laws and mend our government."

Cotton Mather, the noted Puritan divine, says of the Massachusetts Indians: "They believe that their chief god Kamantowit made a man and woman of stone, which, upon dislike, he broke to pieces, and made another man and woman of a tree, which were the fountains of all mankind; and that we all have in us immortal souls, which, if we are godly, shall go to a splendid entertainment with Kamantowit, but, otherwise, must wander about in restless horrors forever."

According to Rev. Jedidiah Morse, in his report to the Secretary of War on Indian affairs in 1822, the Sauk Indians had a tradition that the Great Spirit, in the first place, created from the dirt of the

earth two men; but, finding that these alone would not answer his purpose, he took from each man a rib and made two women; from these four sprung all red men; that they were all one nation until they behaved so badly the Great Spirit came among them and talked different languages to them, which caused them to separate and form different nations.

Mr. Fletcher, United States Indian agent for the Winnebagoes some fifty years ago, gives the following tradition then current among that people, from Sho-go-nick-kaw (Little Hill), a chief of that tribe:

“The Great Spirit first waked up as from a dream, and found himself sitting on a chair. On finding himself alone, he took a piece of his body, near his heart, and a piece of earth, and from them made a man. He then proceeded to make three other men. After talking awhile with the men he had created, the Great Spirit made a woman, who was this earth, and is the grandmother of the Indians. The four men which were first created are the four winds, east, west, north and south. The earth, after it was created, rocked about; and the Great Spirit made four beasts and four snakes, and put them under the earth to steady and support it. But when the winds blew the beasts and snakes could not keep the earth steady, and the Great Spirit made a great buffalo and put him under the earth; this buffalo is the land which keeps the earth steady. After the earth became steady, the Great Spirit took a piece of his heart and made a man, and then took a piece of his flesh and made a woman. The man knew a great deal, but the woman knew but little. The Great Spirit then took some tobacco and tobacco seed and gave them to the man, and gave to the woman one seed of every kind of grain, and showed her every herb and root that was good for food.

“The roots and herbs were made when the earth was made. When the Great Spirit gave tobacco to the man, he told him that when he wanted to speak to the winds or the beasts to put tobacco in the fire and they would hear him, and that the Great Spirit would answer him. After the Great Spirit gave these things to the man and woman, he told them to look down; and they looked down, and saw a child standing between them. The Great Spirit told them that they must take care of the children. The Great Spirit then created one man and one woman of every tribe and tongue on the earth, and told them in Winnebago that they would live on the centre of the earth. The Great Spirit then made the beasts and birds for the use of man. He then looked down upon his children and saw that they were happy. The Great Spirit made the fire and tobacco for the Winnebagoes, and all the other Indians got their fire and tobacco from them; and this

is the reason why all the other tribes call the Winnebago their dear brother.

"After the Great Spirit had made all these things, he did not look down on the earth again for one hundred and eighteen years. He then looked down and saw the old men and women coming out of their wigwams, gray-headed and stooping, and that they fell to pieces. The Great Spirit then thought that he had made the Indians to live too long, and that they increased too fast. He then changed his plan, and sent four thunders down to tell the Indians that they must fight, and they did fight and kill each other. After that the Indians did not increase so fast. The Good Spirit took the good Indians who were killed in battle to himself; but the bad Indians who were killed went to the west. After awhile a bad spirit waked up and saw what the Good Spirit had done, and thought he could do as much; so he set to work and tried to make an Indian, and made a negro. He then tried to make a black bear, and made a grizzly bear. He then made some snakes, but they were all venomous. The bad spirit made all the worthless trees, the thistles and useless weeds that grow on the earth. He also made a fire, but it was not so good as the fire that the Good Spirit made and gave to the Indian.

"The bad spirit tempted the Indians to steal, and murder, and lie; and when the Indians who committed these crimes died, they went to the bad spirit. The Good Spirit commanded the Indians to be good, and they were so until the bad spirit tempted them to do wrong."

The early traditions of all the New England and Atlantic coast tribes point to a migration from the southwest. Such were the traditions of the Massachusetts group of small tribes, the Narragansetts or Wampanoags of the Mohicans, and the maritime tribes. The Lenni Lenape of Pennsylvania told a tradition to the Moravian missionaries, detailing the crossing of the Mississippi by that people long after the passage of the Iroquois and the Alleghans.

The southern Indians represent themselves as having come originally from the west; and, after crossing the Mississippi at higher or lower points (at eras more or less remote), as having conquered the original Florida tribes, and taken their places. Like early accounts of migration are given by the Chickasaws, Choctaws, Creeks and Cherokees. The Creeks proceeded eastward across Florida to the Ocmulgee branch of the Altamaha, their oldest town and permanent resting place. The old tribes against whom they fought were the Yamacraws, Ogechees, Wapoos, Santees, Uches, Yamasees, Utinas, Paticas, and Icosans-terms, some of which only linger in their verbal traditions.

When the old tribes west of the Mississippi are asked the direction they came from, they point south. They came up over the fertile, level plains and hilly uplands of the forbidding and impassable peaks of the Rocky Mountains. Such is the account of the Quappas (Kpahas of De Soto's day), Cedrons, Kansas, and the generality of the great prairie or Dakota group west of the Mississippi, and of the Iowas, Sioux, and Winnebagoes who had crossed the stream at and below St. Anthony's Falls, and above the junction of the Missouri.

Mr. Heckewelder says the Indians consider the earth as their universal mother. Their traditions teach them that they were created within its bosom, where for a long time they had their abode, before they came to live on its surface; that the Great Spirit undoubtedly intended at a proper time to put them in the enjoyment of the good things he had prepared on earth, but ordained that their first stage of existence should be within it. Mr. Heckewelder remarks that, "this fabulous account of the creation of man coincides remarkably with the ancient Egyptians and the Brahmins of India."

The traditions of the Chickasaws say that the white people were the favorites of the Great Spirit; that he taught them to communicate with each other without talking; that no matter how far they are put apart, they can make each other understand; and that he also taught the white people to live without hunting, and instructed them to make anything that they want; but he only taught the Indians how to hunt, and that they had to get their living by hunting or perish, and the white people have no right to hunt. They say they got the first corn just after the flood, from a raven which flew over them and dropped a part of an ear; they were told by the Great Spirit to plant it, and it grew up; that they worked in the soil around it with their fingers. They never had any kind of tools; but when they wanted logs or poles a certain length they had to burn them; and that they made heads for their arrows out of a white kind of flint rock.

The Chickasaws, by their traditions, say that they came from the west, and part of their tribe remained there. When about to start eastward, they were provided with a large dog as a guard, and a pole as a guide. The dog would give them notice whenever an enemy was near at hand, and thus enable them to prepare for defense. The pole they would plant in the ground every night, and the next morning they would look at it and go in the direction it leaned. They continued their journey in this way until they crossed the great Mississippi river, and proceeded to the Alabama river in the country where Huntsville in that state now is. There the pole was unsettled for several days, but finally it settled and pointed in a southwest direction. They then

started on that course, planting the pole every night until they got to what is called the Chickasaw Old Fields, where the pole stood perfectly erect. All then came to the conclusion that this was the promised land, and there the main body of them accordingly remained until they migrated west of the state of Arkansas, in the years 1837 and '38.

The Pot-to-yan-te tribe, of the regions of California, understood to be one of the tribes or bands of the Bonaks or Root Diggers, have the following tradition concerning their origin and existence, as given by an Indian chief of that tribe:

“The first Indians that lived were Coyotes. When one of their number died, the body became full of little animals, or spirits, as he thought them. After crawling over the body for a time, they took all manner of shapes; some that of the deer, others that of the elk, the antelope, etc. It was discovered, however, that great numbers were taking wings, and for a while they sailed about in the air; but eventually they would fly off to the moon. The old Coyotes (or Indians) fearing that the earth might become depopulated in this way, concluded to stop it at once; and ordered that when any of their people died, the body must be burnt. Ever after they continued to burn the body of deceased persons. Then the Indians began to assume the shape of a man; but at first they were very imperfect in all their parts. At first they walked on all fours, then they began to have some members of the human frame—one finger, one toe, one eye, one ear, etc. After a time they had two fingers, two toes, two eyes, two ears, etc. In all their limbs and joints they were yet very imperfect, but progressed from period to period, until they became perfect men and women. In the course of their transition from the Coyote to human beings, they got in the habit of sitting upright, and lost their tails. This is with many of them a source of regret to this day, as they consider a tail quite an ornament; and in decorating themselves for a dance or other festive occasions, a portion of them always decorate themselves with tails.”

The following tradition is taken from the official records of the St. Louis Indian Superintendency:

“The Osages believe that the first man of their nation came out of a shell, and that this man when walking on earth met with the Great Spirit, who asked him where he resided and what he ate. The Osage answered that he had no place of residence, and that he ate nothing. The Great Spirit gave him a bow and arrow and told him to go a hunting. So soon as the Great Spirit left him he killed a deer. The Great Spirit gave him fire and told him to cook his meat, and to

eat. He also told him to take the skin and cover himself with it, and also the skins of other animals that he would kill.

“One day, as the Osage was hunting, he came to a small river to drink. He saw in the river a beaver hut, on which was sitting the chief of the family. He asked the Osage what he was looking for, so near his lodge. The Osage answered that being thirsty he was forced to come and drink at that place. The beaver then asked him who he was and from whence he came. The Osage answered that he had come from hunting, and that he had no place of residence. ‘Well, then,’ said the beaver, ‘you appear to be a reasonable man. I wish you to come and live with me. I have a large family, consisting of many daughters, and if any of them should be agreeable to you, you may marry.’ The Osage accepted the offer, and some time after married one of the beaver’s daughters, with whom he had many children. Those children have formed the Osage people. This marriage of the Osage with the beaver has been the cause that the Osages do not kill the beaver. They always supposed that by killing the beaver they were killing the Osages.”

The tradition of the Senecas in regard to their origin is that they broke out of the earth from a large mountain at the head of Canandaigua lake, which mountain they still venerate as the place of their birth, which they call Genundewah, or great hill, and from which this people are known among themselves and cognate tribes as Ga-nun-do-ono, “The Great Hill People.” The Senecas, they say, were in a fort on the top of this hill, which became surrounded by a monstrous serpent, whose head and tail came together. It lay there a long time, confounding the people with its breath. At length they attempted to make their escape, but in marching out of the fort they walked down the throat of the serpent.

Two orphan children, who had escaped this general destruction by being left on this side of the fort, were informed by an oracle of the means by which they could get rid of their formidable enemy by taking a small bow and a poisoned arrow, made of a kind of willow, and with that shooting the serpent under its scales. This they did, and the arrow proved effectual, for, on its penetrating the skin the serpent became sick, and extending itself rolled down the hill, destroying all the timber that was in its way, in the meantime disgorging. At every motion a human head was discharged and rolled down the hill into the lake, where they all remained in a petrified state, having the hardness and appearance of stones.

Down to late date the Indians were accustomed to visit that sacred place to mourn the fate of their people and celebrate some peculiar

rites. To the knowledge of white people there has been no timber on the great hill since it was first discovered by them, though it lay apparently in a state of nature for a great number of years without cultivation. It is asserted that stones in the shape of Indians' heads may be seen lying in the lake in great plenty in the vicinity of the great hill, which, tradition says, are the same that were deposited there at the death of the serpent.

The Senecas have also a tradition, that previous to, and for some time after, their origin at Genundewah, the country, especially about the lakes, was thickly inhabited by a race of civil, enterprising and industrious people, who were totally destroyed by the great serpent that afterwards surrounded the great hill fort, with the assistance of others of the same species, and that the Senecas went into possession of the improvements that were left.

The Senecas say that in those days the Indians throughout the whole country spoke one language; but the great serpent, by an unknown influence, confounded their languages so that they could not understand each other, and this was the cause of their division into nations. At that time, however, the Senecas retained the original language and continued to occupy their mother hill, on which they fortified themselves against their enemies and lived peaceably until, having offended the great serpent, they were cut off as before related.

The Onondagas have a legend that they sprang out of the ground on the banks of the Oswego river.

The Iroquois nation have a somewhat curious tradition as to the circumstances through which their national league of the original five tribes was first formed. This tradition alleges that a remarkable person grew up among them, originally known as Tarenyawago, who is represented as a person of great wisdom and who taught this people arts and knowledge. He possessed supernatural powers and had a canoe which would move without paddles, being propelled by his will, in which he ascended the streams and traversed the lakes. He taught the people how to raise corn and beans, removed obstructions from the water courses, and made their fishing grounds clear. He helped them to get the mastery over the great monsters which overran the country, and thus prepared the forests for their hunters. The people listened to him with admiration and followed his advice. He excelled in all things. He excelled their good hunters, brave warriors and eloquent orators. Having given his people instructions for observing the laws and maxims of the Great Spirit, he laid aside the high powers of his public mission to set them an example of how they should live, where-

upon he erected a lodge for his dwelling, planted corn, kept near him his magic canoe and selected a wife.

In relinquishing his former position as a subordinate to the Great Spirit, he also dropped his original name, and at the instance of his people took that of Hiawatha. He chose to become a member of the Onondaga tribe, and took up his residence in their fruitful valley, which was the central point of their government. Suddenly there was an invasion of a ferocious band of warriors coming from the north of the great lakes. As they advanced there was made an indiscriminate slaughter of men, women and children, and the public alarm was extreme. Hiawatha advised his people to call a general council of all the tribes that could be gathered together from the east to the west, appointing a meeting to be held at a suitable place indicated, on the banks of Onondaga Lake. All the chief men accordingly assembled at this place, as well as a vast multitude of men, women and children, in expectation of deliverance.

Hiawatha, for some reason, delayed his attendance; messengers were sent for him, who found him in a pensive mood, and to whom he expressed the foreboding that evil might come from his attendance. But these presentiments were overcome by the representations of the messengers, and thereupon he put his wonderful canoe again into the watery element and set out for the council, taking with him his only daughter; proceeding up the current of the Seneca river, he soon appeared among his people at the great council.

As he walked up the ascent from the lake to the council ground, a loud sound was heard in the air above as if caused by some rushing current of wind. A spot of matter was discovered descending rapidly, and every instant enlarging in its size and velocity. Hiawatha, as soon as he had gained the eminence, stood still, and caused his daughter to do the same, considering it cowardly to fly and impossible to avert the designs of the Great Spirit.

The descending object disclosed the shape of a large white bird, with wide, extended and pointed wings, coming down upon the ground swifter and swifter, and with a powerful swoop crushed the daughter of Hiawatha to the earth. Not a muscle moved in the face of Hiawatha. His daughter lay dead before him, but the great and mysterious white bird was also killed in the shock. This bird was covered with beautiful plumes of snow-white shining feathers, one of which was plucked by each warrior, with which he decorated himself; and, hence, it became a custom among this people to assume this kind of feathers on the war path. Subsequent generations, it is said, substituted the plumes of the white heron, which led this bird to be

greatly esteemed. But still greater wonder followed, for on removing the carcass of the bird not a trace of the daughter could be discovered; she had completely vanished. At this the father was greatly affected and became disconsolate, but he aroused himself and proceeded to the head of the council with dignified air, covered with his simple robe of wolf skin, taking his seat among the chiefs, warriors and counselors assembled. On the second day of the council Hiawatha arose and proceeded to give to his people his advice as to how they should best provide for their future welfare. He said:

"My friends and brothers: You are members of many tribes, and have come from a great distance. We have met to promote the common interest and our mutual safety. How shall it be accomplished? To oppose these northern hordes in tribes singly, while we are at variance often with each other, is impossible. By uniting in a common band of brotherhood we may hope to succeed. Let this be done, and we shall drive the enemy from our land. Listen to me by tribes." Whereupon he proceeded to assign positions to each one of the five tribes of the nation their respective position in their newly constituted league, addressing each separately. To the Mohawks he assigned the country on the Mohawk river, next to the Hudson, as the first in the nation, because they were warlike and mighty. The Oneidas he assigned next in position on the west, as the second nation, because they always gave wise counsel. To the Onondagas, whose habitation was at the foot of the great hill, he assigned the third in the nation, because they were all greatly gifted in speech. To the Senecas, whose dwelling was in the dark forest, and whose home was everywhere, he assigned to be the fourth nation, because of their superior cunning in hunting; and the Cayugas, the people living in the open country, possessing much wisdom, he assigned as the fifth nation, because they understood better the art of raising corn and beans and making houses.

On the next day Hiawatha's advice was concurred in by the great council, and the five tribes were united in a bond of union, since called the League of the Iroquois. After this Hiawatha took leave of the council, announcing his withdrawal to the skies, whereupon he went down to the water, seated himself in his mysterious canoe, when sweet music was heard in the air above, and his mystical vessel, in which he remained seated, was lifted gently from the surface of the water, ascending higher and higher till it vanished from sight and disappeared in the celestial regions of the Owayneo (Great Spirit) and his hosts.

It seems that this mythical personage the poet Longfellow took and blended into various Ojibway legends, forming that masterly production styled the "Song of Hiawatha," which added so much to his

literary fame. Whilst the Ojibways had a similar supernatural personage in their traditions called by them *Nanahbozhoo*, yet he does not seem to have served so fully to bring out what the poet desired to present in this net-work of Ojibway legends.

The marvellous power of Hiawatha, given him in the foregoing Iroquois legend, in propelling and guiding his mystical boat, is carried by the poet Longfellow into his Ojibway legend in the following lines:

“Paddles none had Hiawatha,
Paddles none he had or needed,
For his thoughts as paddles served him,
And his wishes served to guide him;
Swift or slow at will he glided,
Veered to right or left at pleasure.”

It is observed that this mythical story of Hiawatha, as the ancient law giver of the Iroquois, and his miraculous disappearance from among his people, singularly corresponds with that historical occurrence, or that given us as such, concerning the ancient Spartan law giver Lycurgus, who, after preparing a complete code of laws for the Spartans, and giving them advice as to the future, mysteriously disappeared forever.

It also possessed a similar feature to that given us in the account of the great law giver of Israel, who, after his mission had been accomplished, in like manner was not allowed to continue longer among them, and of whom it is written: “And the Lord said unto him: This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.”

The Arapahoes had a tradition, that before there were any animals on earth it was covered with water, except one mountain on which was seated an Arapahoe crying, and who was poor and in distress. The gods looked upon him with pity, and created three ducks and sent them to him. The Arapahoe commanded the ducks to dive down in the water and bring up some dirt. One of them obeyed. After a long time he came up, but had failed to find any dirt. The second duck went down and was gone still longer than the first. He also came up without finding dirt. Then the third duck went down and was gone likewise a long time, but when he arose to the surface he had a little dirt in his mouth. Directly the waters disappeared,

and left the Arapahoe the sole possessor of the land. Thereupon the Arapahoe made the rivers and the woodland, placing the latter near the streams. He then created a Spaniard and a beaver, and from their union came all the people of the earth. The whites he made beyond the ocean. He then created all the animals that are on earth, all the birds of the air, fishes of the streams, the grasses and all things that grow on the earth. He made a pipe and gave it to the people. He showed them how to make bows and arrows, how to make fire by rubbing two sticks, how to talk with their hands, and how to live. He also instructed all the surrounding tribes to live at peace with the Arapahoes. All these tribes came to the Arapahoes, who gave them their goods and ponies. The Arapahoes never let their hearts get tired with giving, and all the tribes loved them.

The Blackfeet have a tradition or myth, that an old man, who lived far in the north, made the earth and all things upon it; that there is a great river in the north where this old man played; that there are there two huge rocks, which he used to play with as boys play with pebbles, and that these rocks have worn a deep trail in the solid rock.

Captain Clark, in his book on Indian sign language, says that a chief of the Bonack tribe, at the Fort Hall agency, gave him the following tradition in regard to the creation, as told him by his grandfather: He said that they had a great father who made them. In what shape this father was at the present day they did not know, but perhaps in that of a cloud, the snow, or a storm, but it was the Big Grey Wolf who was the father of the Bonacks, and the Coyote was the father of the Shoshonees. The Grey Wolf was a God, and when the Bonacks died they went to where he lived. This wolf formerly lived in a rock near Win-ne-mucka, in a huge hollow rock. The trail made by this wolf in going in and out, they say, is still visible, and his foot-prints are in the solid rocks and can be seen to-day. His grandfather told him that the earth was once covered with water, except the highest peaks, and the wind blew so hard that the water washed out the deep ravines, which are now seen, but this was before any people were made. The Shoshonees have a tradition or myth of the creation much like that of the Bonacks, showing an intimate relation between the two tribes.

Capt. Clark gives the following tradition among the Crow Indians as related to him by an old chief: "Long ago there was a great flood, and only one man was left, whom we call 'The Old Man' because it happened so long ago, and because we have talked about him so much. This god saw a duck and said to him, 'come here, my brother. Go

down and get some dirt and I will see what I can do with it.' The duck dived and was gone a long time. Coming to the surface, he had a small bit of mud. The god said he would make something with it, and added, 'We are here by ourselves, it is bad!' Holding the mud in his hand till it dried, then blowing it in different directions, there was dry land all about. The duck and the god and the ground were all that existed. He then made the creeks and mountains, and after that they asked each other to do certain things. The duck asked the god to make certain things, among the rest, Indians on the prairie. The god took some dirt in his hand, blew it out, and there stood a man and a woman. A great many Crows sprang up at once from this dirt, but they were blind. The first man created pulled open one eye and saw the streams and mountains, and then the other and cried out that the country was fine. The first woman created did the same, and they told the rest to do the same, and to this day the peculiar marks about the eyes show the manner of opening them. The first two then asked the god for something to hide their nakedness. The god told the woman and explained to the man how to perpetuate their species."

From investigation it would appear that nearly every tribe, if not all of them, without exception, had its legends of origin not unlike those which are here given. Late explorations and more intimate acquaintance with the Indians of Alaska, to the most northern limit, shows this same class of legends concerning their origin, all going to still further strengthen the theory of a common stock among all American tribes. One of these legends is given by Lieut. C. E. S. Wood, who visited Alaska in 1877, and styled by him the T'linket legend of Mount Edgecumbe, and which was given him by Tah-ah-nah-klick, one of his Indian guides.

CHAPTER IV.

AFFINITY WITH THE JEWS.

Opinion of James Adair—The Indians Descended from the People of Israel—He Assigns Twenty-three Arguments for this Opinion—Similarity Between the Languages—Comparison of Words and Sentences—Opinion of Rev. Jedidiah Morse—Similarity of Religious Customs—Dr. Boudinot Favors this Theory—Rev. Ethan Smith—Evidence in Favor of this Theory—The Indians Acknowledge but One Great Spirit like the Jews—Father Charlevoix Presents Evidence in Support of this Theory—Indians Were Never Known to Worship Images—Evidence of William Penn—Features of the Face like the Hebrews—And so with Dress, Trinkets and Ornaments—Their Fasts and Feasts, like the Jews—They Reckon by Moons and Count Time like the Hebrews—Have their Prophets—Abstain from Unclean Things—Salute the Dawn of Morning by Devotional Ceremony—In their Lodge Tales and Traditions Twelve Brothers are Spoken of—Custom in Mourning for the Dead, like the Jews—Have a Custom of Burnt Offerings—Had a Custom like the Jews of Anointing the Head—The Indian Medicine Lodge Corresponded to the Jewish Synagogue—Had a Secret Order Resembling that of the Jews—Their Medicine Man Corresponded to the “Wise Men,” Matthew II, 1—The Bow and Arrow was Common to the Jews—The Indian Tent was like that of the Jews—Lived in Tribes like the Jews.



JEWISH HIGH PRIEST IN HIS ROBES.

MANY writers have given special attention to an inquiry into the subject of the American aborigines, with reference to discovering an affinity of this people with the Jews, or people of Israel.

Among the class of writers aforesaid is Mr. James Adair, who resided forty years among the American tribes, and who wrote a book on the subject, which was published about the year 1775, in which he, without hesitation, declares that the American aborigines are descendants from the Israelites, and so complete is his conviction on this head, that he declares he finds a perfect and undisputable similitude in each. He says: “From the most accurate observations I could make, in the long time I traded among the Indians of America, I was forced to believe them lineally descended from the tribes of Israel.”

Among the early authorities cited, to show that the American Indians are descendants from the Israelites, Mr. Adair seems to be the principal one, and since his time, all writers who have favored his views, refer with unreserved confidence to the evidence furnished by him to this end.

One of the earnest writers in support of this theory in later times, is Rev. Ethan Smith, of Poultney, Vt., as shown in his book entitled "View of the Hebrew, or the Tribes of Israel in America," published in 1825, wherein he undertakes to prove, citing Mr. Adair and others, that the American Indians are descendants from the Lost Tribes of Israel.

Mr. Smith sums up the arguments of Mr. Adair that the natives of this continent are of the ten tribes of Israel, to the following effect:

1. Their division into tribes. 2. Their worship of Jehovah. 3. Their notions of a theocracy. 4. Their belief in the administration of angels. 5. Their language and dialects. 6. Their manner of counting time. 7. Their prophets and high priests. 8. Their festivals, fasts and religious rites. 9. Their daily sacrifice. 10. Their ablutions and anointings. 11. Their laws of uncleanness. 12. Their abstinence from unclean things. 13. Their marriage, divorces and punishments of adultery. 14. Their several punishments. 15. Their cities of refuge. 16. Their purifications and preparatory ceremonies. 17. Their ornaments. 18. Their manner of curing the sick. 19. Their burial of the dead. 20. Their mourning for the dead. 21. Their raising seed to a deceased brother. 22. Their change of names adapted to their circumstances and times. 23. Their own traditions; the account of English writers; and the testimonies given by Spaniards and other writers of the primitive inhabitants of Mexico and Peru.

Many of those who contend for Jewish origin of the American Indian insist that evidence of this fact is found in the languages of the Indians, which appear clearly to have been derived from the Hebrew. This is the opinion expressed by Mr. Adair, in which Dr. Edwards having a good knowledge of some of the Indian languages, concurs and gives his reasons for believing this people to have been originally Hebrew.

The languages of the Indians and of the Hebrews, he remarks, are both found without prepositions, and are formed with prefixes and suffixes, a thing not common to other languages; and he says that not only the words, but the construction of phrases in both are essentially the same. The Indian pronoun, as well as other nouns, he remarks, are manifestly from the Hebrews. The Indian laconic, bold, and commanding figures of speech, Mr. Adair notes as exactly agreeing with the genius of the Hebrew language.

Relative to the Hebraism of their figure, Mr. Adair gives the following instance from an address of a captain to his warriors, on going to battle: "I know that your guns are burning in your hands; your tomahawks are thirsting to drink the blood of your enemies; your trusty arrows are impatient to be upon the wing; and lest delay should burn your hearts any longer, I give you the cool refreshing words: *Join the holy ark; and away to cut off the devoted enemy.*"

A table of words and phrases is furnished by Dr. Boudinot, Adair and others, to show the similarity, in some of the Indian languages, to the Hebrew, and that the former must have been derived from the latter. The following is an example afforded from the sources quoted:

ENGLISH.	WORDS.	
	INDIAN.	HEBREW, OR CHALDAIC.
Jehovah.	Yohewah.	Jehovah.
God.	Ale.	Ale, Aleim.
Jah.	Yah or Wah.	Jah.
Shiloh.	Shilu.	Shiloh.
Heavens.	Chemim.	Shemin.
Father.	Abba.	Abba.
Man.	Ish, Ishie.	Ish.
Woman.	Ishto.	Ishto.
Wife.	Awah.	Eweh, Eve.
Thou.	Keah.	Ka.
His wife.	Liani.	Lihene.
This man.	Uwoh.	Huah.
Nose.	Nichiri.	Neheri.
Roof of a house.	Taubana-ora.	Debonaoun.
Winter.	Kora.	Korah.
Canaan.	Canaai.	Canaan.
To pray.	Phale.	Phalac.
Now.	Na.	Na.
Hind part.	Kesh.	Kish.
Do.	Jennaïs.	Jannon.
To blow.	Phaubac.	Phauhe.
Rushing wind.	Rowah.	Ruach.
Ararat, or high mount.	Ararat.	Ararat.
Assembly.	Kurbet.	Grabit.
My skin.	Nora.	Ourni.
Man of God.	Ashto Allo.	Ishda Alloa.
Waiter of the high priest.	Sagan.	Sagan.

PARTS OF SENTENCES.

ENGLISH.	INDIAN.	HEBREW.
Very hot.	Heru hara or hala.	Hara hara.
Praise to the first cause.	Halleluwah.	Hallelujah.
Give me food.	Natoni boman.	Natoui bamen.
Go thy way.	Bayou boorkaa.	Boua bouak.
Good be with you.	Halea tibou.	Ye hali ettouboa.
My necklace.	Yene kali.	Vongali.
I am sick.	Nane guale.	Nance heti.

Rev. Jedidiah Morse, in his tour among the Western Indians, says of the Indians' language: "It is highly metaphorical; and in this and other respects they resemble the Hebrew." "This resemblance in their language" he adds, "and the similarity of many of their

religious customs to those of the Hebrews, certainly give plausibility to the ingenious theory of Dr. Boudinot, exhibited in his interesting work, *the Star in the West*."

Dr. Boudinot speaks of some Indians at a place called Cohocks, who called the high mountain at the west Ararat. He says that the Penobscot Indians called a high mountain by the same name; that he himself attended an Indian religious dance, concerning which he remarks:

"They dance one round; and then a second, singing hal-hal-hal, till they finished the round. They then gave us a third round, striking up the words le-le-le. On the next round it was the words, lu-lu-lu, dancing with all their might. During the fifth round was yah-yah-yah. Then all joined in a lively and joyful chorus, and sung halleluyah; dwelling on each syllable with a very long breath, in a most pleasing manner." And he says, "there could be no deception in all this. Their pronunciation was very guttural and sonorous, but distinct and clear."

Rev. Ethan Smith, in his book before mentioned, remarking on this circumstance, says: "How could it be possible that the wild native Americans, in different parts of the continent, should be found singing this phrase of praise to the Great First Cause, or to Jah—*exclusively Hebrew*, without having brought it down by tradition from ancient Israel? The positive testimonies of such men as Boudinot and Adair are not to be dispensed with nor doubted. They testify what they have seen and heard. And I can conceive of no rational way to account for this Indian song, but that they brought it down from ancient Israel, their ancestors."

Dr. Boudinot further says of the Indians: "Their languages in their roots, idioms and particular construction, appear to have the whole genius of the Hebrew; and what is very remarkable have most of the peculiarities of that language, especially those in which it differs from most other languages."

It is also insisted by many, as further evidence showing the Jewish origin of the American Indian, that they have had their imitation of the ark of the covenant in ancient Israel. Rev. Ethan Smith says, that different travelers, and from different regions, unite in this, and refers to the fact that Mr. Adair is full in his account of it. He describes it as a small square box, made convenient to carry on the back; that the Indians never set it on the ground, but on rocks in low ground where stones were not to be had, and on stones where they are to be found. Mr. Adair, in reference to this matter, says:

"It is worthy of notice that they never place the ark on the

ground, nor set it on the bare earth when they are carrying it against an enemy. On hilly ground, where stones are plenty, they place it on them. But in level land, upon short logs, always resting themselves (i. e. the carriers of the ark) on the same materials. They have also as strong a faith of the power and holiness of their ark as ever the Israelites retained of theirs. The Indian ark is deemed so sacred and dangerous to touch, either by their own sanctified warriors, or the spoiling enemy, that neither of them dare meddle with it on any account. It is not to be handled by any except the chieftain and his waiter, under penalty of incurring great evil; nor would the most inveterate enemy dare to touch it. The leader virtually acts the part of a priest of war, *pro tempore*, in imitation of the Israelites fighting under the divine military banner."

It is said that among all the aboriginal tribes and nations of both North and South America, whatever may have been said by the Spaniards to the contrary, they acknowledged one, and only one God, and this again is taken by the advocates of the Jewish origin of the American Indians as further proof that this people are descendants of the Jews. Dr. Boudinot says of the Indians, that they were never known, whatever mercenary Spaniards may have written to the contrary, to pay the least adoration to images or dead persons, to celestial luminaries, to evil spirits, or to any created beings whatever; in which Mr. Adair concurs, adding that none of the numerous tribes and nations, from Hudson Bay to the Mississippi, have ever been known to attempt the formation of any image of God. On this subject Rev. Ethan Smith says:

"Du Pratz was very intimate with the chief of those Indians called 'The Guardians of the Temple,' near the Mississippi. He inquired of them the nature of their worship. The chief informed him that they worshipped the great and most perfect Spirit, and said: 'He is so great and powerful, that in comparison with him all others are as nothing. He made all things that we see, and all things that we cannot see.' The chief went on to speak of God as having made little spirits, called *free servants*, who always stand before the Great Spirit, ready to do his will. That 'the air is filled with spirits, some good, some bad, and that the bad have a chief who is more wicked than the rest.' Here, it seems, is their traditional notion of good and bad angels, and of Beelzebub, the chief of the latter. This chief, being asked how God made man, replied that 'God kneaded some clay, made it into a little man, and, finding it was well formed, he blew on his work, and the man had life and grew up.' Being asked of the creation of the woman, he said that 'their ancient speech

made no mention of any difference, only that the man was made first. Moses' account of the formation of the woman, it seems, had been lost.' ”

Charlevoix, speaking of the Indian traits and religious customs, and in reference to their resembling the Jews, says:

“ The greatest Part of their Feasts, their Songs and their Dances, appear to me to have had their Rise from Religion, and still to preserve some Traces of it; but one must have good eyes, or rather a very lively imagination, to perceive in them all that some travelers have pretended to discover. I have met with some who could not help thinking that our savages were descended from the Jews, and found in everything some affinity between these barbarians and the people of God. There is, indeed, a resemblance in some things, as not to use knives in certain meals, and not to break the bones of the beast they ate at those times, and the separation of the women during the time of their usual infirmities. Some persons, they say, have heard them, or thought they heard them, pronounce the word Hallelujah in their songs. But who can believe that when they pierce their ears and noses they do it in pursuance of the law of circumcision? On the other hand, don't we know that the custom of circumcision is more ancient than the law that was given to Abraham and his posterity. The feast they made at the return of the hunters, and of which they must leave nothing, has also been taken for a kind of burnt offering, or for a remain of the passover of the Israelites; and rather, they say, because when any one cannot compass his portion, he may get the assistance of his neighbors, as was practiced by the people of God, when a family was not sufficient to eat the whole Paschal Lamb.”

Rev. Ethan Smith, in his book before mentioned, refers to a letter from Mr. Calvin Cushman, missionary among the Choctaws, to a friend in Plainfield, Mass., in 1824, in which he says:

“ By information received from Father Hoyt respecting the former traditions, rites and ceremonies of the Indians of this region, I think there is much reason to believe they are descendants of Abraham. They have had cities of refuge, feasts of first fruits, sacrifices of the firstlings of the flock, which had to be perfect, without blemish or deformity, a bone of which must not be broken. They were never known to worship images, nor to offer sacrifices to any God made with hands. They all have some idea and belief of the Great Spirit. Their feasts, holy days, etc., were regulated by *sevens*, as to time, i. e., seven sleeps, seven moons, seven years, etc. They had a kind of box containing some kind of substance which was considered sacred, and kept an entire secret from the common people. Said box was borne by a number of men who were considered pure or holy (if I mistake not, such

a box was kept by the Cherokees). And whenever they went to war with another tribe they carried this box; and such was its purity in their view that nothing would justify its being rested on the ground. A clean rock or scaffold of timber only was considered sufficiently pure for a resting place for this sacred coffer. And such was the veneration of all of the tribes for it, that whenever the party retaining it was defeated and obliged to leave it on the field of battle, the conquerors would by no means touch it."

The celebrated William Penn, who saw the Indians of the eastern shore of the continent before they had been affected by the ill-treatment of the white people, in a letter to a friend in England concerning this people, says:

"I found them with like countenances with the Hebrew race; and their children of so lively a resemblance to them that a man would think himself in Duke's place, or Barry street, in London, when he sees them." Here, without the least previous idea of those natives being Israelites, that shrewd man was struck with their perfect resemblance of them, and with other things which will be noted. He speaks of their dress and trinkets as notable like those of ancient Israel; their earrings, nose jewels, bracelets on their arms and legs (such as they were), on their fingers, necklaces made of polished shells found in their rivers and on their coasts, bands, shells and feathers ornamenting the heads of females, and various strings of beads adorning several parts of the body.

Mr. Penn further adds that the worship of this people consists in two parts, sacrifices and cantos (songs). The first is with their first fruits, and the first buck they kill goes to the fire; and that all who go to this feast must take a piece of money, which is made of the bone of a fish. ("None shall appear before me empty.") He speaks of the agreement of their rites with those of the Jews, and adds:

"They reckon by moons; they offer their first ripe fruits; they have a kind of feast of tabernacles; they are said to lay their altars with twelve stones; they mourn a year; they have their separation of women; with many other things that do not now occur." Here is a most artless testimony given by that notable man, drawn from his own observations and accounts given by him, while the thought of this people's being actually Hebrew was probably most distant from his mind.

Mr. Adair says that the southern Indians have a tradition that their ancestors once had a sanctified rod, which budded in one night's time, which is held by some to be a tradition of Aaron's rod. Some tribes of Indians, it is said, had, among their numerous feasts, one

which they called the hunter's feast, answering, it is claimed by some, to the Pentecost in ancient Israel, and which is described as follows:

"They choose twelve men, who provide twelve deer. Each of the twelve men cuts a sapling; with these they form a tent, covered with blankets. They then choose twelve stones for an altar of sacrifice. Some tribes, he observes, choose but ten men, ten poles, and ten stones. Here seems an evident allusion to the twelve tribes, and also to some idea of the ten separate tribes of Israel. Upon the stones of their altar they suffered no tool to pass. No tool might pass upon a certain altar in Israel."

In their feasts of first ripe fruits, or green corn, the custom of the Indians is to eat none of their corn or first fruit till a part is given to God. In the Indian feasts they had their sacred songs and dances, singing Hallelujah, Yohewa, in syllables which compose the words, and it is asked what other nation besides the Hebrews and Indians ever attempted the worship of Jehovah.

Mr. Adair, in further support of his theory, says: "As the nation had its particular symbol, so each tribe has the badge from which it is denominated. The sachem of each tribe is a necessary party in conveyances and treaties, to which he affixes the mark of his tribe. If we go from nation to nation among them we shall not find one who doth not lineally distinguish himself by his respective family. The genealogical names which they assume are derived either from the names of those animals whereof the cherubim are said in revelation to be compounded, or from such creatures as are most familiar to them. They call some of their tribes by the names of cherubimical figures that were carried on four principal standards of Israel."

The Indians count time after the manner of the Hebrews. They divide the year into spring, summer, autumn and winter. They number their years from any of those four periods, for they have no name for a year, and they subdivide these and count the year by lunar months, like the Israelites who counted by moons. They begin a year at the first appearance of the first new moon of the vernal equinox, according to the ecclesiastical year of Moses. Till the so-called captivity the Israelites had only numeral names for the solar and lunar months except Abib and Ethamin; the former signifying a green ear of corn, and the latter robust or valiant, and by the first of these the Indians (as an explicative) term their passover, which the trading people call the green corn dance.

In conformity to, or after the manner of the Jews, the Indians of America have their prophets, high priests and others of a religious order. As the Jews had a sanctum sanctorum (holy of holies), so in

general have all the Indian nations. There they deposit their consecrated vessels, none of the laity daring to approach that sacred place. Indian tradition says that their fathers were possessed of an extraordinary divine spirit, by which they foretold future things and controlled the common course of nature; and this power they transmitted to their offspring, provided they obeyed the sacred laws annexed pertaining thereto.

Mr. Adair, it must be remembered, in referring to words in the Indian languages, has reference to those tribes which at that day were living in the southern colonies, classed by ethnologists as the Appalachians, and who were the Choctaws, Chickasaws, Cherokees, Seminoles and Muscogeas. In speaking with reference to these Indians he says, *Ishtoallo* is the name of their priestly order, and their pontifical office descends by inheritance to the eldest. There are some traces of agreement, though chiefly lost, in their pontifical dress. Before the Indian Archimagus officiates in making the supposed holy fire for the yearly atonement for sin, the Sagan (waiter of the high priest) clothed him with a white ephod, which is a waistcoat without sleeves. In resemblance of the Urim and Thummim, the American Archimagus wears a breast plate made of a white conch shell with two holes bored in the middle of it, through which he puts the ends of an otter skin strap and fastens a buck-horn white button to the outside of each, as if in imitation of the precious stones of the Urim.

In this statement, Rev. Ethan Smith thinks Mr. Adair exhibits evidence of which he himself seems unconscious, saying that the general name of all their priestly order is *Ishtoallo*, and the name of the high priest waiter is Sagan. It is thought by some that the former word is a corruption of *Ish-da-elvah*, a man of God; see 2 Kings, iv, 21, 22, 25, 27, 40, and other places. That the latter word Sagan is the very name by which the Hebrews called the deputy of the high priest, who supplied his office, and performed the functions of it in the absence of the high priest.

The ceremonies of the Indians, in their religious worship, says Mr. Adair, were more after the Mosaic institutions than of Pagan imitation; which could not be if a majority of the old nations were of heathenish descent. They were utter strangers to all the gestures practiced by the Pagans in their religious rites.

Mr. Adair further speaks of the sacred adjuration of the Indians by the great and awful name of God; the question being asked, and the answer given, *Yah*, with a profound reverence in a bowing posture of body immediately before the invocation of *Yo-he-wah*; this he considers to be Hebrew, adjuring their witnesses to give true evidence.

He says it seems exactly to coincide with the conduct of the Hebrew witnesses even now on like occasions.

Mr. Adair, in likening the Indians to the Jews on account of their abstinence from unclean things, says that eagles of every kind are esteemed an unclean food, likewise ravens, crows, bats, buzzards, swallows and every species of owl. This he considers as precisely Hebrew, as also their purifications of their priests, and purification for having touched a dead body or any other unclean thing. He further says that before going to war, the Indians have many preparatory ceremonies of purification and fasting, like what is recorded of the Israelites.

Rev. Mr. Chapman, missionary of the United States Foreign Missionary Society, at the Union Mission, in a letter of March 24th, 1823, gives an account of some of the manners and customs of the Osage Indians, which would seem to have some bearing on the question under consideration. He went with a large company of these Indians, whose object was to form a treaty of peace with the Cherokees, to Fort Smith. The evening before they arrived on a hill, the chiefs announced that in the morning they must make their customary peace medicine (a religious ceremony previous to a treaty) for the purpose of cleansing their hearts and securing their sincerity of thinking and acting. Ten of the principal warriors, including the priest of the Atmosphere, (a name of one of their clans) were selected and sent beneath a ledge, to dream or learn whether any error had been committed thus far, or (as they express it) to "watch the back track." In proceeding to describe their ceremonies, prayers, sacred painting, annointings, etc., Mr. Chapman says: "About two feet in advance, and in a line with our path, were three bunches of grass, which had been cut and piled about three feet apart, as an emblem of him whom they worshipped.

"Here the priest stood with his attendants, and prayed at great length. Having finished his prayer, he again ordered the march on foot. The Indians from the right and left entered the path with great regularity, and, on wheeling forward, every individual was compelled to step upon each bunch of the grass. The company proceeded about forty rods, then halted and formed as before. The priest now ordered his senior attendant to form a circle of grass about four feet in diameter, and to fix a handsome pile in the centre. By this he made another long prayer. Then stepping on the circle, and followed in this by his attendants, they passed on."

Mr. Chapman further says: "It is a universal practice of these Indians to salute the dawn every morning with their devotion." This

custom, it may be remarked, seems to be universal among all the American tribes. In regard to the ceremonies which Mr. Chapman describes, he adds: "Perhaps the curious may imagine that some faint allusion to the lost ten tribes of Israel may be discovered in the select number of dreamers (they being ten), to the Trinity in Unity in the bunches (and the circle) of grass, to the Jewish annointings and purifications in their repeated paintings, to the sacred rite of the sanctuary in their secret consultations, and to the prophetic office in the office of their dreamers."

A religious custom is related by Maj. Long, which some think goes to prove that the Omaha Indians are of Israel. He relates that from the age of between five or ten years their little sons are obliged to ascend a hill fasting once or twice a week, during the months of March and April, to pray aloud to Wahconda. When this season of the year arrives, the mother informs the little son that the "ice is breaking up in the river, the ducks and geese are migrating, and it is time for you to prepare to go in clay." The little worshipper then rubs himself over with whitish clay, and at sunrise sets off for the top of a hill, instructed by the mother what to say to the Master of Life. From his elevated position he cried aloud to Wahconda, humming a melancholy tune, and calling on him to have pity on him and make him a great hunter, warrior, etc.

This, it is urged by some, has more the appearance of descending from Hebrew tradition than from any other nation in the earth; teaching their children to fast in clay as "in dust and ashes," and to cry to Jah for pity and protection.

In part second of Mr. Schoolcraft's general work on the Indian tribes of the United States, p. 135, is an article written by Mr. Wm. W. Warren, on the oral traditions respecting the history of the Ojibway nation. Mr. Warren, as Mr. Schoolcraft remarks, was a descendant, on his mother's side, of one of the most respectable Indian families at the ancient capital of this nation.

In this communication, Mr. Warren is inclined to the opinion, from the information derived from the manners and customs of the Ojibways, that the red race of America are descendants of the lost tribes of Israel, and he asserts that this is the belief of some eminent men and writers, and mentions this belief to say that he has noted much in the course of his inquiries that would induce him to fall into the same belief, besides the general reasons that are adduced to prove the fact. Referring to the Ojibways, he says:

"I have noticed that in all their principal and oldest traditions and lodge tales, twelve brothers are spoken of that are the sons of

Getube, a name nearly similar to Jacob. The oldest of these brothers is called Mudjekeewis, and the youngest Wa-jeeg-e-wa-kon-ay, the name for his coat of fishers' skins, with which he resisted the machinations of evil spirits. He was the beloved of his father and the Great Spirit; the wisest and most powerful of his twelve brothers."

The tradition in which also originated Ke-na-big-wusk, or snake-root, which forms one of the four main branches of the Me-da-win, is similar in character to the brazen serpent of Moses that saved the lives of the afflicted Israelites. In the Indian tradition, the serpent is made to show to man a root which saved the lives of the people of a great town, which was being depopulated by pestilence. Not only in these instances is the similitude of the Ojibway oral traditions and the written history of the Hebrews evident and most striking, but in part first of Mr. Schoolcraft's work aforesaid, page 259, is some information by Mr. Thomas Fitzpatrick, a government agent of the higher Platte and Arkansas. In this, reference is made to the fact of a resemblance in the manners, customs and habits of the Indians with that of the Jews or Israelites, in which he says: "In regard to the manners, customs, habits, etc., of the wild tribes of the western territory, a true and more correct type than any I have ever seen may be found in the ancient history of the Jews or Israelites after their liberation from Egyptian bondage. The medicine lodge of the Indian may be compared to the place of worship or tabernacle of the Jews, and the sacrifices, offerings, purifications and annointings may be all found amongst and practiced by those people."

It is to be noted, however, that Mr. Fitzpatrick is not inclined to adopt these evidences as proof that the Indians are descended from the Jews, but considers them as mere coincidences, liable to occur among the natives of any portion of the globe.

In an interview which the writer had several years ago with Rev. John Johnston, a native educated Ottawa Indian, and a minister of the gospel of the Episcopal Church among the Ojibways at White Earth Agency, Minn., he expressed his belief quite firmly that the aborigines were descendants from the Jews, and cited instances of their manners, customs and habits in support of this opinion.

There is a marked similarity between the customs of the Indians and the Jews in their mourning for the dead. Like the Jews, the Indians had a time or season for mourning for the dead. A custom among the Jews of loud lamentation over the dead was also a peculiar custom of the American tribes. In Gen. xxxii, 34, it is said that "Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days." This is suggestive of a like custom among

the American Indians. Among the Indians the friends of the deceased visited the graves of their departed relatives and there resumed their custom of weeping and shrieking. This was also a prominent custom among the Jews, as noticed in John xi, 31: "She goeth out to the grave to weep there." The custom of engaging women to mourn over the bodies of the dead, which prevailed among the American tribes, was also a custom among the Jews, as mentioned in Jer. ix, 17: "Thus saith the Lord of Hosts, consider ye, and call for the mourning women that they may come."

Among the Indians it was a custom for the bridegroom to make presents to the father or parents of the bride as a consideration in the transaction. This custom also prevailed among the Jews; Jacob gave a term of service as a consideration for Rachel. Gen. xxix, 20.

Among the Jews, parents negotiated marriage between sons and daughters. Hagar chose a wife for Ishmael. Gen. xxi, 21. Judah selected a wife for Er. Gen. xxxviii, 6. The like custom prevailed among the American Indians.

The marriage ceremony among the American tribes was much the same as with the Jews. In Gen. xxiv, 67, it is said "Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife." Rev. James Freeman, in his book entitled "Manners and Customs," says there is no evidence of any special religious forms in these primitive marriages. The marriage ceremony consisted of the removal of the bride from the father's house to that of the bridegroom, or that of his father. The marriage ceremony among the American tribes was of like simplicity, and very much the same.

The Indians, like the Jews, had a custom of burnt offerings, as that of the burning of tobacco, as an offering to the Great Spirit. They had also a custom like that of the meat offering of the Jews. See Lev. vi, 14. They also, like the Jews, had a sacrifice of animals. Num. xix, 2. Instead of the red heifer without a spot, as with the Jews, it was a white dog without a spot or blemish.

Like the Jews, they had their feasts for various occasions. Amongst others was a feast of first fruits, such as the strawberry feast of the Iroquois. The harvest feast was universal with all tribes who raised the Indian corn or zea maize. This corresponded to the like custom among the Jews. Ex. xxiii, 16.

Dancing on various occasions was a custom practiced among the American Indians as with the Jews, although not precisely in the same form. Dancing was performed at first among the Jews on sacred occasions only. Among the Hebrews it was joined with sacred songs and was usually participated in by the women only. When the men

danced it was in company separate from the women. When Jephtha returned from his conquest over the Ammonites, his daughter came out to meet him with timbrels and with dances. When the men of Benjamin surprised the daughters of Shiloh, the latter were dancing at a feast of the Lord. Judges, xxi, 19-21. A corresponding custom of dances among the Hebrews, as given in scripture, is found among all the American tribes, the occasion for many of which is precisely the same.

The Israelites used the mortar for beating their manna. Num. xi, 8. It was by this means that the Indians of America from time immemorial beat their corn and thus prepared it for use.

The custom prevailing among the Jews of anointing the head, and in using oils on other parts of the body, also prevailed among the American tribes.

Sign language, so common among the American tribes, is also marked as a mode of communication among the Jews. In Proverbs, vi, 13, it is said "He speaketh with his feet; he teacheth with his fingers."

The Indians, at the close of their speeches in council, used a word of like signification as the word Amen, common among the Jews as stated in 1 Chronicles, xvi, 36. "All the people said Amen, and praised the Lord." Amen literally means firm, from *Aman*, to prop, to support. Its figurative meaning is faithful; its use is designated as affirmatory response, and the custom is very ancient among the Jews. See Num. v, 22, Deut. xxvii, 15-16. The Iroquois, in closing their speeches, used the word *Hiro*, of the like import of the Jewish word Amen. The Pottawattamies, a tribe of the Algonquin group, used the word *Hoa*.

The Indian medicine lodge or council-house corresponds much to the ancient Jewish synagogues, which were originally places of instruction rather than of worship, and wherein, it is said, the Jews read and expounded the law. We find Christ publicly speaking in the synagogues, and so also the Apostles in their missionary travels addressing the people in the synagogues.

The secret order of medicine men and prophets of the Indians had a corresponding institution among the Jews called "sons of the prophets," forming a peculiar order, whose mission seems to have been to assist the prophets in their duties, and in time to succeed them. 2 Kings, ii, 3-12; vi, 1.

A personage corresponding to the Indian medicine man is found in the "wise men" or Magi of the Jews, spoken of in Mathew, ii, 1. We find in the Old Testament several references to the Magi. In Jer. xxxix, 3, 13, Nergal-sharezer is said to have been the *Rab-mag*, that is,

the chief of the Magi. In Daniel's time the Magi were very prominent in Babylon. In Dan. ii, 2, "magicians," "astrologers," "sorcerers," and "Chaldeans" are mentioned, while in the twenty-seventh verse of the chapter "soothsayers" are named.

Some tribes of Indians had a custom of making images or a kind of idols, not as an object of worship, but to imitate or personate some particular spirit or god, to whom they paid some kind of adoration. A like custom seems to have prevailed among the Jews, mentioned in 1 Samuel, vi, 5.

A custom prevailed among western Indian tribes, who lived in villages of dirt houses, of assembling on the tops of their dwellings on festive or public occasions; this was likewise a custom among the Jews. See Judges, xvi, 27, wherein it is said, "there were upon the roof about three thousand men and women, that beheld while Samson made sport."

The Indians felt that menial service was degrading. Service of this kind among them was performed by the women. The same idea prevailed among the Jews, who considered it a degradation to be hewers of wood and drawers of water. Josh. ix, 21.

The bow and arrow, the common and efficient weapon with the primitive American Indian, was also in common use among the ancient Jews. See 2 Kings, xiii, 15.

The ancient Israelites lived in tents in the style of the most of the American tribes.

In notions of dress there was a striking similarity between the American Indians and the Jews, especially in regard to the outer garment thrown over the shoulders or wrapped around the body. The Indian medicine man or prominent chief possessed a peculiar vanity in regard to their dress, which was frequently gaudy and fantastic, and so with the high priests among the Jews where display in dress was a peculiar feature in Jewish custom among those high in authority. It was a custom among the Jews to sleep in their garments, Deut. xxiv, 12-13, and so with the American Indians.

The name Dorcas, Acts, ix, 36, it is said, means *antelope* or *gazelle*. According to some writers the Jews had a custom of giving to their daughters poetic names, or names significant of beauty or beautiful objects. This was a marked custom with the American Indians.

According to Mr. Freeman, it was an ancient custom among the Jews to give names to families from animals. This found a corresponding custom among the Indians, in adopting their totems to mark their families, as the bear, the deer, the elk, and the like. The custom is continued among the Israelites down to the present time,

as found in the name of Wolf, Bear, Lion and other names from animals.

It was a custom among the Jews to give names to persons that have some special signification, as Reuben, "See a Son." This custom likewise prevailed among other eastern nations. This was a universal custom among the American Indians, as Sheeshebanee (Ojibway), "little duck."

The change of names of persons in after life on particular occasions was a custom of the Jews. 2 Chron. xxxvi, 4; Gen. xxxii, 28; xxxv, 10. It was also a custom among the American Indians.

By an ancient mode of declaring war, practiced amongst the Jews, a herald came to the confines of the enemy's territory, and, after observing certain solemnities, cried with a loud voice, "I wage war against you," at the same time giving reasons therefor. He then shot an arrow or threw a spear into the enemy's country, which was significant of warlike intentions. The custom among the Indians, in declaring war, was to send a bundle of arrows to some representative chief of the enemy.

The Indian practice of lying in ambush to surprise an enemy, it seems, was also a practice to some extent among the Jews. In Judges, v, 11, is the following: "They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord." This, it is said, refers to the practice of lying in ambush near wells and springs for the purpose of seizing flocks and herds when brought thither for water.

When a war party of Indians returned to their villages after the victory, it was customary for the women and children, with the old men remaining behind, to assemble and express their great joy by singing, shouting and other demonstrations. This was likewise a custom among the Jews, as appears 1st Sam. xviii, 6: "It came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul with tabrets, with joy, and with instruments of music." See also Ex. xv, 20. Judges, xi, 34.

The war club and other weapons of the Indians were like those of the Jews. Jer. li, 20. With the Jews, the same as with the Indians, these weapons were buried with the dead. Ezek. xxxii, 27.

The custom of wearing buffalo horns by distinguished warriors, attached to their head dress, seems to have existed also among the Jews. In 1st Kings, xxii, 11, it is said "the false prophet Zedekiah made him horns of iron," and in Ps. lxxv, 5: "Lift not your horns on high; speak not with a stiff neck."

Rev. Peter Jones, an educated Ojibway Indian, in the appendix to his book, entitled "History of the Ojibway Indians," quotes approvingly the following from a recent publication which he considers good authority, and wherein is summed up in general terms the most striking analogies between the American tribes and the ancient Israelites:

"They (the Indians) are living in tribes, with heads of tribes; they all have a family likeness, though covering thousands of leagues of land, and have a tradition prevailing universally that they connect that country at the northwest corner. They are a very religious people, and yet have entirely escaped the idolatry of the Old World. They acknowledge one God, the Great Spirit, who created all things seen and unseen. The name by which this being is known to them is Ale, the old Hebrew name of God; he is also called Yehowah, sometimes Yah, and also Abba; for this great being they possess a high reverence, calling him the head of their community, and themselves his favorite people. They believe that he was more favorable to them in old times than he is now; that their fathers were in covenant with him, that he talked with them, and favored them. They are distinctly heard to sing, with their religious dances, Hallelujah and praise to Yah; other remarkable sounds go out of their mouth as shilu yo, shilu he ale yo he-wah, yohewah, but they profess not to know the meaning of these words, only that they learned to use them on sacred occasions. They acknowledge the government of a Providence overruling all things, and express a willing submission to whatever takes place. They keep annual feasts, which resemble those of the Mosaic ritual; a feast of first fruits, which they do not permit themselves to taste until they have made an offering of them to God; also an evening festival, in which no bone of the animal that is eaten may be broken; and if one family be not large enough to consume the whole of it, a neighboring family is called in to assist; the whole of it is consumed, and the relics of it are burned before the rising of the next day's sun. There is one part of the animal which they never eat, the hollow of the thigh. They eat bitter vegetables, and observe severe feasts, for the purpose of cleansing themselves from sin; they also have a feast of harvest, when their fruits are gathering in; a daily sacrifice and a feast of love. Their forefathers practiced the rites of circumcision, but not knowing why so strange a practice was continued, and not approving of it, they gave it up. There is a sort of jubilee kept by some of them. They have cities of refuge, to which a guilty man, and even a murderer, may fly and be safe."

Rev. Jabez B. Hyde, a minister of the gospel, of prominence in Western New York, and of considerable experience among the Seneca

Indians, writing in 1825 concerning his information derived from the aforesaid people on the subject of their manners and customs, says that of the meaning of words they used in their dances and divine songs, they were wholly ignorant. They used the words Y-O-He-Wah and Hal-le-lu-yah as represented of other Indians. Speaking further in regard to their apparent affinity with the Jews, he says: "In all their rites which I have learned from them, there is certainly a most striking similitude to the Mosaic rituals; their feast of first fruits; feasts of ingathering; day of atonement; peace offerings; sacrifices. They build an altar of stones before a tent covered with blankets; within the tent they burn tobacco for incense, with fire taken from the altar of burnt offering." Mr. Hyde further remarks that these Indians had formerly places like cities of refuge existing among them, and that an old chief had shown him the boundaries of one of them.

On this subject the testimony of Mr. George Catlin may be considered as important, he having spent eight years amongst the wildest and most remarkable tribes then existing in North America, commencing in the year 1832, as an artist and student of Indian history and manners and customs. He describes at length and in detail the manners and customs of these tribes, in concluding which, he says:

"Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code, and which are so very peculiar in their forms, that it would seem quite improbable, and almost impossible, that two different people should ever have hit upon them alike, without some knowledge of each other. These I consider go farther than anything else as evidence, and carry in mind conclusive proof that these people are tinctured with Jewish blood."



TENTS OF THE ANCIENT ISRAELITES.

CHAPTER V.

LINGUISTIC GROUPS.

Classification of Groups and Tribes—Groups were the Subject of Division into Tribes—Had a Location—Classified According to Language—Groups Designated by this Mode—Number of these Groups—Excluding the Esquimaux Stock—Names of Groups—Algonquins, Iroquois, Appalachian, Dakota and Shoshonee—Algonquins Most Numerous—Groups Composed of Tribes of Same Language—Location of Each Group—Definitions and Names of Groups.



WHILST all evidences leading to the origin of the American Indian and all satisfactory proof concerning his connection with other races of the earth are lost in obscurity, there is a vast amount of information relating to this people, we can acquire from evidences at hand through the slightest attention to the subject.

That which is most important in setting out upon an inquiry into this interesting subject, and which seems to be the least understood, is the classification of the various nations, groups and tribes who originally inhabited the North American continent, or more especially that portion comprised within the United States. This, to the general observer, is a subject exceedingly confused, and to most people remains a sort of sealed book which few have attempted to open, and of which a less number still seem inclined to the undertaking. First of all, it must be understood that the Indian in his general characteristics does not differ essentially from the race of mankind in general.

As a people, the aborigines of this country were the subject of division into nations, tribes and linguistic groups, the same as people inhabiting what is known as the **O**ld **W**orld, and these in general had a location or distinct country which they inhabited, that became enlarged, contracted or abandoned for some other locality, according to inclination or the fate of wars.

Ethnologists who have given this subject attention have classified, or attempted to classify, the Indian tribes of North America into groups, according to the languages and dialects spoken by each, taking this as a basis of ethnological designation. But this attempt of classification for this purpose has been far from satisfactory. It has been found that these languages and dialects have become so radically changed under varied circumstances, as to become very misleading in reaching correct conclusions. There have been found instances where one whole tribe of an ethnological group would pass over to a tribe of another group and adopt their language and completely abandon their own. Therefore the most that can be said in this respect is, that whilst language is some ethnological indication in the classification of these groups, it is far from being conclusive; so that no very accurate or satisfactory classification can be made of the North American tribes into linguistic groups.

The most rational classification marks this people by about five groups of this kind, from which is excluded the people of the Exquimau stock of the frozen regions, who, it is generally considered, are more intimately connected with the people of northern Europe, whilst all others may be traced to the Asiatic race. These five linguistic groups are the Algonquins, Iroquois, Appalachians, Dakotas and Shoshonees.

The most numerous of these groups was that composed of the people who became known as the Algonquins, whose country extended from the Roanoke river on the south to Hudson's Bay on the north, and westward from the Atlantic coast to the Mississippi river, with the exception of a limited portion of country on the north and south of Lake Ontario, which was inhabited by a people who became known as the Iroquois, known also as the Five Nations, and after the addition of the Tuscaroras, as the Six Nations.

On the south of the Algonquins, and east of the Mississippi river, was a people which have been called the Appalachians. On the west of the Algonquins were the Dakotas, or the great Sioux nation, so called by the French. To the westward of them were a stock of people covering a wide extent of country, classed, according to Mr. Schoolcraft, as the Shoshonee group.

These are the five linguistic or generic groups who were found, at the invasion of the white man, inhabiting what is now comprised within the territory of the United States. Some have extended the classification of these groups to seven in number, some contend for a still larger number, whilst others insist that the classification may properly be comprised in three generic, linguistic groups, the Algonquins, the Iroquois and the Dakotas. In this last threefold classification, the Appalachians would be assigned to the Iroquois, and the Shoshonees to the Dakotas.

Each group was comprised of various tribes, all speaking a common language of the group to which they belonged, varying more or less in dialect. The Algonquins, although not as powerful in war as the Iroquois, for want of skill and natural sagacity in the concentration of their forces, yet in numbers and intelligence were considered the ruling people of the continent. Their language, to a greater or less extent, was adopted as the court language of the surrounding nations, and there is some evidence extant that theirs was at some time the universal language of the continent; and it is from this, among other evidences, that ethnologists contend for a common origin of the aborigines of America.

The Algonquins were the people encountered by the adventurer, Capt. John Smith, at the first settlement of Virginia, and who hailed the first vessel sent out by Sir Walter Raleigh in 1585. It was the same people who received the Pilgrims on the coast of New England, and who were found by the French, in 1608, scattered along the St. Lawrence from the site of Quebec westward, and who were found at successive periods at Lake Nepissing on the head waters of the Ottawa river, and dwelling around the basins of Lakes Superior, Huron, Michigan and a part of Erie, and it was the same people who welcomed Marquette to the valley of the Des Moines and accepted his religious teachings in the country of the Illinois.

Algonquin, a word in the language of that group, is a contraction of the term Algomeequin, signifying "people of the opposite shore," or "people who live across the water."

This was a name at first given by tribes on the north to a single tribe living on the south of the St. Lawrence river, who spoke the same language as themselves. At the coming of the French, the Algonquins, then so called, appear to have been a numerous tribe, and their language was among the first of the native languages to which the French gave attention. From this circumstance the term Algonquin was given by them to all the tribes wherever found, speaking the same language.

Marquette acquired a knowledge of this language before leaving Montreal on his western exploring expedition, and thereby communicated with all the tribes on his route to the valley of the Des Moines.

The tribes properly classed in the Algonquin group will hereafter appear in Chapter VI, entitled, "Indian Tribes."

In 1606, when Hendrick Hudson ascended the river which now bears his name, the Iroquois, inhabiting the country on the west, were becoming, in war, a powerful people. They were then a confederation comprised of five tribes, located upon the south of Lake Ontario, to which was afterwards added another tribe, called the Tuscaroras. The original five tribes were the Mohawks, Oneidas, Onondagas, Cayugas, and the Senecas. The Hurons on the north of Lake Ontario were a tribe speaking a dialect of the same language, and classed in the same linguistic group, but were not a part of the Iroquois confederation, and it is a singular fact not accounted for, the Hurons and the confederated tribes of the Iroquois were not on terms of friendship, but were generally at war with each other.

The French gave to the Five Nations and Hurons the name "Hiro-quais," from *hiro*, a word used in closing their speeches, like the *dixi* of the Latin; and *koui*, a cry of warning or alarm, peculiar to this people when guarding their councils from intrusion, or other like occasions.

The Appalachians were the people encountered by De Soto in his march to the Mississippi river. They were the Choctaws, Chickasaws, Muscogeas and Seminoles, including some minor tribes now extinct, and to which, by some, the Cherokees are likewise assigned. But the indications of language would assign the Cherokees to the Iroquois group. The Delawares called this people Mengwe, from which comes the word Mingo. In later times, however, the word Mingo became applied more particularly to the Cayugas. The celebrated Indian chief, Logan, who was of the Cayuga tribe, was familiarly known as the Mingo chief. The Mohegans, dwelling on the east of the Hudson river, called the Iroquois nation, Maqua, (Bear). The tribes of this group were in general further advanced in agricultural pursuits, and depended less upon hunting and fishing for subsistence than other nations of the continent.

The Dakotas or Sioux, whose country extended over the great American plains west of the Mississippi river, were a nomadic people, made so from the nature of the country which they inhabited, depending almost exclusively upon the chase for subsistence.

The word Sioux is a name given to the Dakota tribes by the French. It is derived from the terminal sound in the word Nauda-

wissou, an Algonquin word signifying "enemy," a name given by the Ojibways and other tribes of the Algonquin group on the east, to the people of the Dakota stock. The French adopted this word to designate the Dakotas by giving only the terminal sound *Sioux*, so that the word Sioux or Sou by itself signifies nothing. The word Dakota was that by which this people designated themselves, and signifies "leagued" or "united people."

The Dakotas sometimes speak of themselves as the Oceti sakowin, meaning *seven council fires*. This nation being composed of seven principal bands as follows:

1. The Mdewakantonwans—Village of the Spirit Lake.
2. The Wahpekutes—Leaf Shooters.
3. The Wahpetonwans—Village in the Leaves.
4. The Sisitonwans—Village of the Marsh.
5. The Ihanktonwanna—One of the End Village Bands.
6. The Ihanktonwans—Village at the End.
7. The Titonwans—Village of the Prairie.

The Dakota group, as indicated by language, embraced the following detached tribes: The Quappas, Kansas, Iowas, Osages, Pawnees, Otoes, Missouriias, Omahaws, Aurickarees, Minnitaes, Mandans, Winnebagoes, and many others formerly occupying the wide space of country between the foot of the Rocky Mountains and the Mississippi.

The Shoshonees, the fifth group, dwelt in the country of the Rocky Mountains, extending to the Pacific coast. As a means of subsistence they depended upon hunting, fishing and root digging. They were of a lower order of character than the Dakotas, both of which were in some respects inferior to either of the three great groups on the east of the Mississippi.

There is a separate tribe of Indians known as the Shoshonees, which will be noticed in that chapter of this work relating to Indian tribes, from whom this linguistic group derived its name in like manner as the Algonquin group have derived their name from that tribe originally known as the Algonquins. The meaning of the word *Shoshonee*, it is said, is "inland Indians," having reference to people who lived inland or away from the sea coast. The tribes properly classed in this group will be noted in the list of tribes hereafter given in Chapter VI.

CHAPTER VI.

INDIAN TRIBES.

Names of Tribes, how Acquired—Signification of Names of Various Tribes—Location of Tribes—Changing Location—Extinct Tribes—Migration—Indian Tribes are Great Families—Confederacies for Purposes of Government—Union for Purposes of Defense—Names of Various Tribes Inhabiting the Original Country of the United States.



FORT WINNEBAGO 1831.
(Country of the Winnebagoes).

INDIAN tribes were simply great families, much like the tribes of the ancient Jews, and this again is urged as showing that the aborigines of America sprung from that people. There were, also, subdivisions of tribes, called bands or gens, characterized by some particular totem or symbolic designation, represented by some animal.

Whilst each band had a totem by which it was distinguished, so each tribe had a name by which it was known; but it is a singular fact that there are few, if any, tribes who are known to us by their original names, that is, the names by which they designated themselves, or adopted as their correct names. In general, the names by which they have become known to us, and by which they have been compelled to enter into negotiations with the United States government, were names given them by other tribes, or by the whites, and often in derision, growing out of some attendant circumstances.

The tribe first known to the French as the Algonquins, was called by the Mohawks, Adirondacks, meaning "bark eaters," from the circumstance, it is said, of their eating the bark of trees, supposed to be the bark of the slippery elm.

The Mohegans, an Algonquin word, pronounced also Mohicans and Mohingans, meaning "wolves," was a name given them, it is supposed, by some other tribe of the Algonquin stock, as descriptive of their savage nature.

Ojibway or Chippeway, as commonly spoken, was a name given this people by some neighboring tribe, meaning "puckered shoes," or "people who wear puckered shoes or moccasins gathered about the instep."

Ottawa is a name given by some other tribe, signifying "traders."

Menominee, also a tribe of the Algonquin group, and a name given by some neighboring tribe, signifies "people who eat wild rice."

Winnebago or Winnebego, the name of a tribe of the Dakota stock, is a word in the Algonquin language, given by some neighboring tribe, signifying "people of the dirty waters."

An Indian tribe was, in the nature of its existence, what we would call under our customs a kind of corporation, having a sort of political existence, with certain implied functions. A band or gens was a subdivision or separate division of a tribe. There was another rank of Indian families of this kind, sometimes called sub-tribes, which were those living in a more independent manner than a mere band of a tribe, and who took upon themselves or acquired a name and a place independent from the name of the tribe, as in the case of the Kickapoos, who were originally a band of the Shawnees, but who after a time became recognized as a distinct tribe.

All these customs have tended to considerable confusion in designating the Indian tribes of the continent, which has added to the difficulty of deriving a correct knowledge of the Indians in their early history after the arrival of Europeans, and has withheld from us much important information as to the real facts of Indian tribes upon the continent at the time of the discovery. Much of our history of this people in this regard is, at most, but mere conjecture. The country where this difficulty and want of correct information has mostly arisen is along the Atlantic coast, among the tribes of the Algonquin stock, from North Carolina to Labrador, also on the Pacific coast, from the Gulf of California to Alaska. In other portions of the continent circumstances have been more favorable towards deriving correct information concerning the aboriginal tribes.

There were no well defined boundaries marking the limits of the country inhabited by these tribes, nor the groups or leagues to which they may have belonged. Their possessions were more or less in dispute, and their territory was continually being invaded by each other to a greater or less extent, which, as with civilized nations, became an object of contention, and, as with us, led to hostilities, aggression and wars.

Rev. Jedidiah Morse says that in 1708 there lived in North Carolina, near the settlements, the following Indian tribes, of which he

gives the number of warriors in each, and from which he estimates the whole number of the same as follows:

Tuscarora warriors, in fifteen towns, 1,200; Waccon, in two towns, 120; Maramiskeet, 30; Bear River, 60; Hatteras, 16; Neus, in two towns, 15; Pamlico, 15; Meherring, 50; Chowan, 15; Pasquotank, 10; Poteskeet (Currituck), 30; Nottaway, 30; Connamox, two towns, 25; Jaupin, 2; total warriors, 1,608. Admit that there are five persons for each warrior, the whole number of souls would be 8,040.

Mr. Jefferson, in his "Notes on Virginia," gives the following information concerning the Indian tribes of that state when they first became known to the whites: "When the first effectual settlement of our colony was made, which was in 1607, the country from the sea coast to the mountains, and from the Potomac to the most southern waters of James river was occupied by upwards of forty different tribes of Indians. Of those, the Powhatans, the Mannahoacs and Monacans were the most powerful. Those between the sea coast and falls of the river were in amity with one another, and attached to the Powhatans as their link of union. Those between the falls of the rivers and the mountains were divided into two confederacies; the tribes inhabiting the head waters of Potomac and Rappahannock being attached to the Mannahoacs; and those on the upper parts of James river to the Monacans. But the Monacans and their friends were in amity with the Mannahoacs and their friends, and waged joint and perpetual war against the Powhatans. We are told that the Powhatans, Mannahoacs and Monacans spoke languages so radically different, that interpreters were necessary when they transacted business. Hence, we conjecture, that this was not the case between all the tribes, and probably that each spoke the language of the nation to which it was attached, which we know to have been the case in many particular instances. Very possibly there may have been anciently three different stocks, each of which, multiplying in a long course of time, had separated into so many little societies. This practice results from the circumstance of their having never submitted themselves to any laws, any coercive power, any shadow of government. Their only controls are their manners and that moral sense of right and wrong which, like the senses of tasting and feeling in every man, make a part of his nature.

"An offense against these is punished by contempt, by exclusion from society, or, where the case is serious, as that of murder, by the individual whom it concerns. Imperfect as this species of coercion may seem, crimes are very rare among them, insomuch that were it made a question, whether no law, as among the savage Americans, or too much law as among the civilized Europeans, submits man to the

greatest evil, one who has seen both conditions of existence would pronounce it to be the last; and that the sheep are happier of themselves than under the care of the wolves. It will be said that great societies cannot exist without government. The savages, therefore, break them into small ones.

“The territories of the Powhatan confederacy south of the Potomac comprehended about eight thousand square miles, thirty tribes and two thousand four hundred warriors. Captain Smith tells us that within sixty miles of Jamestown were five thousand people, of whom one thousand five hundred were warriors. From this we find the proportion of their warriors to their whole inhabitants was as three to ten. The Powhatan confederacy, then, would consist of about eight thousand inhabitants, which was one for every square mile, being about the twentieth part of our present population in the same territory, and the hundredth of that of the British islands.

“Besides these were the Nottoways, living on Nottoway river, the Meherrins and Tuteloës on Meherrin river, who were connected with the Indians of Carolina, probably with the Chowanoes.”

In connection with the foregoing, Mr. Jefferson adds the accompanying table, giving a statement of the tribes of that state, more in detail according to their confederacies and geographical situation, with their numbers when the whites first became acquainted with them, where the same could be ascertained. (See page 125).

How accurate this information may be we have now no means of determining, or how far the names of tribes which Mr. Jefferson gives are correct, or how far they have become changed by misunderstanding or mispronunciation by the whites, is something which we have no means of learning at this time, or whether all these that he mentions as tribes ranked as such, or whether they were not mere bands of tribes. Suffice it to say, that most of the names which he gives as the names of tribes have long since disappeared in our enumeration of the Indian tribes of the continent; evidences of the existence of some of them, however, remain in their names which have been applied to localities, coming down to the present day; as the Rappahanocs, Pamunkies, Chickahominies, Powhatans, Appamattoes, Chesapeake, Accomacks, and the like.

As for the tribes who inhabited the country of Maryland, we have little that is definite concerning them. Mention, however, is made at an early date of the tribe of Susquehannocks or Sassquahannocks as living in that part of the country. Mr. John Ogilby, an English writer on American history, writing about the year 1671, says of the natives of Maryland: “There are as many distinct nations among them as

MANNAHOACS.				POWHATANS.			
TRIBES.	COUNTRY.	CF. TOWNS.	WAR'S. 1609.	TRIBES.	COUNTRY.	CHIEF TOWNS.	WARRIORS. 1607. 1609.
Whonkenties. Tegunaties. Onuponies. Tauxtianiama. Hassinnungues.	Fauquier. Culpepper. Orange. Fauquier. Culpepper.			Tauxenties. Patowomekes. Cutatawomans. Pissases. Onnamunties. Kappahanoes. Moanghtacunds.	Fairfax. Stafford. King George. King George. King George. Richmond. Westmoreland. Richmond co. Lancaster. Richmond. Northumberland. Lancaster. Essex. Caroline. Mattapony river. King William. Gloucester. Pamunkey river. Pamunkey river. Chickahominy riv. Henrico. Charles city. Charles city. James city. York. Elizabeth city. Chesterfield. Surry. Isle of Wight. Nansamond. Princess Anne. Accom. Northampton. Northampton.	About Gen. Washing- ton's Patomac cr. About Lamb creek. Above Leeds Town. Nomony river. Rappahano creek. Moratico river. Coun river. W. teconito river. Fortoman. Port Tobacco creek. Romancock. About Rosewell. Turk's Ferry. Grimes- Orapaks. Powhatan. Mayo's. Arrohatoes. Weyoke. Sandv-Point. Chiskiac. Roseows. Bernuda Hundred. About Upp. Chipok. Warrasqueoc. At mouth W. branch. About Lynhaven river. Accocharno river. About Cheriton's.	40 200 20 ... 60 100 100 80 30 40 130 30 60 30 20 300 40 55 60 250 40 30 100 40 15 45 20 60 25 ... 200 100 40 80
				By the name of Mat- choies U. Matchod- zilio. Appomattox, Matox.			
				By the name of Totus- keys.			
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there are Indian towns (which are like country villages in England, but not so good houses), dispersed throughout the province. Each town hath its king (by them termed Werwance), and every forty or fifty miles distance differs much from its neighbors in speech and disposition. The Susquehannocks, though but few in number, they much exceed the rest in valor and fidelity to the English."

The country of Pennsylvania and New Jersey was inhabited, it would seem, at least in the vicinity of the Atlantic coast, by the Lenni Lenapes, or people afterwards called Delawares.

According to Thatcher: "The clearest, if not the completest, classification of New England Indians, at the date of the settlement of Plymouth, includes five principal confederacies, each occupying their own territory, and governed by their own chiefs. The Pequots inhabited the eastern part of Connecticut. East of them were the Narragansetts, within whose limits Rhode Island, and various smaller islands in the vicinity, were comprised. The Pawtucket tribes were situated chiefly in the southern section of New Hampshire; the Massachusetts tribes around the bay of their own name; and between these upon the north and the Narragansetts upon the south, the Pokanokets claimed a tract of what is now Bristol county (Rhode Island), bounded laterally by Taunton and Pawtucket rivers for some distance, together with large parts of Plymouth and Barnstable.

"This confederacy exercised some dominion over the Indians of Nantucket and Martha's Vineyard, and over several of the nearest Massachusetts and Nipmuck tribes, the later name designating an interior territory, now mostly within the boundaries of Worcester county. Of the Pakanokets, there were nine separate cantons or tribes, each governed by its own petty sagamore or squaw, but all subject to one grand-sachem, who was also the particular chief of the Wampanoag canton, living about Montaup.

"This celebrated eminence (frequently called, by corruption of the Indian name, Mount Hope), is a mile or two east of the village of Bristol. It is very steep on all sides, and terminates in a large rock, having the appearance, to a distant spectator, of an immense dome."

The foregoing classification of the New England Indians is doubtless far from being perfect, as it makes no mention of the tribes inhabiting Maine, and fails also to include a number of the less important clans, which were scattered here and there over the other New England States.

According to other authorities, the natives of New England, at the time of the settlement of the country, were divided into some twenty tribes, extending from Maine to New York, ranging under their chiefs

or sagamores, counting in fighting men from twenty to some hundreds each. The principal of these were the Taratines about the Kennebec, the Wampanoags in Massachusetts, the Narragansetts, the Mohegans, and Pequots on Long Island Sound.

Mr. Drake, in his book of Indian Biography, says: "Some knowledge of the Indians eastward of the Massachusetts was very early obtained by Capt. John Smith, which, however, was very general; as that they were divided into several tribes, each of which had its own sachem or, as these more northern Indians pronounced that word, *sachemo*, which the English understood as *sagamore*; and yet all the sachemos acknowledged subjection to one still greater, which they called *bashaba*. Of the dominion of the *bashaba*, writers differ much in respect to their extent. Some suppose that this authority did not extend this side the Piscataqua, but it is evident that it did, from Captain Smith's account."

Captain Smith, in his aforesaid account, says: "The principal habitations I saw at northward, were Penobscot, who are in wars with the Taratines, their next northerly neighbors. Southerly, up the rivers and along the coast, we found Mecadacut, Segocket, Pemmaquid, Nusconcus, Sagadahock, Satquin, Anmaugheawgen and Kenabeca. To those belong the countries and people of Segotago, Pauhunlamuck, Pocopassum, Taughtanakagnet, Wabigganus, Nassaque, Masherosqueck, Wawrigwick, Moshoquen, Waccogo, Pasharanack, etc. To those are allied in confederacy the countries of Ancocisco, Accominticus, Passataquak, Augawoam and Naemkeck, all these, for anything I could perceive, differ little in language or anything; though most of them be sagamos and lords of themselves, yet they hold the bashabes of Penobscot the chief and greatest amongst them."

The word *bashaba*, before mentioned as the title of a principal chief, does not seem to be an Indian word. It is doubtless a word borrowed by Smith from the title of a high officer among the Turks, called *bashaw*, from the Persian *basha* or *pasha*, governor of a province, contraction and corruption of *badshah* or *padshah*, sovereign, king, great lord, from *pad*, one who preserves, powerful; and *shah*, king. A title of honor in the Turkish dominions; appropriately the title of the prime vizier, but given to viceroys or governors of provinces, and to generals and other men of distinction. Now usually written *pasha*.

The names before given by Captain Smith to Indian tribes in the locality of which he speaks, have mostly disappeared, indeed, if they ever in fact existed. But all these various accounts, uncertain and vague as they necessarily are, from the meager means of information

at that time, go to confirm the suggestion that all information as to New England tribes rests upon an uncertain and not very satisfactory basis.

The following is given as the names of tribes of Indians inhabiting what is now the state of Maine, with the probable original numbers, from the Rev. Jedidiah Morse in his report to the Secretary of War in 1822:

"St. John's Indians. These are the remnants of a tribe of Esquimaux Indians of mixed blood. They live mingled with about two hundred French families, in a village of about thirty wigwams, or lodges, at Meductic Point, on the junction of Mattawascash river with the St. John's, N. Lat. 47 deg., 15 min., about twenty-five miles west of the dividing line between Maine and New Brunswick. Of these Indians we know very little. They have been under the care of the Catholics, and have seldom been visited by our missionaries.

"Passamaquoddies. These Indians, in number three hundred and seventy-nine souls, including some scattered families, (250 to 270 dwell together), have about fifty wigwams; have one hundred acres of excellent land, bordering on the Schodic river, open to the markets of Eastport, Lubec, and St. Andrews, from four to seven miles from these places, in a corner of the township of Perry.

"Penobscots. In 1811 the number of their families, by enumeration, was fifty-seven, and of souls two hundred and forty-one.

"After considerable pains and inquiry the best information I can obtain as to the aborigines in this state (Maine) is concisely this:

Probable original numbers about the year 1616:

1. The Newichwannucks, on the Piscataqua;
2. The Ossipee tribes, on the river of the same name, emptying into and forming the Saco; total number, 1,000.

3. The Pigwackets, whose principal town, a resting place, was the present Fryburgh, above the Ossipee; total, 400.

4. The Amariscoggins, at the head of Casco bay. These Indians, as far east as the Kennebec, were generally called by the generic name of "Abenaquies;" total, 500.

5. The Norridgewock tribe, whose ancient town or headquarters was the present town of Norridgewock, thirty miles above Hallowell, on the Kennebec. Of all the tribes above mentioned, a few only, say twenty souls, of the latter remain; originally, 600.

6. The Pemaquids. This was a powerful tribe, probably at the head of the Tarranteens till the great and mortal sickness among the natives along the whole coast from the Penobscot to the Narragansett, A. D. 1617. The seat of the Pemaquids was at Bristol, in the county of Lincoln, fifteen miles east of Bath; total, 600.

7. The Penobscots number 1,300.

8. The Passamaquoddies number 600.

Total number in tribes aforesaid, 1616, 5,000.

"The probable number of natives in the territory, constituting the present state of Maine two centuries ago, was 5,000 or 6,000 souls. The white population in 1760 was estimated at 13,000 souls. It probably was not half that number in 1712, at the treaty of Utrecht. The Indians were more than a match for the settlers at that time, even after the numbers of the natives, during the preceding century, had been greatly reduced."

The following, from reliable authority, is a list of Indian tribes originally found in southwestern Texas:

Comanches, Caddoes, Ionies, Ah-nau-dah-kas, Wacos, Towaconies, Witchetaws, Bolixes, Kechies, and Quapas.

The tribes of the Pacific coast, comparatively speaking, were innumerable, that is, counting in those small bands or subdivisions which generally rank as tribes. Mr. Schoolcraft, some forty years ago, gave the following list of tribes as existing at that time on the Pacific coast:

INDIAN TRIBES OF THE PACIFIC COAST.

TRADERS' NAMES OF TRIBES.	INDIANS' NAMES OF TRIBES.	GENERALLY RESIDE	LANGUAGE.
Nass Indians.	{ Kit ha teen. Kit a hon. Ke toon ok shelk. Kin a wa lax.	{ Nass river, from entrance upwards in the order they are put down.	Chimsyan.
Chimsyans.	{ Kis pa cha laidy. Kit lan. Kee ches. Keen ath toix. Kit will coits. Kitch a clath. Kel ut sah. Ken chen Kieg. Ket an don. Ket wilk ci pa.	{ Chatham's sound from Portland canal to Port Es-sington (into which Skeena river dis-charges), both mainland and neighboring isl-ands.	"
Skeena Indians.	{ Kee chum a kar lo. Ket se lai so.	{ Lower part of Skeena river.	"
Sabassas Indians.	{ Keek heat la...Canal de Principe. Kil ca tah...Entrance of Gardner's Canal. Kit ta maat...North arm of Gardner's Canal. Kit lope...South arm of Gardner's Canal. Nees lous...Canal d'la Reido.	{ " " " " " "	" " " " " "
Milbank Sound Indians.	{ Onie le toch. Weitle toch. Kok wai y toch. Ees tey toch. Kui much qui toch. Bella hoo la.	{ Milbank Sound. Cascade Canal. Deans Canal. Ent. Solomon river of Sir A. M'Kenzie. Rivers Canal. Smith's Inlet. Calvert's Island.	{ Ha eelb zuk or Baloballa. " " " " " "

INDIAN TRIBES OF THE PACIFIC COAST.

TRADERS' NAMES OF TRIBES.	INDIANS' NAMES OF TRIBES.	GENERALLY RESIDE.	LANGUAGE.
Queen Charlotte Sound, and Neighborhood.	Na wee tee.	About Queen Charlotte's Sound.	Quacolth.
	Qua colth.		
	Quee ha Qua colt.		
	Mar ma lila calla.		
	Clow et sus.		
	Mur til par.		
	Nim kish.		
	We wark ka.		
	We wark kum.		
	Clal lu e is		
	Cum que kis.		
	Laek que lib la.		
	Cle Huse.		
	Soi it inu.		
	Quick sut i nut.		
	A qua mish.		
	Cle li Kit te.		
	Nar kock tau.		
	Qua i nu.		
	Exe ni nuth.		
	Te nuckt tau.		
	Oi Cle la.		
	Ne cul ta.		
	Quie ha Ne cub ta.		
	Co monx.		
	Qua ne		
	Ucle nu.		
	Quat sinu.		
	Kuske mu.		
Chilcat, several tribes.	Chilcat.	Johnston's Straits.	All or these tribes are said to speak the same language, or only a provincial difference.
Cross Sound Ind.	Huna cow.	" " Ent.	
Auke.	Auke.	" " south.	
Tako, Samdan and Sitka Indians.	Tako, Samdan and Sitka.	Cape Scott.	
Hootsinoo.	Hootsinoo.	Scott's Island.	
Hanaga.	Hanaga.	South of Cape Scott.	
Kake.	Kake.	Outside Vancouvers Is.	
		Lynn's Canal.	
Stikeen Indians.	Sick naa hutty. Ta ee tee tan. Kaas ka qua tee. Kook a tee. Naa nee aa ghee. Tal qua tee. Kick sa tee. Kaadg ett ee.	Stikeen river.	"
Pt. Stuart Indians.	Ahe alt.	Port Stuart.	
Tongass Indians.	Kee tah hon neet.	S. Ent. Clarence straits.	
Cape Fox Indians.	Lugh se le.	Cape Fox.	
Ky Gargey.	Yon ah noe. Clit ass. Qui a han less. How a guan. Show a gan. Chat chee nie.	S. side of Prince of Wales Archipelago.	Hai dai.

* INDIAN TRIBES OF THE PACIFIC COAST.

TRADERS' NAMES OF TRIBES.	INDIANS' NAMES OF TRIBES.	GENERALLY RESIDE.	LANGUAGE.
Queen Charlotte's Islands Indians.	Lu lan na. Nigh tan. Massetta. Ne coon. A se guang. Skitt de gates. Cum sha was. Skee dans. Quee ah. Cloo. Kish a win. Kow welth. Too.	Queen Charlotte's Islands, beginning at North Island, north end, and passing round by the eastward.	Hai dai.

To the foregoing, Mr. Schoolcraft adds the following list of tribes of Oregon and Washington Territories:

TRIBES OF OREGON TERRITORY.

TRIBES.	POSITION.
Chinooks.	Near Mouth of Columbia.
Clatsops.	
Tillamooks.	Clackamas River.
Clackamas.	Willemette Valley.
Callipooyas.	" "
Mollalles.	" "
Umpquas.	Umpqua River, W. Valley.
Tototins of Port Orford District, viz:	
Nasomah.	Pacific Shore.
Chocreleaton.	" "
Quatomah.	" "
Cosutheutum.	" "
Euquachee.	" "
Yahshute.	" "
Chetlessentun.	" "
Wishtenatin.	" "
Cheattee.	" "
Tototin.	" "
Mackanotin.	" "
Shistacoostee.	" "
Rogue River Indians,	Rogue River Valley.
Klamaths.	Klamath Lake and vicinity.
Wascopams.	
Des Chutes.	Falls River.
Cascades.	
Wascos.	Mission Indians.
Utilas.	Utila River.
Cayuses.	John Day's River.
Walla-wallas.	Walla-walla River.
Saaptins, or Nez Perces.	Salmon and Clearwater Rivers.
Shoshones, viz:	
Lewis River Snakes.	
Bonacks.	Lewis River, etc.
Root Diggers.	

TRIBES OF WASHINGTON TER., WEST OF THE CASCADE MOUNTAINS.

NAMES OF TRIBES AND BANDS.	WHERE LOCATED.
Upper Chinooks, five bands, not including the Cascade band.	Columbia River, above the Cowlitz.
Lower Chinooks—	
Chinook band.	Columbia River, below the Cowlitz.
Four others, (estimate).	Shoalwater Bay.
Chihalis.	Gray's Harbor, and Lower Chihalis River.
do.	Northern Forks of Chihalis River.
Cowlitz and Upper Chihalis.	On Cowlitz River and the Chihalis, above
Tai-tin-a-pam.	Base of Mts. on Cowlitz, etc. [the Satsop.
Quin-aitle, etc.	Coast from Gray's Harbor northward.
Makahs.	Cape Flattery and vicinity.
S'Klallams.	Straits of Fuca.
Kahtai.	Port Townsend.
Ka-quaith.	Port Discovery.
Stehl-lum.	New Dungeness.
All others.	False Dungeness, etc., westward.
Chima-kum.	Port Townsend.
To-an-hooch.	Hood's Canal.
Sho-ko-mish.	Hood's Canal, upper end.
Quak-s'n-a-mish.	Case's Inlet, etc.
S'Hotle-ma-mish.	Carr's Inlet, etc.
Sa-heh-wa-mish.	Hammersly's Inlet, etc.
Sa-wa-mish.	Totten's Inlet, etc.
Squai-aitl.	Eld's Inlet, etc.
Steh-cha-sa-mish.	Budd's Inlet, etc.
Noo-seh-chatl.	South Bay.
Squalli-ah-mish, 6 bands.	Nisqually River and vicinity.
Steila-coom-a-mish.	Steil-a-coom Creek and vicinity.
Payallup-a-mish.	Mouth of Puyallop River, etc.
T'qua-qua-mish.	Heads of Puyallop River, etc.
Su-qua-mish.	Peninsula between Hood's Canal and Ad-
S'Ho-ma-mish.	Vashon's Island. [miralty Inlet.
Dwa-mish.	Lake Fork, Dwamish River.
Sa-ma-mish.	Dwamish Lake, etc.
S'ke-tehl-mish.	“ “ “
Smel-ka-mish.	Head of White River.
Skope-ah-mish.	Head of Green River.
St-ka-mish.	Main White River.
Sin-a-ho-mish.	South end Whitby's I'd., Sin-a-homish R.
N'quntl-ma-mish.	Upper branches, north side “ “ “
Sky-wha-mish.	“ “ “ “ “ “
Sk-tah-le-jum.	“ “ “ “ “ “
Sno-qual-mook.	South Fork Sin-a-homish River.
Sto-luch-wa-mish.	Stoluchwamish River, etc.
Kikiallis.	Kikiallis River and Whitby's Island.
Skagit.	Skagit River and Penn's Cove.
N'qua-cha-mish.	
Sma-leh-hu.	
Mis-kai-whu.	Branches of Skagit River.
Sa-ku-me-hu.	
Squi-na-mish.	
Swo-da-mish.	
Sin-a-ah-mish.	
Samish.	
Nook-saak.	
Lummi.	
Shim-i-ah-moo.	

North End Whitby's Island, canoe pas-
sage, and Sin-a-mish River.

Samish River and Bellingham Bay.

South Fork Lummi River.

Lummi River and Peninsula.

Between Lummi Point and Frazier's Riv.

TRIBES OF WASHINGTON TER., EAST OF THE CASCADE MOUNTAINS.

NAMES OF TRIBES.	OBSERVATIONS.
Flatheads.	Undoubtedly, a large majority of the Nez Perces are in Washington Territory, but the major part of the Cayuses, Walla-wallas and the Dalles Indians are in Oregon.
Cootenays and Flatboys.	
Pend d'Oreilles of Upper Lake.	
Pend d'Oreilles of Lower Lake.	
Cœur d'Alenes.	
Spokanes.	
Nez Perces.	
Pelouses.	
Cayuses.	
Walla-wallas.	
Dalles Bands.	
Cascades.	
Klikatats.	
Yakamas.	
Pisquouse and Okinakanes.	
Schwo-Yelpi or Colville.	

TRIBES OF WASHINGTON TERRITORY AROUND PUGET SOUND.

NAMES OF TRIBES.	LOCATED.
Stak-ta-mish.	Between Olympia and Na-wau-kum River.
Squak-s'na-mish.	
Se-heh-wa-mish.	
Squalli a-mish.	
Pu-yal-lup-a-mish.	
S'ho-ma-mish.	
Su-qua-mish.	
Sin-a-ho-mish.	
Sno-qual-mook.	
Sina-ah-mish.	
Nook-lum-mi.	

General list of Indian tribes in North America from the most authentic sources that can be obtained, in addition to those heretofore specially mentioned:

Abekas, probably Muskogees, under French at Tombeckbee, 1750.

Abenaki, Wapanachki, Eastern Indians. A generic term first given by Europeans to the Indians of New England, Eastern Canada and Nova Scotia, understood to include the following tribes: Micmacs, Souriquois, Ameriscoggins, Etchimens and Penobscots. The Abenakis proper lived on the Kennebec river; their principal place was Nantantouak (Norridgewock). Numbered in 1699 about 200, in 1780 about 150. Algonquin stock. See Delawares.

Absoroka, or Crow Indians, upper Missouri river. See Crows.

Accokesaw, west side of the Colorado, in 1805. (Drake).

Accomacs, Acomacks, on eastern shore of Virginia. Alg. stock.

Adirondacks, on St. Lawrence, in 1786 about 100. Alg. stock.

Affagoula, small clan in 1783 on lower Mississippi. (Drake).

Agawam (Wampanoags), at Sandwich, Mass.; others at Ipswich in 1620. Algonquin stock. (Drake).

Aglemutes, Aoglegmutes. In Russian America, at the mouth of

the rivers Naschagak and Naknek. They belong to the Esquimaux (Tchouktchi Americans of Balbi). (Trubner).

Ahwahaway (Minetare), southwest Missouri 1820, above the Mandans; 200 in 1805. (Drake).

Ajoues, see Iowas. Dakota stock.

Alansar (Fall), head branches south fork Saskashawan. (Drake.)

Aleutans, in islands between Alaska and Kamschatka.

Aliatan, three tribes in 1805 on heads Platte. (Drake).

Aliche, near Nacogdoches in 1805, spoke Caddo. (Drake).

Algonquins. Once a powerful tribe of the northern shores of the lakes and the St. Lawrence. This became a generic term applied generally to all the tribes of the continent as a linguistic group of the same stock. The word comes to us from the missionaries and historical writers of New France, and meant originally "people of the other side," in contradistinction to the Iroquois tribes; name invented by the French from Indian roots for the wide-spreading stock of Indian tribes, whose migration extended over so long a line of the continent, referred to by early French writers as Montagues.

Allakaweah, heads Big Horn river; 2,300 in 1805. (Drake).

Alleghans, known also as Allegewi and Talligewi, originally Alli or Alley, lived in the Ohio valley, along its confluent streams. Now extinct, or lost by amalgamation with other tribes. Algonquin stock.

Allibama (Creek), removed to Red river 1764. (Drake).

Amalistes, formerly on the St. Lawrence; about 500 in 1760.

Anasaguntakook, sources Androscoggin till 1750. Algonquin stock. (Drake).

Andastes, once on south shore Lake Erie. (Drake).

Apaches. They roamed over the triangular space included between the pueblos of New Mexico, the river Colorado and the Gila; they extend also into the state of Chihuahua, and even farther south. They are related to the great Athapascan family. The Navajos and Tinalenos belong to this stock. They originated, it is said, about two or three hundred years ago, from the outcasts of other tribes, from the Navajos, the Moques and Umas. In addition to this, they have an admixture of the blood of Mexican renegades. There are several branches of the Apaches. The Mescaleros, who derive their name from mescal, a plant from which an intoxicant is made by the Mexicans; the other tribes are the Coyeteros (foxes), which is the largest; the Tontos (fools) and the Gilas, who are named from their proximity to the Gila river.

Appalachicolas, on the river of that name in Florida; in 1835 about 340. Removed to Red river in 1764.

Appalousa, aboriginal in country of their name. (Drake).

Aequanuschioni, name the Iroquois called themselves. (Drake).

Arivapais, Indians of Arizona, resided at Grant reservation.

Armouchiquois, New Brunswick. Alg. stock. (Drake).

Arapahoes. Arrapahas,

Arrapahays. The word is said to mean "tattooed people." The northern Arapahoes call themselves by a word which they claim means "good," or "strong heart." The southern bands claim the word simply means "man" or "men," or "the people." Tradition locates this tribe, several hundred years ago, in Western Minnesota. Their language is said to be entirely different from any other, having a rich vocabulary. They are a part of the Atsina or Fall Indians of the Blackfoot stock; they occupied the country about the sources of the Platte and Arkansas rivers. Their number was estimated by Mr. Morse in 1820 at 10,000; twenty-five years later it was estimated at 14,000.

Arrenamuse, on St. Antonio river, in Texas; 120 in 1818. (Drake).

Arricaree, Arricaras, Riccaras. The indications are that these Indians are an offshoot from the Foxes, from whom they have been separated longer ago than tradition reaches. Their old villages were on the Missouri river, about half way between the Great Bend and the Mandan village, from which they removed some distance west towards Cannon Ball river. Their number is given by Mr. Morse in 1820 at 3,500.

Assinaboines, Assinipoils, Assinibules, Stone Indians. A word, it is said, signifying "stone roasters," from the mode of cooking their meat on heated flat stones, or boiling it in water, heated by means of hot stones thrown in. Other authorities say it signifies "Stone



SCENE IN THE COUNTRY OF THE ARA-
PAHOES—COLORADO.

Sioux," perhaps Rocky Mountain Sioux. Their country was north of the British line, between Red river and Lake Superior. There are two divisions of the tribe, one of which is of the Sioux stock, and the other Algonquin. They are said to be a separate tribe of the Sioux. Formerly they were called Issati. See Stone Indians.

Atenas, with Faculli in 1836, west of Rocky Mts. (Drake)

Athapasca, Athabasca, Tinne, Dtinne. A generic term, in which is comprised several tribes, the Chepewyans (having no relation to the term Ojibway or Chipeway), Tahkals, Kutchin, Susse, Dogrib, Tlatskanas, and Umpquas. The Navajas and Ticorillas seem to belong to the same stock, to which the Kenaize are nearly related. They are frequently spoken of as the great Athapaskan family, and occupied the most northerly portion of North America, before reaching the country of the Esquimaux. Their number is said to be about 13,000.

Atnah, or Kinn Indians Chin Indians (Shoushwap, Flatheads), on the Caledonia river, west of the Rocky Mountains.

Attakapas, Otakapa, Indians of Louisiana.

Attapulgas (Syminoles), Oloklikana river; 220 in 1820. (Drake.)

Atikanegues, in north Canada; destroyed by disease in 1670.

Aucocisco (Abenaki), Saco river, in 1630. Alg. stock. (Drake).

Aughquagas, east branch Susquehanna river; 150 in 1768.

Ayutans, south of Missouri, near Rocky Mts.; 8,000 in 1820.

Bannacks. They occupied a part of the territory of Utah. Shoshonee stock, and usually speak that language. They claim that this word came from Pan-ah-ki, a name given them by Shoshonees. The manufacture of the bow and arrow was the only thing of art found among them. They seem to have depended mostly upon roots and other natural products of the earth for subsistence.

Batem-da-kai-ee Indians, of the northwestern part of California.

Bayagoula, west bank of Mississippi, important in 1699. (Drake).

Beaver Indians, in the Hudson Bay territory.

Bethuck, ancient tribe of Indians, Alg. stock. Northeast coast.

Bedies, mentioned in the history of the Caddoes, formerly on Trinity river, in Louisiana, about sixty miles south of Nacogdoches; numbered 100 souls in 1805. They speak the mother Caddo language.

Belantse-Eteas. A name for the Minnetaries of the Upper Missouri. They are also called Gros Ventres by the French. They belong apparently to the Upsaroka (Crow) family; roughly estimated in the forepart of the present century at 2,500.

Big Devil Indians, Yanktons of the Plains, on the head waters of the Red River of the North, estimated in the forepart of the present century at 2,500.

Blackfeet, Satsikaa, Pieds noirs, Blood or Paegan Indians. Some words in their dialect indicate that they are of the Algonquin stock. On the sources of the Missouri river they are divided into: 1. Satiskan, or Blackfeet proper. 2. Kahna, or Blood Indians, "Indians du Sang." 3. Piekans, Paegans, Picaneux. 4. Small Robes. Estimated in 1834 at 30,000.

Blanche Indians. A term bestowed in the earliest period of the history of New France on a tribe living on one of the south branches of the Missouri. Hence, the apocryphal story of White Indians. Estimated in 1760 at 1,500.

Blood Indians, bands of the Blackfeet Indians, living about the falls of Saskatchewan river, Hudson's Bay. (See Blackfeet).

Blue Mud, west and near Rocky Mountains, in 1820. (Drake).

Bolixics, Biloxis, a tribe who, in 1669, and during the first settlement of that province, lived on the bay of Bolixi, on the Gulf of Mexico; believed to have been of the Choctaw stock. In 1804, a few were still living on Red river, whither they had migrated.

Bow Wood Indians (Arkansaw), from *Arc*, French, and *Kansaw*, a tribe. A part of the Kansas appear to have been so designated in the early days of western history. They lived on the Arkansas river, and are believed to have given its present name to that stream.

Boukfuka, in Choctaw history, a tribe or band of Indians formerly living on the waters of the Pearl river, Louisiana.

Brothertons, or Brothertowns. A tribe or band formed by the consolidation of the remnants of the Mohegans, Nanticokes, Pequots, and other New England tribes, in the latter part of the last century, Algonquin stock. The Oneidas granted them a township of land south of Utica, to which they migrated, where they settled and assumed the habits of civilization, from whence they removed about 1830 to Wisconsin and settled on the east side of Winnebago lake, where they still remain. They abandoned the use of their several dialects, and assumed the English language alone. For over fifty years past they have spoken and known no other language but the English. They were admitted to citizenship in 1836, and live in the same manner as other civilized people, numbering about 350 persons.

Brule, a band of the Sioux Indians, at Rose Bud agency and at Lower Brule; the latter on the Missouri river about fourteen miles from Fort Hall, Dakota Territory.

Caddoes, Cadodaquious; in 1770 a powerful nation on the Red River of the South. Captain Marcey, in his report of his exploration of this river in 1852, says the Caddoes are considered as the mother nation of the country, and have a general superintendence over all the

tribes in their vicinity, except the Choctaws, between whom and the Caddoes there is great jealousy. Captain Clark, in his Sign Language, referring to the Caddoes, says they are the same as the Nez Percés; number about 550.

Cadodache, (Nacogdochet), on Angelina river; 60 in 1820.

Cahokia, Cohakies, one of the Illinois tribes, on the east side of the Mississippi. Mostly destroyed by the Sacs and Foxes in the time of Pontiac. Algonquin stock.

Cahuillos, Ca-wi-os. California Indians, residing near the Pacific.

Caiwas, near the head of the Arkansas.

Calapooians, Callapuyans, Indians of Oregon.

Calasthoche, on the Pacific, in Oregon; 200 in 1820. (Drake).

Callimix, on the Pacific, in Oregon; 1,200 in 1820. (Drake).

Canarsee, on Long Island, in 1610. (Drake).

Canibas, (Abenaki), numerous in 1607, on Kennebec river.

Carankoua, on peninsula on Bay of St. Barnard; 1,500 in 1805.

Carantonanais, a tribe on the Susquehanna, allies of the Hurons.

Caree, between Nuances and Rio del Norte; 2,600 in 1817.

Carriers, (Nateotetains), in Caledonia, British America. (Drake).

Castahana, sources of Padouca fork; 5,000 in 1805. (Drake).

Catak, on Chien river; about 3,000 in 1804. (Drake).

Catahba-Nutahka, Catawba river; had 150 warriors in 1764.

Cathlacumups, Columbia river; 450 in 1820. (Drake).

Cathlakahikit, rapids of the Columbia; 900 in 1820. (Drake).

Cathlakamaps, on Columbia river; 700 in 1820. (Drake).

Cathlamat, on the Pacific, south of Columbia river; 600 in 1820.

Cathlanamenamen, mouth of Wallaumet river; 400 in 1820.

Cathlanaquiah (Wappatoo), Wappatoo Island; 400 in 1820.

Cathlapootle, on Columbia river; 1,100 in 1820. (Drake).

Cathlapooya, on the Wallaumet river; 500 in 1820. (Drake).

Cathlascons, on the Columbia river; related to Chinooks.

Cathlath, on the Wallaumet river; 500 in 1820. (Drake).

Cathlathla, on Columbia river; 900 in 1820. (Drake).

Cattanahaw, between Saskahawan and Missouri rivers in 1805.

Caughnewagas, a band of the Mohawks, on St. Lawrence river.

Cayas, found by De Soto east of Mississippi, same as Kansas.

Cayugas, Gogoyans, Queugues, Gwe-u-gweh, "at the mucky land," or Gwe-u-gweh-o-no, "people at the mucky land," tribe of Iroquois, one of original five nations.

Chactoo, on Red river, indigenous; in 1805 but 100. (Drake).

Chaouanons, see Shawnees.

Chehaws, small tribe on Flint river, destroyed in 1817. (Drake).

Chemehnevis, a band of Pah-utahs. Shoshonee family.

Cherokee, Chilake, at the beginning of this century still lived south of the Ohio river, in sixty-four towns or villages, divided into Ottare (Mountain Cherokees), and Ayrata (Cherokees of the Valley). They are now west of Arkansas, in the Indian territory, have adopted civilization and are called one of the civilized tribes. A large band of the Cherokees still remain in North Carolina. Appear to be of the Iroquois stock.

Chepeyan, claim from Lat. sixty to sixty-five degrees, Lon. 100 to 110 degrees: 7,500 in 1812. (Drake).

Cheskitalowa (Seminoles), west side Chattahoochee; 580 in 1820.

Chetimacha, Indians of Louisiana.

Cheyennes, Chiens or Chawas, once lived on a tributary of the Red River of the North, from whence they crossed the Missouri to the head waters of the Nebraska. They speak an entirely different dialect from the nations surrounding them; estimated in 1820 at 3,250.

Chickamaugas, a band who broke from the Cherokees in Tennessee, in the forepart of the present century, under the chief Dragono.

Chickasaws, Chickassas, Chikacasas, formerly in Alabama, on the Mobile river, now in the Indian Territory, and are called one of the civilized tribes of that territory.

Chicoreans, appear to have been the ancient Uchees, who are now merged as an inconsiderable element in the great Muscogee family, but who still preserve proud notions of their ancient courage, fame and glory.

Chiheeleeesh, north of Columbia river; 1,400 in 1820. (Drake).

Chickahominies, on the Metapony river, in Virginia in 1661.

Chillates, on the Pacific, north of Columbia river; 150 in 1820.

Chillukittequaus, at Narrows of the Columbia; 1,400 in 1837.

Chiltz, on Columbia river; next north of the Killaxhocies.

Chimehuevas, Indians of Arizona, on the Colorado river.

Chinnapum, on Lewis river, north of the Columbia; 1,800 in 1827.

Chinook, Chinuk, Indians of Oregon, on the right bank of the Columbia river; 400 in 28 lodges, in 1837.

Chippeway, properly Ojibway, a numerous tribe of the Algonquin group, extending from the Red River of the North, along the southern shore of Lake Superior to Quebec, the most powerful of all Algonquin tribes, were many bands, passing under various names.

Chippewyans, Chippeyans, inhabiting country north of Lake Superior. Mr. Gallatin and others rank them among the Athapascan family of languages. Many confound this name, and the people bear-

ing it, with Chippeway, which is erroneous, as they are an entirely different stock; moreover, the word Chippeway is a corruption from Ojibway, which is the correct name of the latter tribe.

Chitimicha, on the west bank Mississippi river, in 1722. (Drake).

Choctaw, Chahtah, Chaeta, a numerous tribe, formerly living in the country between Alabama and the Mississippi rivers, estimated, in 1812, at 5,000; now living in the Indian Territory, having adopted the habits of civilization, and are called one of the five civilized tribes of that territory. Jedidiah Morse, in 1820, classed among this nation the following: Apalaches, Alibamas, Abecas, Cawittaws, Coushacks, Coosas, Chacsihoomas, Natchez, Oakmulgees, Oconeas, Okohoys, Pakannas, Taensas, Tallepoosas, Weektumkas, and estimates the population of the whole, in 1786, at 17,280. Mr. McIntosh says they were also called Flatheads, from a custom of flattening the head of the males in childhood.

Chopunnishes, on Kooshooskee, on Lewis and Columbia rivers; 2,300 in 1806.

Choweshak, Northwestern California, head of Eel river.

Chowans, in N. Carolina; 60 joined the Tuscaroras in 1720.

Clahelallah, on Columbia river; 700 in 1820. (Drake).

Clakstars, beyond Rocky Mountains; 1,200 in twenty-eight lodges.

Clamoctomich, on the Pacific, N. of the Chiltz; 260 in 1820.

Clanimatas, W. side of Wappatoo Island; 200 in 1820. (Drake).

Clannarminimuns, S. W. side of Wappatoo Island; 280 in 1820.

Clarkames, on a river of that name, flowing into the Wallaumat; 1,800 in 1820. (Drake).

Clatsops, below mouth of Columbia river; 200 in 14 lodges.

Cneis, on river flowing into Sabine Lake, 1690; the Coenis of Hennepin, probably.

Cocomaricopas, Indians of Sonora, near river Gila.

Cochimi, Indians of Upper California, near the Mission St. Xavier. Related to the Laymons. (Trubner).

Colapissas, on E. bank of Mississippi in 1720, opposite head of Lake Ponchartrain. (Drake).

Comanches, Comanche, Indians of Texas, belonging to the great Shoshonee family. They ranged from the sources of the Brazos and Colorado rivers of Texas, over the great prairies of that country, to the waters of the Arkansas, and the mountains of Rio Grande. They are also called Hietans, Jetans and Paducas. Mr. Fitzpatrick, an agent of this tribe in 1874, says they are divided into three different and distinct bands, all speaking the Shoshonee language, of which were the Yampatickara, Cools-on-tick-

ara, Penoi-in-tickara; all of which are Shoshonee words, and being translated into English, mean Root-eaters, Buffalo-eaters, Sugar or Honey-eaters. Mr. Burnett, of Texas, writing concerning these same Indians at a later day, says they are divided into three principal bands, to-wit: the Comanche, the Yamparack and the Tenawa.

Conchattas, came to Appalousas in 1794, from east the Missouri; in 1801 on the Sabine. (Drake).

Congarees, on the Congaree river in South Carolina.

Conoies, Conoys, Conois, Canais, Canaways, Canavese, Kanhewoys, near the south branch of the Susquehanna; about forty in 1780. The proper name is said to be Canai.

Cookkoo-oose, on coast of Pacific, south of the Columbia; 1,500 in 1806. (Drake).

Coopspeller, on branch of Columbia; 1,600 in 1806. (Drake).

Coosadas (Creeks), once resided near river Tallapoosie. (Drake).

Copeh. Indians of Northwestern California. (Trubner).

Copper Indians, about Coppermine river. (Am. Pioneer).

Cora. Indians of New Mexico, near the Missions of Najarit. Their language resembles very much the Mexican. (Trubner).

Corees, a tribe of North Carolina. (Am. Pioneer).

Coronkawa, on St. Jacintho river; 350 in 1820. (Drake).

Costanos. California Indians on the Bay of San Francisco, and formerly under the Mission Dolores. There were five tribes: Ah-wash-tes, Ol-hones (called by the Spaniards Costanos, or Indians of the coast), Al-tah-mos, Ro-mo-nans and Tu-lo-mos. A few other small tribes around the bay speak the same language. (Trubner).

Cowlitsick, on the Columbia; 2,400 in 1820. (Drake).

Creeks. See Muscogee.

Crees, north of the Missouri, and west of the Mississippi. See Knistenaux. Algonquin stock.

Crows, Up-sa-ro-ka, Corneilles. Indians of the Upper Mississippi, extending into Oregon. They are divided into three different bands, speaking different dialects, viz.: 1. Kikatsa, or Crow proper, on the banks of the Yellowstone. 2. Ahnahaways, or Ahwahaways (Black-shoes, or "Souliers noirs,") between the Mandans and Minetarees, and 3. Allakaweah, or Paunch Indians ("Indiens ventrus," on the Snake river).

Cushina. A California tribe on the mountains of the South Yuba. Their language is common to most of the tribes inhabiting the upper portion of the Sacramento valley.

Cutsahnin, on Columbia river; 1,200 in 1820. (Drake).



YELLOWSTONE PARK—COUNTRY OF THE CROWS.

Dahkotah, Dakota, Sioux, Nadowessies. A numerous nation between the Missouri and Mississippi. Heckewelder thinks they are Iroquois, but Cass claims them as a separate nation. This word, it is said, means "leagued" or "allied." They sometimes speak of themselves as the Oceti sokowin, "seven council fires," referring to the seven principal bands which compose this nation, viz.: 1. The Mde-wakantonwans, village of the spirit lake. 2. The Wahpekutes, leaf shooters. 3. The Wahpetonwans, village in the leaves; probably obtained their name from the fact that formerly they lived only in the woods. 4. The Sisitonwans, village of the marsh. 5. The Ihanktonwanna, one of the end village bands. The Ihanktonwanna are divided into the Hunkpatidans, the Panaske, cut-heads; the Wazikute, pine-shooters; and the Kiyucka, dividers or breakers of law. 6. The Ihanktonwans, village at the end. 7. The Titonwans, village of the prairie. The Titonwans are divided into seven bands or clans, viz.: The Sicangu, Burnt-Thighs, the Oohenunpa, Two-boilings, and the Oglala and Hunkpapa.

Delaware, Lenape, Lenni-Lenape. Algonquin stock. The following are mentioned as the three original tribes: 1. The Unami, or Wanami (turtle tribe). 2. The Unalachtgo, (turkey tribe). 3. Minsi, Ministi, or Munseyi, (wolf tribe). They formerly lived on the Delaware river, and were the tribe who made the famous treaty with William Penn in 1682. The Iroquois called this people Sag-a-na-ga.

Dinondadies, tribe of the Iroquois, same as the Tsononthouans of the French Senecas.

Doegs, small tribe on south side Potomac, in 1675. (Drake).

Dogs, the Chiens of the French. (See Chien). (Drake).

Dogribs. Indians of the northern part of North America, between Martin's Lake and the Coppermine river. They called themselves Thing-e-ha-dtinne, and belong to the Dtinne or Athapaskan stock. The "Mausais Monde" and Slave Indians are tribes belonging to them.

Dotame, about the head of Chien river; 120 in 1805. (Drake).

Echemins, (Canoe-Men), on a river of that name flowing into St. Lawrence on east side.

Edistoos, in South Carolina in 1670. (Drake).

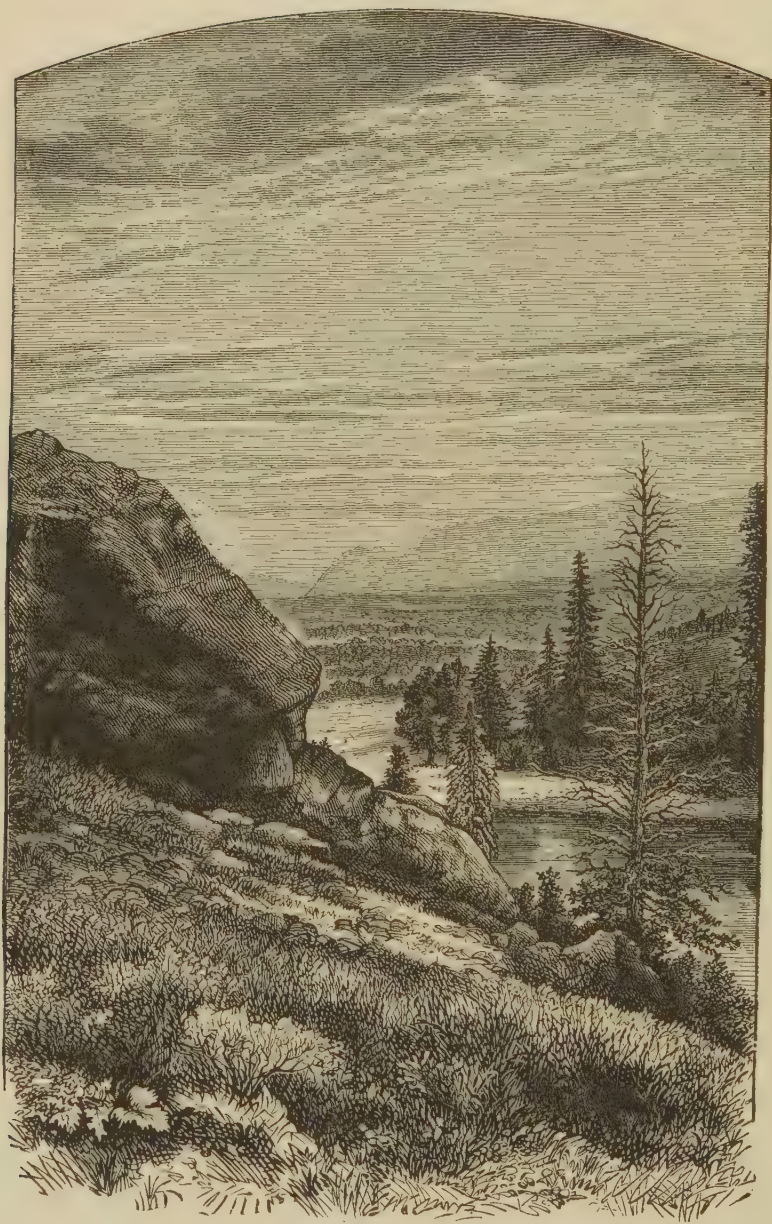
Emusas, (Seminoles), W. side of the Chattahoochee: 20 in 1820.

Eneshures, at Great Narrows of the Columbia; 1,200 in 1835.

Eries, on the east side of the lake of that name, exterminated by the Iroquois. Usually referred to as the ancient Eries or Cats, which this word is supposed to mean.

Esaws, on river Pedee, S. C., in 1701; probably Catawbas. (Drake).

Eskelen, Eslenes. California Indians, east of Monterey. The



SCENE IN PENNSYLVANIA—HOME OF THE DELAWARES.

Ekklemaches are said to be a tribe of the Eskelen, and to speak the richest idiom of all the Californian Indians.

Eskimo, Esquimaux. North of 60 deg. northern latitude. The three principal dialects of the Eskimo are those of: 1. The Karalis, Greenlanders. 2. The Eskimo proper, on the shores of Labrador. 3. The Western Eskimos.

Eucheas, a branch of the Creek or Muscogee Indians.

Etohussewakkes, (Sem.), on Chattahoochee; 100 in 1820. (Drake).

Facullies, on Stuart's Lake, W. Rocky Mts.; 100 in 1820. (Drake).

Falls, so called from their residence at the falls of the Koosh-kooshkee. (See Alansars). (Drake).

Five Nations, Mchawks, Senecas, Cayugas, Onondagas, and Oneidas. (Drake).

Flatheads, Selish. (Atnah, Shouschwap). Indians of the Rocky Mountains; divided into many tribes, of which the Salish, Ponderays, and Spokein or Spokane Indians are the most important.

Folles Avoines, the French so called the Menomonies.

Fon du Lac. Roam from Snake river to the Sandy lakes. (Drake).

Fowl-Towns, (Sem.), E. of Fort Scott; 300 in 1820. (Drake).

Foxes, Ottagamies, Otagamies, Mispukies (Red Earth), formerly lived on the Fox river in Wisconsin, afterwards united with the Sacs. Algonquin stock, and speak the Sac dialect; 300 in 1870. The Fox tribe is called by the Chip-pe-was, Ot-tah-gah-mie; by the Sacs, Mus-buah-kie; by the Sioux, Mich-en-dick-er; by the Winnebagoes, O-sheer-a-ca, and by the French, Renard.

Fox Island, Russian America; continuation of the Aleutans.

Fuca Straits, between Washington Ter. and south part of Vancouver's Island.

Ganawese, on the heads of Potomac river; probably Kanhaways.

Gay Head Indians, on Martha's Vineyard; probably Wampanoags; 200 in 1800. Algonquin stock. (Drake).

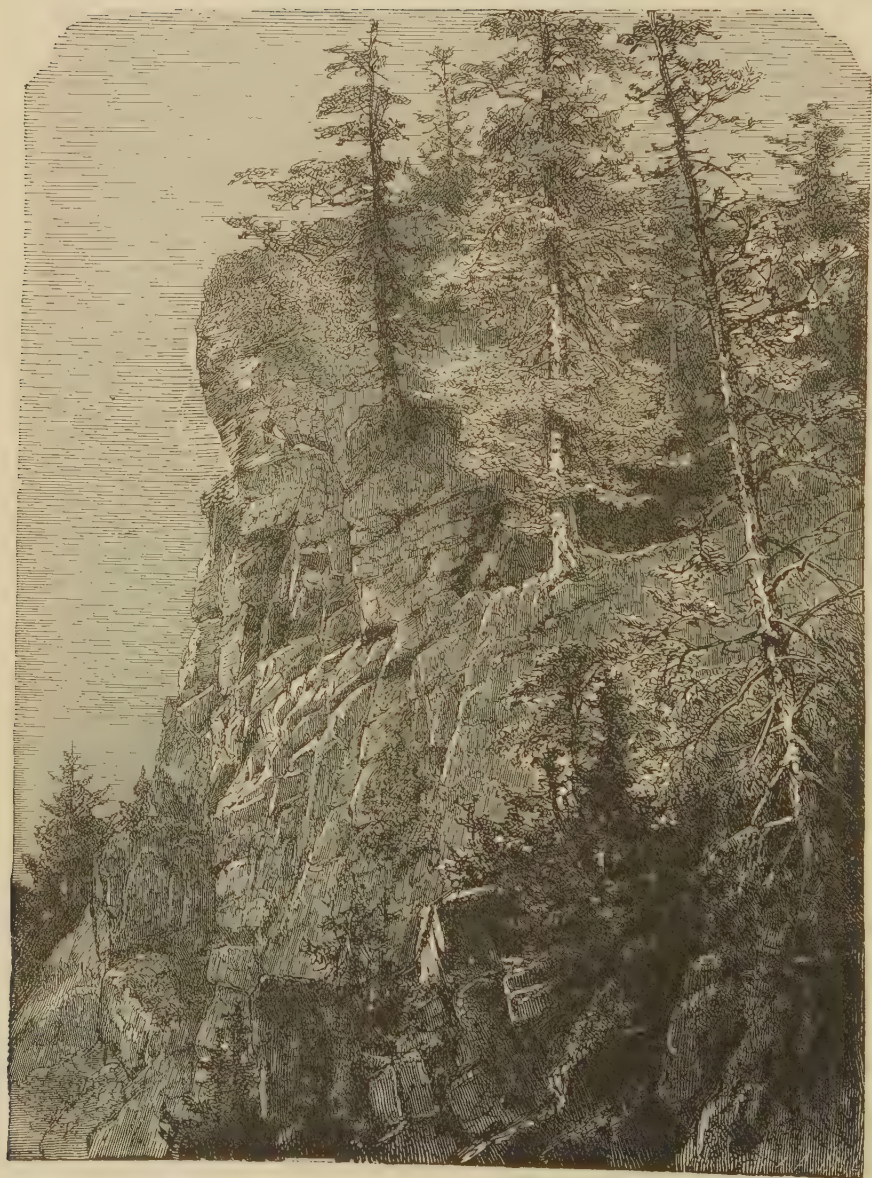
Grand River, north side Lake Ontario, remnant of Iroquois.

Gros Ventres, upper Missouri valley, west of the Dakotas.

Haeeltzuk, Hailtsa. Naas Indians of the northwest coast, from 50½ degrees to 53½ degrees, northern latitude. Dialects of the language are spoken by the Billechoola, and the inhabitants of Mackenzie's Friendly Village.

Haidah. Indians of Queen Charlotte's Island. A branch of this tribe, the Kyganies (Kigarnies), live in the southern part of the Archipel of the Prince of Wales, northwest coast.

Hare-Foot, next south of Esquimaux, always in war with them. Hallibeas, a tribe of the Creeks, destroyed in 1813.



SCENE IN WESTERN MONTANA—HOME OF THE FLATHEADS.

Hannakallas, on the Columbia, next to Luckkarso; 600 in 1820.

Hassanamesits, tribe of Nipmunks, embraced Christianity in 1660.

Herring Pond Indians, Wampanoags, Mass.; about 40. (Drake).

Hietans, see Comanches.

Hini (Cadodache), on Angelina river; 200 in 1820. (Drake).

Hitchittees, a branch of the Creeks, on Chattahoochee and Flint.

Hochelaya. An extinct tribe of Canada, speaking the dialect of the Mohawks. Montreal is situated on the place where this tribe formerly resided. (Trubner).

Hohilpos (Tushepahas), on Clark's river; 300 in 1820. (Drake).

Hoopah. Indian tribe of the lower part of Trinity river, in Northwestern California. (Trubner).

Humas (Oumas), "Red Nation," in Louisiana in 1805.

Hurons, Wyandots, Gayandot, a numerous and formidable tribe of the Iroquois, formerly on the great lake of that name, consisting of four bands, the Attignawantan, the Attignee-nonguac-hac, the Arendahronons and the Scanonaerat. In Vol. 1 of Le Clerq's first establishment of the faith in New France, by Shea, p. 66, note, is a mention of the Ochat-e-guins, a name given for the Hurons. See Wyandots.

Iakon, Lower Killamuks. Indians of Oregon, north of the Umpqua river.

Illinois, Illini, plural Illiniwug. Algonquin stock. There were several tribes in what became known as the Illinois country, mostly on the east side of the Mississippi river, extending over on the west side in the vicinity of the Des Moines river, which became known as the Illinois tribes. They were the Cahokias, Kaskaskias and Peorias; there were two other branches of these Indians, the Tamaroas and Michigamies, which some insist were separate tribes, but better authority assigns them as branches merely from the other three tribes, the Tamaroas being considered a part of the Cahokias and the Michigamies as belonging to the Peorias.

Inies, or Tachies (Texas), on a branch of the Sabine; eighty men in 1806; speak Caddo. (Drake).

Inkuluchluate, Kangjulit, in Russian America.

Iowas, Ajoues, Dakota stock, affiliated with the Otoes, Missouriias, Winnebagoes, Kansas, Osages, Quapaws, Omahas and Poncas. They formerly lived in the country comprising the state of that name; now scattered among other tribes of the west; number 1,100 in 1835.

Isatis, Isati, Isanti, sometimes the name of the Sioux before 1755.

Ithkyemamits, north side Columbia; 600 in 1820. (Drake).

Jelan, one of the tribes of Comanches, Brazos, Del Norte.

Jicarilla, branch of the great Apache nation in the southwest.

Kalapaus, a tribe in North Carolina in 1707. (Drake).

Kahunkles, 400 in 1820, W. Rocky Mountains, abode unknown.

Kaloosas, a tribe found early in Florida, extinct. (Drake).

Kanनाविश, one of the Padoucas Platte; 400 in 1805. (Drake).



SCENE ON THE ST. LAWRENCE—BORDERING ON THE COUNTRY OF THE HURONS.

Kanhawas, Ganawese or Canhaways, on Kanhawa, formerly.

Kaninavisches, Kaninavish, wanderers in the Yellowstone country.

Kansas, Konza, Kanze, Cances, a tribe of the Dakota stock, on the northern banks of the Kansas river. Mr. Catlin says this tribe has undoubtedly sprung from the Osages, as their personal appearance, language and tradition clearly prove. Rev. Isaac McCoy gives the

word Kansas as *Kauzau*. The Kansas tribe are frequently called Kaws or Kauz, which would indicate an abbreviation of the word as given by Mr. McCoy.

Kaskaskias, Illini; 250 in 1797. (Drake).

Kaskayas, Kaskias or Bad Hearts, around the head waters of Platte river, beyond the Kites. Col. Long speaks of seeing them upon a tributary of the Red River of the South.

Kapahas, formerly lived on the Mississippi about the St Francis, encountered by De Soto under that name; said to be identical with Quappas.

Katteka (Padoucas), not located. See Padoucas. (Drake).

Kawitschen, north of Fraser's river, on the northwest coast, and on the opposite shores of Vancouver's Island. Their language bears affinity to that of the Haeeltzuk.

Keekatsa (Crows), both sides Yellowstone; 3,500 in 1805.

Keyche, E. branch Trinity river in 1806; 260 in 1820. (Drake).

Kiawas, on Padouca river; 1,000 in 1806. (Drake).

Kichais, Keechies, Keyes, Indians of the Great Prairies, related to the Pawnees, on the Canadian river. (Trubner).

Kigenes, coast of Pacific, under Skittegates in 1821.

Kikapoos, Kikkapu, Ukahipu, a branch of the Shawanoe or Shawnee tribe, now west of the Mississippi. Algonquin stock.

Killamuks, branch of Clatsops, coast of Pacific; about 1,000.

Killawats, in a large town southeast of the Luktons.

Killaxthocles, mouth of Columbia river, N. side; 100 in 1820.

Kimoenims, band of Chopunnish, on Lewis river; 800, in 33 clans.

Kinai, Kenai, Kenaize, Ttynai, Indians of Russian America, at Cook's inlet and the Lakes of Iliamna and Kisshick. Their language belongs to the great Athapascan (or Tinne) family. They call themselves "Tnaina" men. Sagoskin distinguishes four dialects of the Kinai language, among which are the Inkilik, Inkalit and Ingelmut.

Kiowas, Kiawas, Kioways, roving Indians of Texas.

Kiskakons, of Michilimakinak in 1680; a Huron tribe. (Drake).

Kites. See Staitans.

Knistenaux, Kristenaux, abbreviated by the French *Chris*, (Cree); called also Killisteno, northernmost tribe of the Algonquin stock, between the Rocky Mountains and Hudson's Bay. Kindred dialects are spoken by the Nehethawa, Monsonik, Nenawehk, Abbitibbe, and were spoken by the Attikameg, who have entirely disappeared. Their name is derived from the Algonquin adverb, Kenisa, or verb, Nisau, "to kill." 3,000 in 1834.

Koltschanes, Galzanes, Russian America, north of the river Atna.

Kolusches, in Russian America, at Sitka Bay and Norfolk Sound.

Konages, Konagens, inhabitants of the Island of Kadjak, in Russian America. They belong to the Esquimaux stock, and speak a language similar to that of the Tschugazzi.

Kookkoo-oose, on coast of Pacific; about 1,500. (Drake).

Koutenay, now located on the Flat Head reservation in Montana. They migrated from north of the British line, and made peace with the Flatheads about eighty years since.

Kula-Napo, one of Clear Lake bands in northwestern California.

Kuskurawaoks, east shore of Chesapeake in 1607. (Tuscaroras).

Kushkokwimes, Telwagmjutes, Kuskutschewak, or Kushkukch-wakmutes, tribe of Russian America, between the rivers Nushagak, Ilgajak, Chulitna and Kuskokwina, on the sea shore.

Kutnae, Kutani, Kitunaha, or Kutneha, Coutanies, Flatbows, Indian tribes near the sources of Mary river, west of Rocky Mountains.

Kutchin, Loucheux Indians of northwestern America, on the banks of the Yukon or Kutchi-Kutchi. They belong to the Athapascan family.

Lahaona, on the Columbia, above Clark's river; 2,000 in 1820.

Lapanne. See Apache. (Drake).

Lartielo, at falls of Lastau river; 600 in 1820. (Drake).

Laymons, of California, near Loretto, related to Cotchimi.

Leech River Indians, near Sandy Lake; about 300 in 1820.

Lenape, or Lenni Lenape, former name of the Delawares, which see. The Lenni Lenape or Delawares were called by some other Indians Wapanachki, which the European corrupted into Apenaki, Openagi, Abenakis and Abenakis, which means people at the rising of the sun, or, more briefly, Eastlanders. They were acknowledged by about forty tribes as being their grandfathers. All these nations derived from the same stock recognized each other as Wapanachki, which among them was a generic term.

Lipanis, Rio Grande to interior of Texas; light hair; 800 in 1816.

Loucheux. See Kutchin.

Lukawis, on the coast of the Pacific; 800 in 1820.

Lukkarso, coast of Pacific, south of the Columbia; 1,200 in 1820.

Luktens, on coast of Pacific; twenty in 1820.

Lutuami, Clamets, also Tlanatl, Indians of southwestern Oregon.

Machapungas, in North Carolina in 1700; practiced circumcision.

Maha-Omaha, on the junction of the Platte and Omaha rivers and the Missouri. They belong to the Sioux-Osage family. The Ponchas (Poncars, Puncaws), speak a kindred dialect. Now on the Elkhorn, near Council Bluffs.

Manahoaks, formerly a great nation of Virginia, now extinct.

Mandans, Waktani Indians of Upper Missouri, nearly extinct.

Manhattan, settlements mixed with Moheagans. Algonquin stock.

Maquas, said to be an extinct tribe of the Iroquois. (Drake).

The better authority is that this is the name by which the Moheagans called the Iroquois.

Marachites. See Armouchiquois.

Marsapeagues, once on Long Island, now extinct. (Drake).

Marshpees, mixed remnant of Wampanoags, in Massachusetts.

In 1832 numbered 315.

Mascoutins. The early French travelers and missionaries mention a tribe of Indians called the Mascoutins, as located at various points in Michigan, Wisconsin, Illinois and Indiana, but concerning which they seem to have little or no information. They are generally spoken of as being at a distance, and seldom, if ever, visited. A people which seem, in their mention of them, to be always on the move, and seldom, if ever, overtaken. The better opinion is that there never was, in fact, any such distinct tribe of Indians. Muscoda, Mascoda, Muscoda, Muscatine, Mascoutah, are words in various dialects of the Algonquin group, meaning prairie, or meadow country. So that when Indians, of whatever tribe, migrated from the prairie or meadow country, further north, they were spoken of as Mascoutins, or people from the prairies, which conveyed to the mind of travelers, for want of complete information, the idea that this was their tribal name, the same as that tribe now known as Shawnees or Shawanoes, meaning "southerners," or "people from the south," which was finally adopted as their real name. But not so with the Mascoutins. It would seem that no particular tribe was ever found upon which this name had become fixed as their recognized tribal name.

Massachusetts Indians, (Natick). Algonquin stock—were formerly very numerous, but now much reduced. The Montaguards and Skoffi, west of Hudson's Bay, are said to be related to them.

Massawomies, according to tradition, was a warlike band somewhere on the borders of what is now New Mexico.

Mathlanobs, on an island at mouth of the Walnut river; 500 in 1820. (Drake).

Mayes, St. Gabriel's creek, Louisiana; 600 in 1805. (Drake).

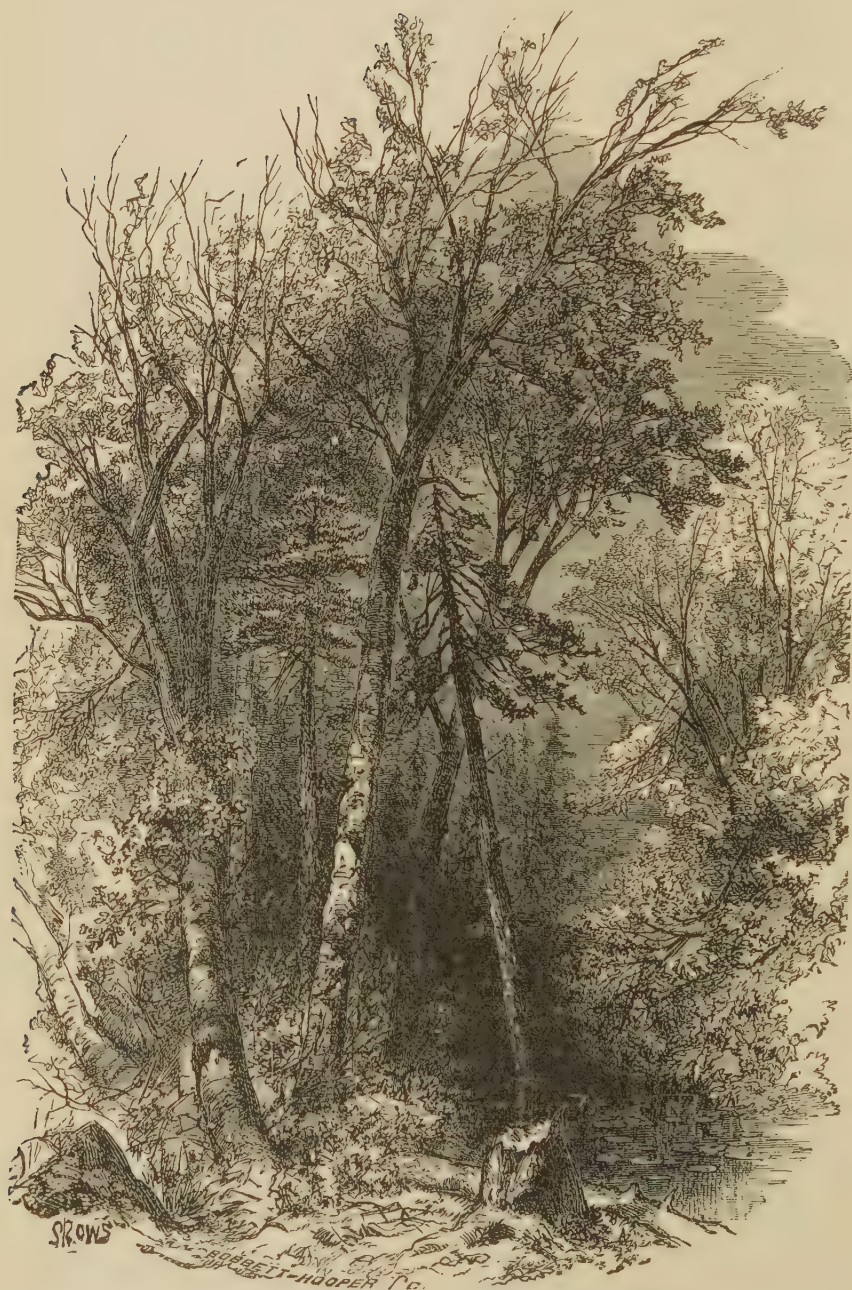
Menomonees, Algonquin stock, north of Green Bay, Wisconsin.

Drake says once on Illinois river.

Messassagnes. (See Mississauga).

Miami, formerly in Ohio and Indiana.

Michigamies, an Indian term applied by the French to several



NORTHERN WISCONSIN—COUNTRY OF THE MENOMINEES.

tribes and bands of Indians of the Algonquin lineage, who clustered around the borders of Lake Michigan, signifying great water.

Mikasaukies, (Seminoles), very warlike; about 1,000 in 1821.

Mikmacs, Micmacs—French name for the inhabitants of Acadia, Nova Scotia, New Brunswick and Maine. Algonquin stock. The following are considered dialects of the Mikmak: 1. Nova Scotia. 2. Terre neuve island. 3. The Miramichi of New Brunswick. They are closely related to the Etchemins and Souriquois. Drake says the Suriquois of the French.

Miksuksealton, (Tushepaha), Clark's river; 300 in 1820.

Milicite, Indians of New Brunswick, of the Huron stock.

Minetares, on Knife river. Their language has three dialects, viz.: 1. The Minetare proper, called also "Grosventre," Bigbellies, Ehatsar. 2. The Alasar, or Fall Indians. 3. The Kattanahaws; a type of the Crow Indians.

Mindawarcarton, in 1805, on both sides Mississippi, from St. Peter's upwards. (Drake).

Mingoes. The Cayugas residing upon the Sciota were so called.

Minsi, Munsee, tribe of the Delaware or Lenni Lenape.

Mississauga, or Messasagnes, "people of the wide mouth stream," a branch of the Ojibways, on the east of Lake Huron; 2,000 in 1764.

Missouries, once on that river just below Grand river, in 1820.

Mobilian, inhabited Florida, Georgia, Alabama, Mississippi and Louisiana. This nation includes various tribes.

Mohavi, Moyave. Indian tribe occupying the country on both sides of the river Mohave, in southeastern California.

Mohawk, a tribe of the Iroquois, now in Canada. The Cochnewagoes, or Cochnawaga, a smaller tribe, belonged to them.

Mohawks. They call themselves Gah-ne-a-ga, "possessors of the flint," or Ga-ne-o-ga-o-no, "people possessors of the flint." They were usually called by the French, Agniers. By some early writers the name of this tribe is given as Ka-jin-ga-ha-ga, Gan-nie-ge-ha-ga, Ga-nin-ge-ha-ga. This last termination was sometimes changed to *ronon*, and the tribe was called Gan-nie-ge-ro-non. The Algonquins understood that the name by which this tribe called themselves meant *bear*, so they translanted it into their dialects, Maqwaas, Maquoa, Mahakwa, from which the Dutch and English wrote it *Mohawk*, which is said to be the origin of this word, and a name by which this tribe became universally called.

Moheakunnuks, formerly between the Hudson and Delaware rivers. Same as Moheagans.

Moheagans were also called Mahicani, by the Dutch, Mahikanders,

by the French, Morigans and Mahingans, by the English, Mohicicans, Mohneicans, Moheagans, Muhheekanew; also Shatikooks (River Indians). Algonquin stock, on the Hudson river, from Esopus to Albany. They were divided into Muchquanh (Bear tribe), Mechchaooh (Wolf tribe) and Toon-paooh (Turtle).

Monacans, located above the falls of the leading Virginia river, were called Tuscaroras in the early period of Virginia. Mr. Jefferson reveals the fact that the Eries, called by him Erigas, who had formerly occupied the Ohio valley, and were then by inference in Virginia and North Carolina, east of the Rocky Mountains, were also of kindred language, and had belonged to the stock of the Five Nations, or, as the Five Nations were called by the Virginia Indians, Mas-sawamack.

Mongoulatches, on west side of the Mississippi. See Bayagoulas.

Montagnass or Mountaineer. This people occupied the country on the head waters of the river Saguenay, on the north shore of the St. Lawrence, below Quebec, reaching to the Labrador coast. Alg. stock.

Montauks, formerly on Long Island; head of thirteen tribes of that island. Algonquin stock. (Drake).

Moratoks, in Lancaster and Richmond counties, Virginia; eighty in 1607; forty in 1669. (Drake).

Multnomahs, (Wappatoo), Multnomah river; 800 in 1820.

Muskogee (Creek). The most numerous tribe of the Creek confederation, in the northern parts of Florida. Now west of the Mississippi, in the Indian Territory.

Naass, Indians of English, Northwestern America, on and above Millbank Sound. They comprise the following tribes. viz.: the Hailtsa, Haeeltzuk, Billechoola and Chimmesyan.

Nabadaches (Caddo), on branch of Sabine; 400 in 1805. (Drake).

Nandakoes, on the Sabine (Caddo); 120 in 1805. (Drake).

Nanticokes, Nantico, tribe of the Algonquin stock, formerly on the Susquehannah.

Narcotah, name by which the Sioux know themselves. (Drake).

Narraganset, New England Indians, Wampanoags. The Pequods, Kavasumsenk and Quintikuk belong to this stock.

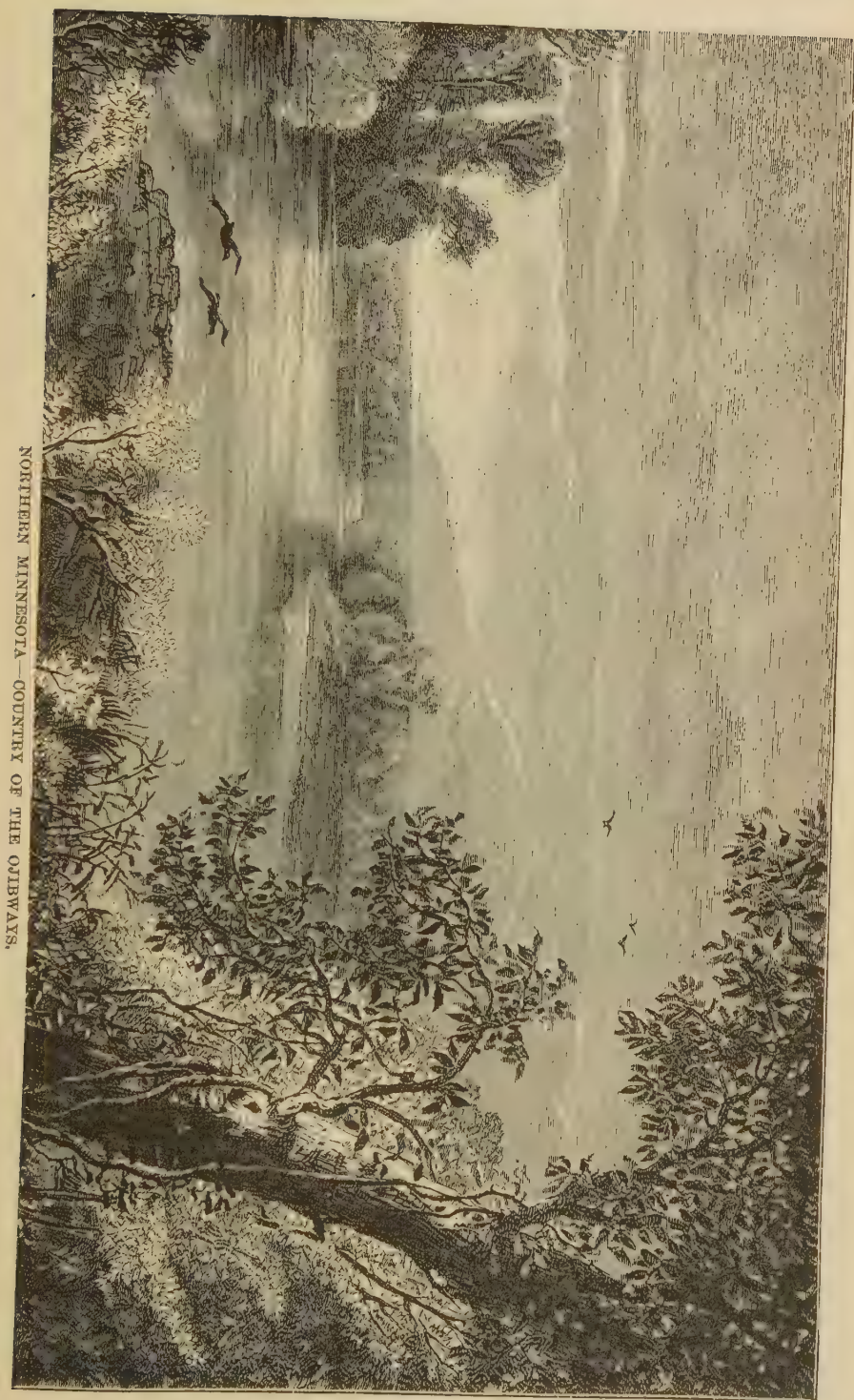
Nashuays (Nipmuks), in Massachusetts. Algonquin stock.

Natches, Lower Mississippi, nearly extinct; first known in 1701.

Natchitoches, once at that place, now upon Red river; 100 in 1804.

Natiks (Nipmuks), in Massachusetts. See Massachusetts.

Navajos, Navahoes, a powerful tribe of the Apache family, related to the great Athapascan stock, residing on the tributaries of the river San Juan, west of the Rio Grande and east of the Colorado, in New



NORTHERN MINNESOTA—COUNTRY OF THE OJIBWAYS.

Mexico, between the thirty-fifth and thirty-seventh parallel of northern latitude. The Spaniards call them *Apaches de Nabajoa*. (Trubner).

Nechacoke (Wappatoo), south side Columbia; 100 in 1820.

Neckeetoo, on the Pacific; 790 in 1820. (Drake).

Nemalquinner (Wappatoo), Wallaumet river; 200 in 1820.

Newfoundland. Island on the coast of Labrador, Its inhabitants belong to the Eastern Algonquins. The Milicite and Mikmaks are a part of them. The Bethuck are extinct. (Trubner).

Nez-Perces, Sah-Aptin. They possessed the country on the Lewis or Snake river, from the Petoose to Wapticaciaes, about 100 miles; they resemble in many points the Missouri Indians. They are considered superior in intellect to the other Oregon tribes.

Niantiks, a tribe of the Narragansetts. Algonquin stock.

Nicariagas, about Michilimakinak; joined the Iroquois in 1723.

Nipissing. Algonquin stock. Lake of the Two Mountains, near Montreal. About 400 in 1764.

Nipmuckks, interior of Massachusetts, extinct. Alg. stock.

Norridgewoks (Abenakies), on Penobscot river. Alg. stock.

Nottoways (Cherohakah), Iroquois tribe of Virginia, nearly extinct.

Nusdalum, the northwest coast Hood's Channel. (Trubner).

Nutka (Nootka), Wakash Indians of Vancouver's Island. (Their proper name is *Yucuatl*). (Trubner).

Nyacks (Mohicans), or Manhattans, New York.

Ockmulgess (Muscogee), east of Flint river; 200 in 1834.

Ocameches, in Virginia in 1607. (Drake).

Ochee. See Uchees; perhaps Ochesos; 200 in Florida in 1826.

Oconas (Creeks). (Drake).

Ogalla, or Ogallalla, band of the Sioux. There are several stories told of the manner in which this powerful branch of the Sioux family received its name. The most reliable is that two chiefs disagreed on some subject under discussion, when one told the other that if he persisted he would throw some dirt or ashes in his face. Holding to and still expressing his views, the dirt or ashes were thrown, and his followers were ever after called "those who had dirt or ashes thrown in their faces," frequently simply, "bad faces." The word means throwing at or into.

Ojibways (Chippewas), about the great lakes and north of them; 30,000 in 1836. Algonquin stock. See Chippeway. (Drake).

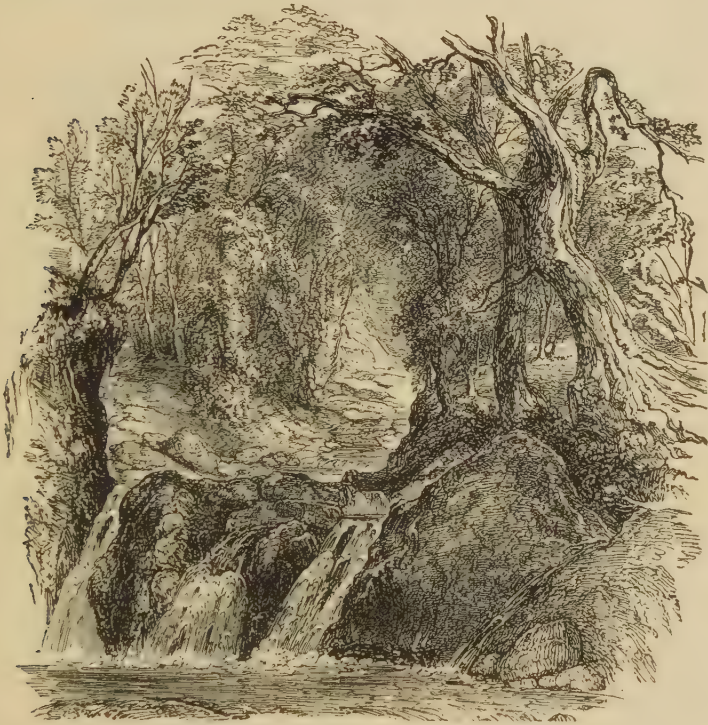
Okatiokinans (Seminoles), near Fort Gaines; 580 in 1820.

Oneida, O-na-yote-ka, "granite," or O-no-yote-ka-o-no, "granite people," one of the Iroquois nation; chief seat near Oneida Lake.

Onondaga, O-nun-dah-ga, "on the hill;" or O-non-dah-ga-o-no, "people on the hills;" a nation of the Iroquois, formerly in New York; 300 in 1840.

Ootlashoots, tribe of the Tuskepas, on Clark's river, west of the Rocky Mountains.

Osage, Dakota stock, called also Wawah, Huzzaw, Osawses, Washas or Ous; about Arkansas and Osage rivers. They are divided into the Chamers (Arkansas, Clermont), Great and Little Osages. This term is of French origin, and probably derived from the



SCENE IN NORTHERN MICHIGAN—COUNTRY OF THE OTTAWAS.

Algonquin, Assigunaigs or Bone Indians. The tribe called themselves Wabasha, and attribute their origin to an allegorical tale of a snail on a beaver.

Otagamies, near Lake of the Woods, Algonquin stock; 300 in 1780.

Oto, called also Otoes, Othouez, Oktolaktos, Wahtohtana, Wahtoktak, on the left banks of the Platte river; confederated with the Missourias.

Ottawas, Algonquin stock, in Michigan and Ohio.

Ouiatanons, formerly on the Wabash.

Oumas, E. bank of Mississippi river in 1722, in two villages.

Owassissas (Seminoles), on St. Mark's river; 100 in 1820.

Ozas, about Red river; about 2,000 in 1750.

Ozimies, E. shore of Maryland and Virginia in 1607. (Drake).

Pacanas, on Quelquechose river, La.; 30 men in 1805. (Drake).

Padoucas, south of the Missouri and west of the Mississippi.

Padowagas, Senecas were so called; uncertain. (Drake).

Pailsh, on the Pacific, N. of Columbia; 200 in 1820. (Drake).

Palaches, a tribe found early in Florida; extinct. (Drake).

Palaihni, Palaiks. Oregon, on northern frontier, California.

Pamlico, about Pamlico Sound; extinct; but fifteen in 1708.

Pampticough, tribe of North Carolina, now extinct.

Pancas. See Poncas.

Panis, Pannéis (Tonicas), 40 villages in 1750, S. branch Missouri;
70 villages on Red river, 1755. (Drake).

Pameh. See Allakaweah; 2,300 in 1805, on heads Big Horn river.

Pascataways, a tribe on Maryland side of Potomac river. (Drake).

Pascagoulas, on Red r.; from Florida; 25 men in 1805. (Drake).

Passamaquoddies, Tarratines, on Schoodic river, about 379.

Pawistucienemuk, small tribe in Missouri; 500 in 1820. (Drake).

Pawnee, Panis, Pani, on the banks of the river Platte and Kansas;
also on Red river. Mr. John B. Dunbar, in the Magazine of American History for April, 1880, says that the Pawnees, in history and language, seem to constitute a distinct group. The members of the family are the Pawnees, Arihcaras, the Tawaconies, and the Pawnee Piets or Witchitas. The last five may be designated as the Southern or Red river branches.

Pawtuckets, a confederacy of Indian tribes in the early history of New England, under their grand sachem Passaconaway. Algonquin stock.

Peagans. See Blackfeet.

Pelloatpallah (Chopunnish), on Kooshkooshkee; 1,600 in 1820.

Penacook, Pennacooks or Pawtuckets, New Hampshire.

Pen d'Oreille, Washington Territory. Band of Flatheads.

Penobscot, Abenaki, in Maine, on Penobscot river. Alg. stock.

Pennakeeks (Nipmuks), along Merrimac river. Algonquin stock.

Peorias, on Current river; 97 in 1820. Alg. stock. (Drake).

Pequakets (Abenakies), Saco river; destroyed by English in 1725.

Pequots, of Connecticut. Algonquin stock. The Nipmuks were tributary to them. Algonquin stock. Nearly destroyed by the New England colonists.

Phillimees (Seminoles), near Suanee river, Florida, in 1817.

Piankeshaws, on Wabash river. Algonquin stock; in 1780 but 950. Piankatank, in Virginia when first settled. (Drake).

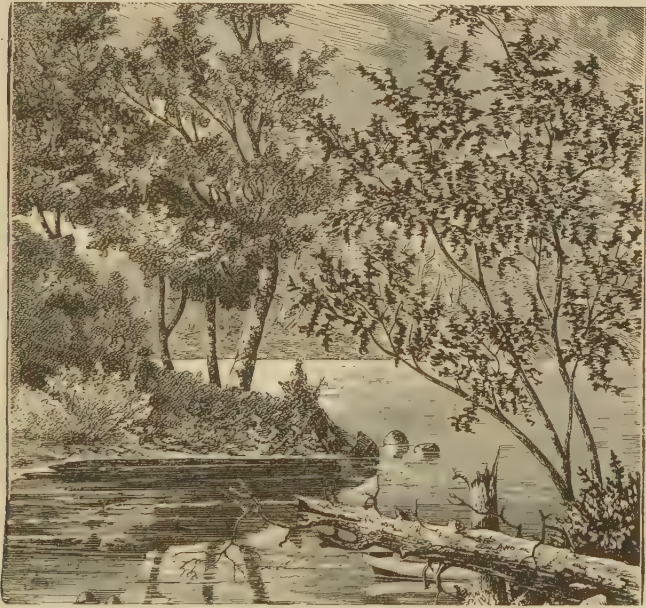
Pima, Indian nation of New Mexico, where the country inhabited by them is called Pimeria, and divided into Alta and Baja.

Pinalenos, also called Pinon, Lanos, Pinoles, Pinal Leno, Apache tribe, ranging over an extensive circuit between the Sierra Pinal and the Sierra Blanca, near the Upper San Francisco river, north of the Gila, in New Mexico.

Pineshow (Sioux), on the St. Peter's; 150 in 1820. (Drake).

Piro, Indians of New Mexico, near El Paso.

Pishquitpahs, Muscleshell rapids; about 2,600 in 1815. (Drake).



SCENE ON FOX LAKE, NORTHERN ILLINOIS—COUNTRY OF THE POTTAWATTAMIES.

Pokanokets, formerly dwelt about Mount Hope, in Rhode Island, in Nantucket, Martha's Vineyard, and on Cape Cod. Algonquin stock.

Poncas, Pancas, on the west of the Missouri river, formerly about the mouth of Quiccoane (pronounced Ke-koi-no, running river), a southwestern branch of the Missouri. The Poncas claim that the Omahas, Osages, Kaws, and two or three other tribes, a long time ago, lived with them and spoke the same vocal language. Sitting Bull, one of the head men, said his grandfather told him that in olden times, when the above mentioned tribe were with them, they lived near the Atlantic ocean, and in their westward migration became separated.

They started on this movement from near Washington, District of Columbia; the Kaws and Osages coming across the Kansas, and the Poncas and Omahas going further north, to northeastern Nebraska. They claim that the Poncas were at one time where the present city of St. Louis now stands. These several tribes have about the same customs, manners and habits, and differ but slightly from the Pawnees.

Potoash, Pacific coast, north of the Columbia; 200 in 1820.

Potoyante, a tribe in the region of California, and is understood to be one of the tribes under the name of Bonak or Root Diggers.

Pottawattamie, Pouteotamies. Algonquin stock; once on the west, south and east of Lake Michigan, extending to Detroit river and Lake Erie; were allies of the Ojibways and Ottawas.

Powhatans, once a powerful nation, which occupied the whole tract of country now called Virginia, between the sea-shore and the falls of the rivers; the nation consisted of thirty tribes, and the chief sachem was called Powhatan. Algonquin stock.

Puans (Winnebagoes), so-called by the French. Dakota stock.

Pueblo Indians (Zuni, Keres), "Village Indians," of New Mexico. The tribes living at Santo Domingo and the neighboring Pueblos are called *Keres*, or by the Spaniards, *Queres*. All the Pueblo Indians are called Mexicans, who make the striped blanket.

Quabaogs (Nipmuks), place of that name. Alg. stock. (Drake).

Quapina, said to be identical with the Pawnees.

Quappas, Indians on the banks of the Arkansas river. We recognize in these the remains of an ancient people, the Kapahas of De Soto's day. They then lived on the Upper Mississippi, near the site of the present town of Madrid.

Quathlahpohtles, on the Columbia.

Quatoghies, formerly on the south of Lake Michigan.

Quietsos, north of Columbia river; 250 in 1820.

Quinnecharts, north of Columbia r.; about 2,000 in 1820. (Drake).

Quiniilts, north of Columbia river; 250 in 1820.

Quinnepissa, called Bayagoulas by the Chevalier Tonti. (Drake).

Quoddies. See Passamaquoddies.

Rapids, on prairies, towards sources of Missouri.

Red Grounds (Seminole), on Chattahoochee river; 100 in 1820.

Red Knife, from their copper knives; near Slave Lake. (Drake).

Red-Stick (Seminole), the *Baton Rouge* of the French. (Drake).

Red-Wing (Sioux), Lake Pepin, under chief of that name; 100 in 1820. (Drake).

Riccarees. See Arickaree.

River (Moheagans), on lower Hudson. Algonquin stock. (Drake).

Roundheads (Hurons), east side Lake Superior; 2,500 in 1764.
Rumsen (Rumsienes), neighborhood of Monterey, California.

Ryawas, Padouca fork of the Missouri; 900 in 1820. (Drake).
Sachdagughs, perhaps the true name of the Powhatans. (Drake).

Sacramento Indians, the Indians living on the Upper Sacramento river, in California, were visited by James D. Dana, attached to the United States exploring expedition; Dana could not, however, learn the name of the tribe. The *Pujuni*, *Sekumme* and *Tsamak* live on the western banks.

St. John's Indians, Etchemins. A tribe of the Etchemins, speaking the same language as the Passamaquoddies. Algonquin stock.

Saki, Saukees, Sacs, Sakewi, Sawkis or Saques, merged with the Onthagamies, Utagami and Foxes. This branch of the Algonquin family, known as the Sacs and Foxes, formerly occupied the central and eastern portions of Wisconsin. They are of Algonquin stock. They were forced to the southwest by their enemies; they occupied the Rock River valley until 1804, when they ceded that country, it is claimed, to the United States by treaty, but with the proviso that they could use it for hunting grounds until it was needed by white settlers. It was to regain possession of this valley that the Blackhawk war of 1832 was undertaken, the validity of this treaty being disputed by Blackhawk.

Sankikani, Algonquin stock, once on eastern banks of the Hudson.

Santa Barbara. Indians of California; Mission of S. Barbara.

Santees, N. Carolina in 1701, on river of that name. (Drake.)

Saponies (Wanamies), Sapona river in 1700; joined Tuscaroras 1720. (Drake).

Sasts, Shasties. Indians of southwest Oregon.

Satanas, a name given the Shawnees by the Iroquois. (Drake).

Saultenaux, Santenes, a band of the Ojibway tribe, living on the Sault Ste. Marie, outlet of Lake Superior, meaning "people of the Sault." Algonquin stock.

Savannahs, on river of that name; perhaps Yamasees. (Drake).

Scattakooks, New York; went from New England 1672. Alg. stock.

Seminoles, or Isty-semole, "wild men," or "wanderers." Tribe of the Creek confederacy in Florida. Speak the Muskoghee dialect. The nation, known by the name of Seminoles, is composed of seven tribes, which bear the names of Latchione, Okleouaha, Chokeychaitta, Pyaclekaha, Fatehonyaha, Topkelake, and one other. There are, besides, some remains of ancient tribes, known by the names of Outchis, Chias, Cana ake, but they consist of only a few straggling families. There was, also, on the frontier of Georgia, another tribe, called

Lahouita, which raised one hundred or one hundred and fifty warriors, under Mackintosh.

Senekas, Nun-da-wah, "great hill," or Nun-da-wah-o-no, "great hill people." Tribe of the Iroquois, formerly in Western New York.

Sepones, in Va., in 1775; a remnant. See Saponies. (Drake).

Serraunes, Serrana, in Carolina, nearly destroyed by the Westoes.

Severnyskia, Severnovzer, or "Northerners." North of Bodega bay. They call themselves *Chwachamaja*.

Sewees, small tribe in N. C., mentioned by Lawson in 1710. (Drake).

Shahaahs, Shallalah, on Columbia river; 2,800.

Shallattoos, on Columbia river; 100 in 1820. (Drake).

Shanwappone, head of Cataract and Taptul rivers; 400 in 1820. (Drake).

Shawaneese, Shawanoe, formerly of Pennsylvania, Ohio, and Kentucky, afterwards in Indiana and Illinois; now west of Missouri. They were divided into the tribes Piqua, Mequachake, Kiskapocoke, and Chillicothe. Algonquin stock. They came from West Florida and the adjacent country. They formerly resided on Suwaney river, in Florida, near the sea. Their chief, Black Hoof, who was born there, remembers bathing in the salt water when a boy. "Suwaney" river was doubtless named after the Shawaneese, "Suwaney" being a corruption of Shawaneese. The people of this nation have a tradition that their ancestors crossed the sea. They are the only tribe who refer to a foreign origin.

Sheastukle, on the Pacific, south of the Columbia; 900 in 1820. (Drake).

Shinicooks, Montauk. Indians of Long Island, neighbors of the Unsehagogs and Montauks, who spoke kindred dialects. Algonquin stock.

Shoshonees, Shoshonese. Also Snake Indians, *Serpens*. Indians of the Rocky Mountains, on the sources of the Missouri and Columbia rivers. They are divided into the Shoshonees proper and the Gens de Pitie, or Radigeurs, (Root-diggers, by the Spaniards called Maradicos). It is uncertain why the term Snakes were given to this tribe by the whites, but probably, it is said, because of their tact of leading pursuit, by crawling off in the long grass, or diving in the water. This was formerly a very numerous tribe. When speaking of their numbers they would say that it is the same as the stars in the sky.

Shoto, (Wappatoo), on Columbia river; 460 in 1820. (Drake).

Sicannis, Sikanni, related to the Tacullies, New Caledonia.

Sicaunies, spurs of the Rocky Mountains; 1,000 in 1820.

Sioux, (see Dahkotah), on St. Peter's, Mississippi and Missouri. Capt. Clark, in his Sign Language, title "Sioux," says, that according to some the common stock of the Sioux nation embraced the following tribes: Winnebago, Osage, K  w and Quappas, Iowa, Otoe, Missouri, Omaha, Ponca, Mandans, Hidatse, and Crow, and that in the Sioux language there are four dialects, Santee, Yankton, Assiniboine and Teton.



MAIDEN'S ROCK, ON UPPER MISSISSIPPI—
COUNTRY OF THE SIOUX.

Sissatoness, near L. Winnepeg and St. Peter's, in 1820. (Drake).
Sitimache. See Chitimicha.

Sitka. Sitka proper is but a name for King George III's Archipel, inhabited by Kolusches. In general, the name *Sitka* is applied to the language of some ten tribes, who live between the fiftieth and fifty-fifth degrees of north latitude.

Skaddals, on Cataract river; 200 in 1820. (Drake).

Sketapushoish, Sheshatapoosh. Also Mountaineers (Montagnards), or Skoffies (Escopies). Indian tribes west of Labrador, speaking a language closely related to the Knistenaux. (Trubner).

Skeetsomish, on a river of their name; 2,000 in 1820. (Drake).

Skilloots, on Columbia river; 2,500 in 1820. (Drake).

Skunnemoke, or Tuckapas, on Vermilion river, La. (Drake).

Smokeshops, on the Columbia; 800 in 1820, in 24 clans. (Drake).

Sokokies, anciently upon Saco river, now extinct.

Sokulks, on the Columbia, above Lewis river; 2,400 in 120 lodges.

Souriquois, Acadians. Algonquin stock; at the Bay of Fundy, Nova Scotia. They are sometimes called Micmacs. (Trubner).

Souties, the name by which some know the Ottaways; which see.

Soyennoms, on east fork Lewis river; 400 in 33 villages in 1820.

Squallyamish, Indians at Puget Sound, related to the Haeeltzuk and the Indians of Nootka Sound.

Staitans, or Kite Indians. These, 500 in number, roved between the head waters of the Platte river and the Rocky Mountains. (Morse).

Stockbridge, originally from New England, now in Wisconsin, near Winnebago Lake; a small remnant. Algonquin stock.

Stone Indians, otherwise called Assineboines, Assinipoils, (see Assineboine). A numerous tribe, who inhabited the mid-country from between the Missouri and Assineboine rivers, from within fifty miles of Red river, westward to the sources of Ou'Appelle river, about the source of the Elbono, or north branch of the Assineboine river, and

from thence to the Red Deers' river, Saskatchewan. To Swamp Ground Stone Indians, living close to the Rocky Mountains, near the source of the Red Deers' river, Saskatchewan. The Iroquois, Mohawks, and Hurons are mentioned of the same class of languages. The place of the Stone Indian is more equivocal; although generally separated by most authors from the Mohawks (or Iroquois) tongues, it has, by some, been connected with that group.

Spokane, Spokain, on sources of Lewis river. (Drake).

Squannaroo, on Cataract river; 120 in 1820. (Drake).

Susquehannok, on west shore of that river, in Maryland, in 1607. Algonquin stock. (Drake).

Sussee, Sursee, on the Saskatchewan; tribe of the Chippewayans.

Taensa, a tribe spoken of by Le Clerq, who says they dwelt around a little lake, formed in the land by the river Mississippi, who had eight villages, apparently in what is now the State of Tennessee. From this may come the word Tennessee, by adding the word *nassee*, "Town," meaning Taensatown.

Tacullies, Carriers, Nagailer. Indians of Northwestern America, on the sources of Frazer's river. The Sicaunines are related to them. Mackenzie calls them Nagailer and Carrier Indians.

Tah-le-wah, California tribe, on the Klamath river.

Tahsagroudie, about Detroit in 1723. (Drake).

Tahucana, on river Brazos; 3 tribes; 1,200 in 1820. (Drake).

Talatui, on Kassima river, tributary of Sacramento, in California.

Tallahassee (Seminoles), between Oloklikana and Mikasaukie. (Drake).

Tallewehana (Seminoles), on east side of Flint river. (Drake).

Tamaroras, a tribe of the Illinois. Algonquin stock. (Drake).

Tamatles (Seminoles), above the Ocheeses; 220 in 1820. (Drake).

Tarratines, east of Pascataqua river. Algonquin stock. (Drake).

Tattowhehallys (Seminoles), 130 in 1820; since scattered. (Drake).

Taukaways, sources of Trinity, Brazos and Colorado rs. (Drake).

Tawakenoe, "Three Canes," west side Brazos r., 1804. (Drake).

Tawaws (Hurons), on the Maumee in 1780, near Lake Erie. (Drake). This must be a mistake; evidently should be Ottawas, who were not Hurons, but Algonquin.

Tcho-ko-yem, Indian band in northwestern California.

Telmocresse (Seminoles), Chattahoochee; 100 in 1820. (Drake).

Tenisaw, once on that river; went to Red river in 1765. (Drake).

Tetons, piratical band of Sioux, between Mississippi and Missouri rs.

Ticorillas. Apache Indians of western New Mexico. Their language shows affinity with the great Athapascan stock.

SCENE IN ALASKA—HOME OF THE SITKA TRIBES.



Tilux, Teguas, Kiwomi. Pueblo Indians, belong to the Keres family, residing at the Pueblo of Santo Domingo, in New Mexico.

Timuaca, Timuiquana, Timuicana. Florida Indians, in the neighborhood of South Augustine.

Tionontaties, or Dinondadies, a tribe of Hurons. (Drake).

Tlatskanai, Kwalhioqua. Indians of the Athapascan stock and the Tacoullie-Umpqua family of northwest America, speaking different dialects of one language.

Tockwoghs, on the Chesapeake in 1607. (Drake).

Tonicas, on the Mississippi; 20 warriors in 1784. (Drake).

Tonkahans, tribe of Texas, said to be cannibals. (Drake).

Tonkawa, erratic, about Bay St. Bernardo: 700 in 1820. (Drake).

Toterós, on mountains in North Carolina in 1700. (Drake).

Totuskeys. See Moratoks.

Towacanno, or Towoash, on the Brazos. See Tahuacana. (Drake).

Tschugatschi. They occupy the northwestern part of Russian Asia, and the opposite shores of northwest America. A part of them are settled in Asia, and call themselves Namollo. They are undoubtedly Esquimaux. The Wild, or Reindeer, Tchuktchi, call themselves Tchouktschee, Tchekto, and have been invaders, possibly, of the Korjake nation. Only the settled Tchuktchi belong to the American continent.

Tsononthouans, tribe of the Iroquois, so called by the early French. Hennepin thus named the Senecas. By Cox they are called Sonmontovans.

Tukabatche, on Tallapoosa river in 1775. (Drake).

Tunghase. Indians of the southeastern part of Prince of Wales Archipelago. Their language is closely related to that of Sitka.

Tunica (Mobilian), on Red river; thirty in 1820. (Drake).

Tunxis (Moheagans), once in Farmington, Conn. (Drake).

Tuscarora, Dus-ga-o-weh-o-no, "shirt-wearing people," Indians formerly of North Carolina. They joined afterwards (A. D. 1714) the Five Nations, or Iroquois, and are now in the State of New York.

Tushepahs, on Clark's river in summer and Missouri in winter; 430.

Tuteloës, ancient nation between the Chesapeake and Delaware.

Tutseewa, on a branch of the Columbia. (Drake).

Twightwees, the Iroquois name for the Miamis.

Uchee (Creek Indians), east of rivers Coosa and Chattahoochee.

Ufallah, (Seminoles), on Chattahoochee; 670 in 1820. (Drake).

Ugalenzi. Indians of Russian America, west of Cape St. Elias, and near the Island of Kadjak. Their language seems to be a dialect of the Koloschian.

Ugaljachmutzi, a tribe about Prince William's Sound. (Drake).

Ulscahs, on the coast of the Pacific ocean; about 150 in 1820.

Umpqua. Indians of Oregon, of the Athapascan stock.

Unalachtgo, once belonging to the Lenni Lenape. (Drake).

Unamies, the head tribe of the Lenni Lenape. (Drake).

Uncapapa, a band of the Sioux. It appears that this band of the Teton-Sioux was named from the position they occupied in the camps. The word, according to the Indians, was derived from, or, more properly speaking, is a corruption from Hun-ka-pia, which means end or outlet.

Unchagogs, a tribe anciently on Long Island. (Drake).

Upsaroka (Minetare), commonly called Crows. See Crows.

Ute, Utah. The Ute Indians have, as far back as history and tradition go, roamed over the mountains and small valleys of the country between parallels 37th and 41st, north latitude, and the 105th and 113th meridians. They are of the Shoshonee stock.

Waakicum, Columbia river, 400 in 1836. (Drake).

Wabinga, Wabigna (Iroquois), between the Delaware and Hudson.

Wacoos, Nuecos, Indians of the Great Prairies, belonging to the Pawnee stock, residing between the Washita and Red rivers, in about 98 deg. 30 min., W. long. They are closely related to their neighbors, the Wichitas.

Wahowpums, on Columbia river; 700 in 1806. (Drake).

Wahpatone (Sioux), in country N. W. St. Peter's. (Drake).

Wahpacoota (Sioux?), S. W. St. Peter's, in 1805. (Drake).

Wailatpu, Molele, Indians of western Oregon, south of the Columbia river. The Wailatpu proper are called also Willetpoos, Canuse. Their languages bear some affinity to the Sahaptin or Nez-Perce language.

Waikur, Guaicur, Monqui Indians of Lower California. The Cora and Aripe speak dialects of their own language.

Wamesits (Oipmuks), once on Merrimac river. (Drake).

Wampanoag, perhaps the third nation in importance in New England, when settled by the English. Algonquin stock. (Drake).

Wanamies, in New Jersey, from the Raritan to the sea.

Wappatoos, 13 tribes, on the Columbia; about 5,000.

Wappings, at and about Esopus in 1758; also across the Hudson to the Minsi. Algonquin stock. (Drake).

Warananconguins, supposed to be same as Wappings. (Drake).

Washaws, on Barrataria Island in 1680; in 1805 at Bay St. Fosh; 5 only. (Drake).

Watanons, or Weas. See Ouiatanons.



COUNTRY OF THE SHOSHONEES.—MOUNTAIN TRAIL.

Waterees, once on river of that name; extinct. (Drake).

Watepaneto, fork of Platte; 900 in 1820. (Drake.)

Wawenoks (Abenakies), once in Maine. Alg. stock. (Drake).

Waxsaw, once in S. Carolina. (Drake).

Weas, or Waas (Kikapoos). See Ouiatanons. (Drake).

Wee-yot, Indian band on the mouth of Eel river, and near Humboldt Bay, in northwestern California. (Eel river is called Wee-yot, by the Indians residing on it).

Weits-Pek, Indians of northwestern California.

Wekisa (Seminoles), Chattahoochee; 250 in 1820. (Drake).

Welsh Indians, on southern branch of the Missouri. (Drake).

Westoes, once powerful tribe in S. C.; nearly destroyed in 1670.

Wetepahato, with the Kiawas; 70 lodges in 1805. (Drake).

Wheelpo, on Clark's river; 2,500 in 1820. (Drake).

Whirlpools (Chickamaugas), so called from residence. (Drake).

White, W. of the Mississippi; mentioned by travelers. (Drake).

Wighcomos, one of the six tribes in Va. in 1607. (Drake).

Willewahs, (Chopunnish), on Willewah river; 500 in 1820.

Winnebagoes, Nippegon. Called by the French, Puans or Otch-agras; by the Omahas, Horoje; and by themselves, Hochungorah. Indians of the Sioux stock, formerly on Fox and Rock rivers, Wisconsin. (Trubner).

Wish-Osk, Indians of N. W. Cal., on Humboldt Bay and Mad river.

Witchitas, Indians of Northern Texas, near the Red river.

Wokkons, Waccoa, formerly of North Carolina, now extinct. Their language was related to that of the Catawbias. They were neighbors of the Tuscaroras in North Carolina.

Wolf Indians, tribe of Pawnees, commonly called Pawnee Loups.

Wollawollahs, on the Columbia from above Muscleshell Rapids.

Wyandots, Guyandots, called by the French, Hurons. Their name for themselves, it is said, was A-hon-an-dote. See Hurons.

Wycomes, a tribe on the Susquehannah, in 1648; about 250.

Wyniawaws, a small tribe in N. Carolina in 1701. (Drake).

Yumacraw, near Savannah in 1732; about 140 men. (Drake).

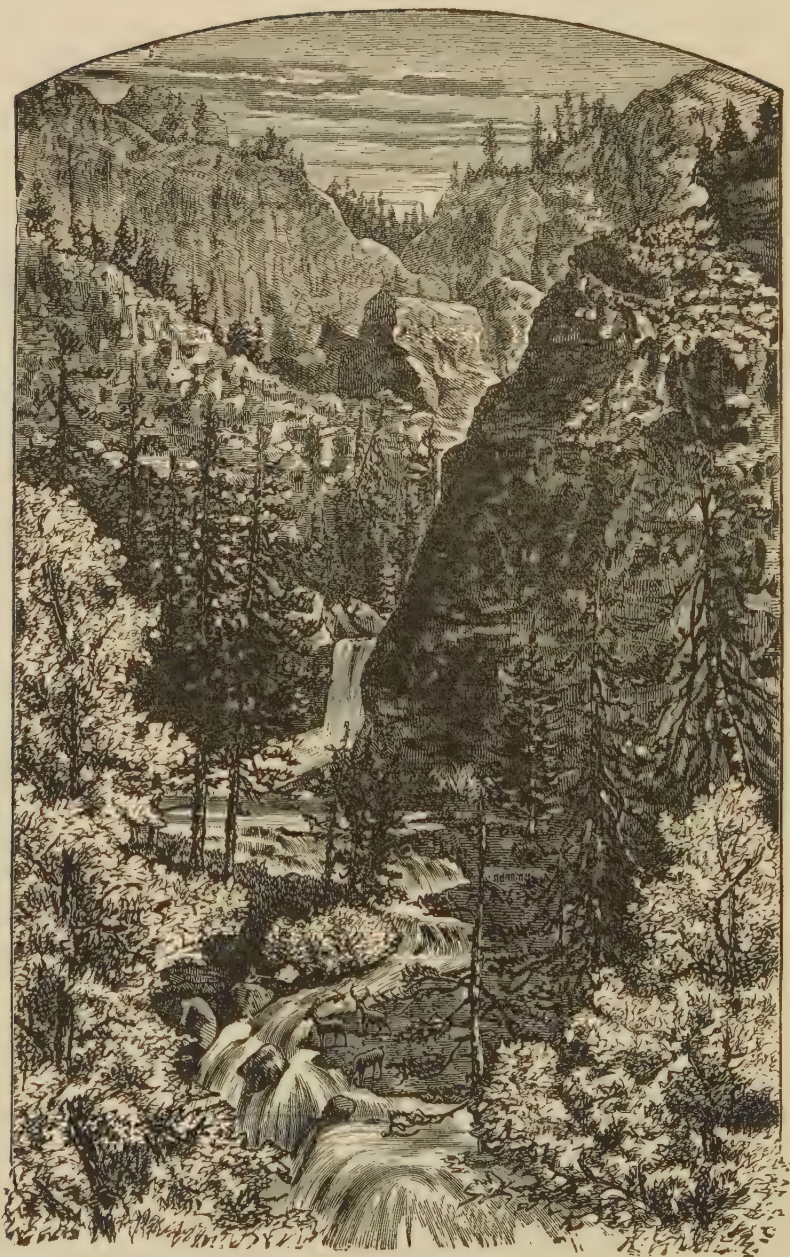
Yamasee, S. border of S. C.; nearly destroyed in 1715 by English.

Yamkallie, Kallapuiah, Oregon Indians of plains of the Willamette, speaking a language related to that of Cathlascons and Haeeltzuk. (Trubner).

Yamoisees, Yamasee, S. C.; nearly destroyed by the whites.

Yamperack, (Comanches), about sources Brazos; 1817, 30,000.

Yanktons, Yanktonans or Yanktoanans, Sioux tribe, between the Red river and the Missouri.



AMONG THE "ROCKIES"—COUNTRY OF THE UTES.

Yattasies, branch of Red river; 100 in 1812; speak Caddo.

Yazoos, once great tribe of Louisiana, now lost among Chickasaws.

Yeahtentanees, formerly near the mouth of the Wabash.

Yeletpos, on river which falls into Lewis' above Kooskooskee; 250.

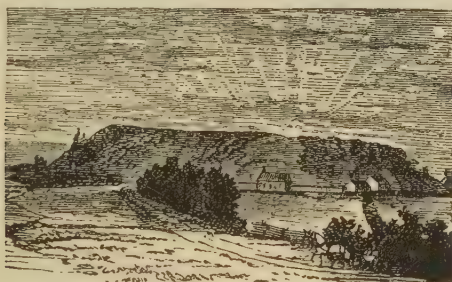
Yonikkones, on the Pacific coast; about 700.

Yo-se-me-ty. A tribe of Indians in California, from whom is derived the name of a remarkable valley in that state, commonly written *Yosemite*.

Youitts, on the coast of the Pacific ocean; about 150.

Yukai Indians, on Russian river in northwestern California.

Yumas Indians, of the southwestern part of California, on the Rio Colorado, down to its entrance in the Gulf of California. They are divided into five tribes, of which the Cuchans are the most important. The others are the Ma-ha-os, Hah-wal-coes, Yam-pai-o and Co-co-pahs. The Camoyes or Puemaja, are a tribe of the Cuchans.



MOUNT JOLIET—COUNTRY OF THE ILLINIWUG.

CHAPTER VII.

TOTEMS.

Signification of Word *Totem*—A Symbolic Designation—Origin of Totem—Distinguishes the Band—A Kind of Coat of Arms—Explanation—Universal among the Indians—Unlawful to Marry in the Same Totem—Similar Custom in the Old World.



THE BEAVER.

M^{R.} WEBSTER defines the word *totem* to be "a rude picture, as of a bird, beast, or the like; used by the North American Indians as a symbolic name or designation of a family, etc.," but he does not give the origin or etymology of the word in

this form. Peter Jones, the educated Ojibway Indian, gives the word as *toodaim*, but the word in general use is *totem*.

A totem among the Indians is a symbolic designation in the image of some animal, used to distinguish or mark a particular tribe or band, as a subdivision of a tribe. Peter Jones says of the Indians in relation to this subject, that "their belief concerning their division into tribes is, that many years ago, the Great Spirit gave his Red children their toodaims or tribes in order that they might never forget that they were all related to each other, and that in time of distress or war they were bound to help each other."

According to general custom among the Indians, the totem was properly used only to distinguish some particular band, gens or common family of a tribe. The principal tribe or nation to which these bands belonged was distinguished by some design of a different class; what we would call a coat of arms. Baron LaHontan, in his book of "Voyages to North America," in connection with the subject of Indian totems, which he styles *Heraldry or Coats of Arms*, gives eight crude illustrations of them which are here reproduced, and which he thus describes:



*The arms of the Outagamis call'd
Jawo*



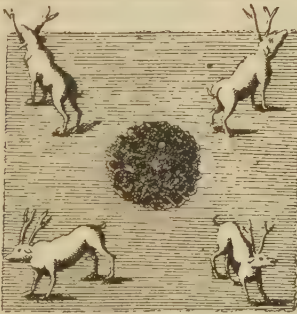
*The arms of the Ouchipoues alias
Jauteurs*



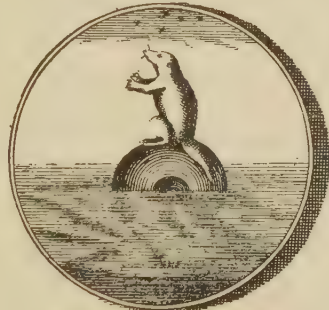
*The arms of the Potowatomis call'd
Pecants*



The arms of the Ojibwas.



The arms of the Ojibwas & nations



The arms of the Hurons



The arms of the Shawanese



The arms of the Nodwige

"The five *Outaouase* Nations have a *Sinople* or Green Field, with four Elks in Sable Canton'd and looking to the four corners of the Escutcheon, there being a heap of sand in the middle.

"The *Illinese* bear a Beech leaf with a butterfly argent.

"The *Nadouessis* or *Sioux* have a squirrel *Gules*, gnawing a citron.

"The *Hurons* bear a beaver sable, set squat upon a beaver kennel argent, the midst of a pool or lake.

"The *Ontagamies* bear a meadow *Sinople*, crossed by a winding river pale, with two foxes *Gules* at the two extremities of the River, in Chief and Point.

"The *Poutcoultamis* call'd Puants bear a Dog in argent, sleeping upon a Mat d' Or. These People observe the Rules of Blazoning less than the other Nations.

"The *Oumamis* have a bear sable pulling down with his two paws a tree *Sinople* mossy, and laid among the escutcheon."

"The *Oucabipoues*, call'd *Sauteurs*, have an Eagle Sable, perching upon the top of a Rock Argent, and devouring an Owl *Gules*."

Dr. James, the editor of John Tanner's Narrative, in referring to the system of totems among the Indians, doubts if the North American Indians, except those of the Algonquin family, have these peculiar genealogical marks; but more thorough investigation into this subject shows that he was incorrect in this. The general custom in the use of symbols of this kind seems to have been a characteristic among all the primitive American nations from all time. Such is the opinion expressed by Mr. Schoolcraft, after thorough investigation into the subject. In this he refers to the totemic traits in the monumental remains of America, the curious and the hitherto unexplained low and imitative mounds of Wisconsin, which assume their proper place in history, and which are but totemic mounds erected to clans or chiefs. In regard to explorations in Central America, he says:

"In the sculptures and glyphs of Chichen Itza, as given by Mr. Stephens, a distinctive portion of each compartment of figures is clearly made up of the totemic insignia and honors of the respective chiefs and rulers, under whose sway these now dilapidated structures may be supposed to have been built. They clearly exhibit evidences of this early pictorial and symbolic art. We observe the same system on the walls of Palenque." Continuing this subject, Mr. Schoolcraft further adds: "This tie of ancient family and tribal affinities enters also largely into their system of inscriptions on scrolls of the western papyrus, or bark tissue, and is frequently observed in passing through the Indian country on their blazed trees, bark letters, hieratic tablets,

and muzzinabiks, or painted rocks. It may be expected to have had a wider development on the monuments of the south. Manco Capac and Mong both inscribed a figure of the sun as the evidence of their family descent. The son of Uncas placed a water-fowl for his signature. Brant sealed with the triune badge of a bear, turtle and wolf."

This general system of totems among the American tribes is further cited by many as evidence of race unity, and as pointing to a common origin. The general custom was that no man was allowed to change the totem under which he was born, and this distinctive mark descended to all his children as well as to all prisoners he might take and adopt. It was synonymous with and existed upon the like principle of our institution of surnames.

It was considered unlawful for parties of the same totem to intermarry, like the prohibition of the ancient Jews as to intermarriage among relatives. The Indians considered it highly criminal for a man to marry a woman whose totem was the same as his own, and young men have suffered the penalty of death, at the instance of their relatives, for a violation of this rule.

Their rule also was that those having the same totem were bound, under whatever circumstances, when they met, even though they should be of different and hostile bands, to treat each other not only as friends, but brethren and relatives of the same family. In this regard, the obligations under this totemic system bears a resemblance to the present institution of Freemasonry, claimed to have been originally borrowed from the ancient Jews.

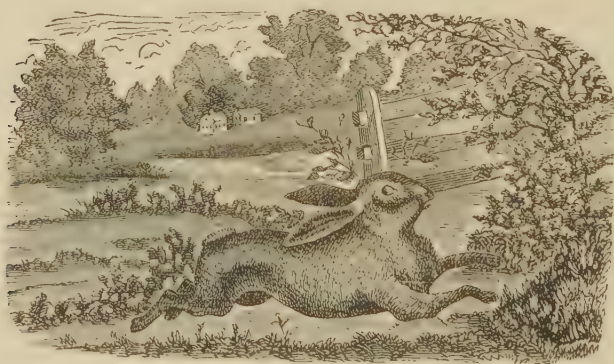
The bands or subdivisions of the Ojibway nation among their totems had the following: The eagle, reindeer, otter, bear, buffalo, beaver, catfish and pike. Mr. Morgan, in his "League of the Iroquois," says that in each nation of that people there were eight tribes, which were arranged in two divisions and named as follows: Wolf, Bear, Beaver, Turtle, Deer, Snipe, Heron, Hawk.

There is a remarkable coincidence in this totemic custom of the native tribes of America with that among nations of the Old World, where, throughout the whole, the like custom prevailed, time out of mind, of blazoning or inscribing in appropriate technical terms, coats of arms, badges, or other heraldic and armorial insignia. The eagle was the emblem of Persia and Imperial Rome; the ox of Egypt; the owl of Athens; and the dragon served as the national symbol of China and Japan, from the most ancient period.

Mr. Ellis, in his work entitled the "Red Man and the White Man," notices the strange and unexplained affinity between these forest totem symbols and some of the proud escutcheon-bearings of monarchs

and nobles, states and empires, of the old civilized world, and remarks that a simple prejudice or habit of association of our own race makes us ridicule in the savage what awes or flatters us among white men; and further observes that whilst these emblems of the Indian were rudely sketched and grotesque, the design and purpose of them were exactly the same as the similar devices among proud Christian nations. He gives for example England's unicorn and lion, the bear of Russia, and the double headed eagle of Austria, and says: "If we should follow the comparisons down through the shields, the armorial bearings, the escutcheons and coats of arms of nobles and private families, with all their absurd devices and figurings, perhaps Indian pride and ingenuity might find more countenance."

In concluding this subject, as suggested by Mr. Ellis, it seems remarkable that ethnologists in tracing evidences of relationship between the people of the Old World and the New, so little recognition has been given to the affinity between these Indian totems and the heraldry or coats of arms among the nations of the Old World.



CHAPTER VIII.

GOVERNMENT.

Erroneous Opinion of the American Indian as to his Government—Same kind of Government Prevailed among All the Tribes—Not a Government of Force—One of Acquiescence—General Uniformity—Union of Tribes—League of the Iroquois—Principles on which a Chief Governs—According to Will of the Tribe—Councils—Organizing and Conducting—Chiefs—Rank—Succession—Equality—Criminal Code—Opinion of Dr. Franklin—Caleb Atwater's Description of an Indian Council—Authority of Chiefs.



THE common idea among civilized people has been, that the American Indian is an irresponsible, wandering vagabond, having no aim in life beyond that of a bare subsistence, without moral feeling or rules for the government of his civil conduct, and whose condition of society, if such it may be called,

is chaos and anarchy; which but illustrates our own ignorance of the true character of the Indian in this regard.

The institution of civil government prevailed among the American tribes throughout the two continents, as perfect and complete in form and principle, so far as adapted to their wants and conditions in life, as among the more enlightened nations. But their mode of life being simple, their wants were few and their plan of government was adapted to this simple and primitive condition. Their government was not a government of force. It was not maintained upon principles of this kind, but was rather one of acquiescence on the part of the governed. It was, in form, patriarchal, after the manner of the ancients. They had no such thing as rulers or officers appointed to enforce laws and oppress individuals; so that their government was not

one of oppression, but one in which all felt an equal responsibility, and cheerfully acquiesced in all measures prescribed or concurred in for their general good.

A New England historian, on this subject, says their government was "rather a patriarchal state; for the Sachem concluded no important things—wars, laws or subsidies—to which the people were decidedly adverse. As murders, robberies, adulteries and such like, common 'among the English,' were not common with them, the duties of the Sachem were light. So that even Indian history shows how crimes are nearly all offenses against property, and grow out of that hunger for wealth; every man wanting to get, or to keep, more than his share."

There was a general uniformity in the form of government throughout all the tribes and nations of North America, differing, however, in details more or less, according to location and circumstances. Each tribe was a kind of body politic, for purposes of government and civil polity, and, in general, the powers of government were exercised by a tribe.

Sometimes several tribes were allied together for certain purposes, as that of protection against invasion, each tribe still retaining its sovereignty for purposes of local civil government. Of this kind were the Dakotas, who, whilst the tribes of this stock were very numerous, had a union of seven tribes, who were united for purposes of defense. In the same manner the Ojibways, Pottawattamies and Ottawas were united for the like purpose, with an agreement that no part of the territory they severally occupied should be open to the occupation of other nations without the consent of all.

The Iroquois were a confederation of several tribes, called the "League of the Iroquois," not only for the purpose of defense, but also for the purpose of civil government, the powers of which were vested in the league or confederation, each tribe at the same time having and retaining a separate local government, or government of its own for local purposes. Each tribe had its chiefs or head men, among whom there was a ranking or superior chief, who was the principal ministerial functionary in their government. Tribes were generally divided into bands, each band having also its chief or head man.

The Indian mind is not sensible either of civil or military subordination. Each entertains a high opinion of his own individual consequence, and is exceedingly tenacious of his liberty. All indications that carry with them the appearance of a positive command from another are rejected with scorn and indignation. Their leaders are

very cautious about giving out orders in peremptory style. A simple hint from a chief concerning things that in his opinion should be done, or measures that should be carried out, arouses emulation among the inferior ranks, and his suggestion is immediately given attention; but the Indian independence is such that he acknowledges no superior in civil government or domestic affairs, and recognizes no one as having the right to exercise authority over him. In short, he admits of no such distinction as magistrate and subject.

The principle upon which a chief governs or regulates the affairs of his tribe is rather by way of advice than in words of command. A man rises to the position of chief, or is promoted to hold that station, from the confidence reposed in him by the tribe. The chief governs more by persuasion than by coercion. His influence among his tribe depends upon his established character for wisdom, bravery and hospitality. It is important, if he would be a successful leader and governor, that he should excel in everything pertaining to the character and dignity of the chieftain. Whenever his conduct creates dissatisfaction among the tribe his power ceases. The chiefs of each tribe settle all disputes arising among their people, watch over the territory they occupy, regulate the order of their marches, and appoint the time for their general rendezvous and movements. They have no written code of laws, but the people of the tribes are taught by their chiefs and wise men to observe a certain line of conduct, such as to be good hunters, brave in war, and kind and hospitable to strangers.

In general, everything is intended to be done in accordance with the will of the tribe as expressed or implied. The will of the tribe, concerning measures to be pursued, is ascertained through the action of a council, which is constituted in different forms, according to custom. With many, the council is composed of the chiefs and principal men. If the subject of consideration is one of importance, in which all the tribe should be consulted, the conclusion arrived at by the council of the chiefs and principal men is then submitted to the whole tribe, assembled for that purpose.

In addition to councils of the tribe, there are also general councils, where it is desired to take into consideration matters which concerned several tribes. The head chief of the tribe, in whose territory the council is convened, generally takes the lead. The first thing in order is to kindle the council fire. This is called the uncovering of the slumbering embers of the former council, and the closing of the council fire is called the covering of the fire. From the fire thus kindled they light their pipes. The council then proceeds to the

ceremony of smoking the pipe of peace. This they do in token of friendship and good will to all.

At councils of this latter kind, the leading chiefs of the different tribes rise in succession and deliver their talk, during which the strictest attention is paid by all present, who now and then utter the usual words of response in case of approval. There is also an appropriate expression in case of disapproval. These responses for and against are taken as the sense of the tribe or council, upon propositions advanced by chiefs in their speeches. In other words, this is the general Indian mode of voting in their assemblies.

According to Indian custom in their councils, they have no such rule as carrying a measure by a majority vote, or majority of the assembly; unless carried by unanimous assent, the measure is considered not adopted. This, as we are informed by Mr. Schoolcraft in his "Notes on the Iroquois," is especially the rule among that people. In these simple councils of the red man, no speaker is ever interrupted in the midst of his discourse, and there are no questions of order thrust upon any one, as is so often found to be necessary in the public assemblages of the white man.

When a measure is found to be unpopular, by expressions from those present, it is generally dropped; hence, there are seldom any warm discussions in these native Indian councils. It has been suggested that if the same freedom of speech had been indulged in at these councils as is often witnessed in the legislative halls of the white man, the scalping knife and tomahawk would be seen glittering in true lynch style over the heads of these rude Indian law makers.

The office of chief was, in general, hereditary, the rule of descent varying according to the custom of the tribe. When the line of succession failed, the vacancy was filled by nomination of the surviving chiefs in council, and the question of selecting the person so named was left to the voice of the whole tribe, called together in council for that purpose.

There were, in general, war chiefs, aside from civil chiefs. Such chiefs were not hereditary, but the selection was made by the council of the tribe, the person being chosen with reference to his acknowledged bravery and wisdom. In such councils, although the ambition of individuals might be involved, where sharp competition might be expected, the greatest harmony prevailed, and there was a cheerful acquiescence in the result. The Indian had not reached that point attained in the white man's civilization, of ballot-box stuffing and cheating at the primaries, under the rule that the end justifies the means.

How vastly different were these peaceful councils of the primitive red man from those latter compulsory occasions, convened under the guns of some frontier military post, for the purpose of further extending the domain of the white man over the Indian possessions, to appease the avaricious spirit of the civilized speculator!

The principle of equality was carried into these councils, where all were equal. They had no presiding officer or moderator. Mr. Caleb Atwater, who was a close observer of Indian customs, says that "like the Court of Mar's Hill, at Athens, the Indian council generally sits at night, when the nation is asleep."

As the Indian possessed little property, he had little or no idea of its value; hence, laws relating to offenses in this regard were not so necessary. But the crime of murder was prominently noticed in their criminal code, in the penalty of which they followed the Jewish code, "blood for blood;" especially if the relatives of the murdered man required that the life of the murderer should be taken. In general, the accused was awarded a trial, in which the chiefs and principal men met in council, at which the parties concerned were present, and if the guilt of the accused was proved, the head chief pronounced sentence of death. The executioner was the nearest of kin to the person murdered. The mode of executing the sentence was either by shooting, tomahawking or stabbing; sometimes the death sentence was commuted to some kind of pecuniary consideration, to be given to the next of kin or relatives of the deceased, as might be adjudged, and consisting of clothing, skins, or other Indian property.

The finest example of Indian government was found among the Iroquois, first known as the Five Nations, but in later times known as the Six Nations, originally composed of the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas, to which, in 1712, the Tuscaroras were added. These several tribes were united for purposes of civil government under a compact called "The League of the Iroquois," as before mentioned.

It is observed by Mr. Morgan, in regard to this people, that the central government was organized and administered upon the same principles which regulated that of each nation in its separate capacity, the nations sustaining nearly the same relation to the league that the American States bear to the Union. Indeed, it is a singular coincidence, that the ancient government of the primitive Iroquois people was founded and rested upon the same principle of the State and Federal government of the American Union of this day. The national capitol was at Onondaga, where the great council comprised of delegates from the several nations before mentioned was held, and where

the national council fire was continually burning, as an emblem marking the continued existence of their national government.

Dr. Franklin, who, during his life of literary work, gave considerable attention to the study of Indian character and history, concerning Indian government, says that "all their government is by the counsel or advice of the sages; there is no force; there are no prisoners; no officers to compel obedience or inflict punishments; hence, they generally study oratory, the best speaker having the most influence." He further adds, that having frequent occasion to hold public councils they have acquired great order and decency in conducting them. The old men sit in the foremost ranks, the warriors in the next, and the women and children, if there are any present, in the rear.

Caleb Atwater, who was one of the commissioners on the part of the United States government to negotiate a treaty with the Indians at Prairie du Chien, in 1829, thus describes the council held by the Indians at that place with the agents of the United States government:

"The commissioners sat on a raised bench, facing the Indian chiefs; on each side of them stood the officers of the army in full dress, while the soldiers, in their best attire, appeared in bright array on the sides of the council shade. The ladies belonging to the officers' families, and the best families in the prairie, were seated directly behind the commissioners; behind the principal Indian chiefs sat the common people, first the men, then the women and children to the number of thousands, who listened in breathless and deathlike silence to every word that was uttered. The spectacle was grand and morally sublime in the highest degree to the nation of the red men who were present."

In his early boyhood, in August, 1836, the writer saw the last Indian council held in Chicago with the agents of the United States government, and in this the like order and arrangement was observed as described by Mr. Atwater on the occasion he mentions, and he can bear witness to the decorum and perfect order which prevailed in the assembly of several thousand Indians throughout the whole proceeding.

Travelers and writers of later times, in speaking of the Indians of the plains and along the Pacific coast, refer to their chiefs in some instances as possessing and exercising quite arbitrary authority. This must have grown into practice from their association with the whites, after a long continued period of time, or such custom may have prevailed among particular tribes to a limited extent, growing out of locality or peculiar circumstances. Such exercise of authority was certainly not in accordance with general Indian character.

The early adventurers and explorers in this country, like that of

Capt. John Smith and others, with limited knowledge as to the manners and customs of the native tribes, have spoken of the head chiefs among them as kings, emperors, and the like, terms applicable in governments of enlightened nations; which has given us the erroneous impression that the Indians had among them rulers of this kind, possessing arbitrary powers. On the subject of these high functionaries, Mr. Ellis, in his book, the "Red Man and the White Man," remarks, "these the whites called kings, chieftains, sachems, counselors, while the others were called subjects;" but it is doubtful, he well says, whether this had previously been the state of things among the primitive tribes. Peter Jones, referring to this subject, speaking of the great Ojibway nation, says, "Although the Ojibway nation of Indians is scattered over a vast section of country, there is no person among them recognized as king."



"DEVELOPING THE INDIAN COUNTRY."

CHAPTER IX.

INDIAN LANGUAGES.

Each Group had a Different Language—Each Tribe Spoke the Language of the Group—Varying in Dialect among Themselves—Indian Languages not a Jargon—Rich in Verbs and Grammatical Forms—Marked for Method and Regularity—Uniformity in Construction over the Continent—Language of the Algonquins—The Prevailing Language—Word Building—Grammatical Construction—Examples—Dakotas—Iroquois—Cherokee—Chinook.



THE idea has prevailed among people in general, that each tribe of Indians had a separate language, and that the number of languages of the continent was regulated by the number of distinct and separate tribes. This is not in accordance with the facts. Each linguistic or generic group of tribes had its common language. Each tribe spoke a dialect of this common lan-

guage, differing more or less, according to circumstances, from that of the other tribes of the common stock; in like manner as dialects of the common language are found to exist among communities of the Old World, as, for instance, in the counties or shires of England.

The dialects of the several nations of the Iroquois did not differ essentially from each other; and the same may be said of the Dakotas to a certain extent; but with the tribes of the Algonquin, Appalachian and Shoshonee stock it was otherwise. Among these there would often occur such a wide difference in dialect, that the aid of interpreters was frequently required for purposes of communication, between tribes of the same stock.

Another popular error has existed much to the prejudice of the

aborigines, that their language was of a low order, and far inferior to our own; hence, should not be countenanced as the medium of communication in our efforts to bring the remnant of this people into our condition of civilization. As an example in this regard, a prominent officer of the United States army, stationed in the Indian country, took occasion recently to ventilate his views on the Indian question through a communication to a leading newspaper of the day, and in adding some advice, as to the policy in his opinion the government should pursue towards the Indians in its efforts to reclaim them to civilization, he says: "The first step should be to abolish, as far as possible, the Indian jargon, and teach them to read, write and speak the English language."

Whoever styles the Indian language of the linguistic groups mentioned a jargon, simply exposes his ignorance on this subject, and is in no sense prepared to give advice as to the policy which should be pursued in regard to this people.

Mr. Du Ponceau, an eminent philologist of his time, who gave much attention to the native languages of America, and took occasion to investigate them extensively, states and illustrates three general propositions concerning these languages:

First—That the American languages, in general, are rich in words and grammatical forms, and that in their complicated construction the greatest order, method and regularity prevails.

Second—That these complicated forms, which he calls polysynthetic, appear to exist in all those languages from Greenland to Cape Horn.

Third—That these forms appear to differ essentially from those of the ancient and modern languages of the old hemisphere.

Opinions to the same effect have been expressed by numerous other learned writers, who have had occasion to investigate this subject.

When we speak of the completeness of the American language, we do not, in general, include the dialects of those nomadic, degenerate tribes of the arid regions, bordering upon the country of Mexico, which are necessarily impoverished in proportion to their degraded condition. These are but a people who have degenerated from a higher condition of native life. They are not at this day a fair specimen of the native American Indian.

The question arises in this connection, whether it is strictly correct to style our language the English language. The most we can say of it is, that it is a language spoken by the English people and their descendants, the root of which comes from one of the most

poverty stricken, ill constructed languages among all the civilized nations of the earth, augmented by accretions, pilfered indiscriminately from the languages of nearly every people and nation with which our restless Saxon spirit has brought us in contact, not excepting that of the poor Indian himself. Perhaps, however, it is not asking too much of the Indian, that he learn the language we are speaking as a matter of convenience to himself, in studying the vices we are teaching him, as a means of harmonizing in his mind the principle of their existence, under our boasted high order of civilization.

If we would compel the Indian to abandon his own language, and learn that which we are speaking, will we at the same time abandon or give back to him those words we have borrowed from his language, to designate various animals, plants and vegetables so common with us? If so, what names will we give in lieu thereof for the present Indian names for moose, mink, raccoon, opossum, skunk, musk-uks, and the prefix to musq-rat, which latter the Indian calls *musquash*? What names will we give to those forest trees called hackmatack, tamarack, paw paw and mahogany? And what names will we apply in cookery to those palatable dishes for the table called samp, succotash and hominy? And what names will we substitute for tobacco, tomato, squash, pecan and persimmon?

There might, however, be no objection to giving back to him a class of outlandish words we are ever prone to catch up from whatever source, like the Pequot word *Skeezuks*, or the Chinook word *Hyastecutus*, commonly spoken *Gyastecutus*.

And, in this connection, we may be called upon to disfigure the map of the country by cancelling upon it all those Indian geographical names he has left to us, to mark the fact that it was once inhabited by him as his exclusive domain, the origin and meaning of which is becoming a subject of interesting inquiry.

THE ALGONQUIN LANGUAGE.

The language of the Algonquin group was the prevailing tongue, and by some is believed to have been at some time the current language of the continent; the same as all the people of the aboriginal tribes resemble each other in their physical structure and general characteristics. From the best authority attainable, the Algonquin language, as spoken by the Ojibways, has about ten thousand words.

It has been called the court language of the continent, because it is said it was a general custom of tribes among whom this language was not spoken, to have some of their number acquire a knowledge of it

for convenience of communication, a custom spoken of by Hennepin, who says: "They used to send one of their men to each of their allies, to learn their language and remain with them as their resident, and take care of their concerns."

Of this language, the dialect as spoken among the Ojibways was considered the standard. The language of the Algonquins, indeed, like that of most other Indian languages, was deficient in its phonetic element; or perhaps, more properly speaking, the organs of speech of the Indian race were defective, or so far deficient that they were unable to utter many of the sounds which occur in what is adopted as the English alphabet. For instance, it is said that among all the Algonquin tribes but four of them, the Delawares or Lenni Lenapes, the Sacs and Foxes and Shawnees, were able to pronounce the letter *l*, but used the letter *n* instead.

According to the learned missionary, Rev. Edward F. Wilson, who mastered this language as spoken by the Ojibways, the alphabet necessary in writing this language consists of only nineteen letters, the sounds not used being expressed in the letters *c*, *f*, *h*, *l*, *r*, *v* and *x*. In this connection Mr. Wilson remarks, that there are a few points in the character of this language which would seem to indicate a relationship with the Hebrew. Thus it is a language of verbs, roots and stems, to which particles are affixed or prefixed, to modify the meaning of the word, which he illustrates by quite significant examples.

Some authorities insist that the number of letters in writing this language is properly reduced to 17, as all that are required to write correctly and plainly all the words in this language. There are four vowel sounds, *a*, *e*, *i*, *o*. It has properly no *u*. The sound of *x* is found in the Delaware dialect, as in the word *Shokamoxen*, and the old *Mohegan*, of the Hudson valley, as in the word *Coxackie*.

In the aforesaid estimate of primary sounds, the letters *c*, *q*, *y*, as representing vowel sounds, are entirely rejected. The soft of *c* is *s*, the hard sound, *k*. The sound of *g* is always that of *k*. Therefore, in determining the source or language from which Indian words, and especially local names, are derived, a reference to the foregoing rules will aid in showing from whence any particular word is derived. Thus, in the word *Milwaukee*, if it is conceded to be an Indian word in that form, the letter *l* would indicate that it did not come from any of the Algonquin dialects of the tribes, who were originally known to have inhabited the country in that vicinity; but as no tribe was ever known to inhabit that country in whose dialect was found the letter *l*, this sound, in that form, would on general principles be rejected as a

corruption, and the letter substituted in the place of it should properly be *n*.

In this, as in other languages, there are nine parts of speech, article, noun, adjective, pronoun, adverb, proposition, conjunction, interjection, and verb.

The following points will illustrate some of the peculiarities of this language: first, it divides all objects into two great classes, animate and inanimate, and this applies not only to the noun, but also to the article, adjective, pronoun and verb.

Three *third persons* are distinguished, and distinct endings employed to designate them. Thus, in the sentence, James sees John's mother; James is the first, John the second, mother the third person.

Two *first persons plural* are distinguished; *we*, excluding the party addressed, and *we*, including the party.

The *participle* fills an important part, supplying the want of the relative pronoun, and answering for both noun and adjective.

The *objective case of the personal pronoun* is expressed by a change in the verb.

The *negative* of the verb, in addition to *kah* or *kahween*, (not) prefixed, requires the introduction of a second participle *se*; besides, in some of the inflections, a change in the ending of the verb is necessary.

A doubtful sense may be given to one's word by the use of the *dubitative form* of the verb.

The only other peculiarity that will be mentioned here is the use of the participle *bun*, which, whether with nouns, adjectives, or verbs, has generally the signification of gone by, past, deceased, out of date, etc.

Nouns. Animate nouns not only include creatures that have life, but also other objects, as stone, clay, the sun, the stars, a drum, a pipe, or watch. So in the inanimate class, besides strictly inanimate things, are found many of the principal trees, parts of the body, etc. This distinction between animate and inanimate objects is very important, for by it are affected the pronoun, adjective and verb, as well as the number and case of the noun. An animate noun must be used with an animate verb, and an inanimate noun with an inanimate verb, thus: I see a man, *newahbumah enene*; I see a box, *newahbundaun muhkuk*.

In this language the above distinction between animate and inanimate objects takes the place of gender. The sexes are thus distinguished, *nahba* or *enene*, conjoined with the noun for male, and *noozha* or *equa* for female. Usually, however, in speaking of animals, the

male gender is understood; the designation of the sexes, therefore, is, in general, necessary only in speaking of the female.

The plural endings of animate nouns are *g, ug, ig, (or eeg), oog, wug, yug, jig*. The plural endings of inanimate nouns are *n, un, in, (or een), oon, wun*. Thus, animate: *Enene*, a man, pl. *enenewug*. *Ahbenooje*, a child, pl. *ahbenoojeeyug*. *Sheesheeb*, a duck, pl. *sheesheebug*. Inanimate: *Muhkuk*, a box, pl. *muhkukoon*. *Cheemaun*, a canoe, pl. *cheemaunun*. *Sanuhguk*, something difficult, pl. *sanuhgukin*.

Nouns, properly, have no case in this language. *Of*, with a noun, is expressed by the use of the possessive pronoun, thus: "The man's hat," (or "the hat of the man"), *enene o-wewuhquaun*, literally, "the man, his hat," *o*, or *od*, taking the same place in this language as 's in English. But here, again, the distinction must be noted between animate and inanimate nouns. If the second noun be animate, it must have *n, in, un, oon*; or *nejin* affixed as well as *o* before it, thus, "the man's pig," *owh enene o-kookooshun*. *Of*, again in some cases, is expressed by *duhzhe*, a participle signifying "the place where," thus: "A man of Canada," *Cana duhzhe enene*.

To, from, in, with inanimate nouns, may be expressed by the affix *-ng*, thus: *Muhkuk*, a box, *muhkukoong*, in the box; the alteration of the end syllable being ruled by the plural of the word.

To, from, in, with animate nouns (or pronouns) can only be expressed by the verb, thus: *omenaun*, "he gives it to him," *od-ode-saun*, "he comes to him." *Ningemeenik owh John*, "John gave it to me."

The vocative case singular affects only proper names and terms of relationship. Thus, a woman named *Nahwegeezhegookwa*, would be called *Nahwegeezhegook*. *Noos*, "my father;" *ningwis*, "my son," and a few other such terms take an *a* in the vocative singular, thus: *Noosa! Ningwissa!* In the plural, *wedoog* is the termination, which may be more liberally employed, thus: *Unishenahbawedoog*, "O Indian!" *Ogemahwedoog*, "O chief!" *Ahbenoo-jeewedoog*, "children!" *Pezheke-wedoog*, "O cattle!"

In this language the noun has, properly, no objective case, but a curious distinction is observed between the third persons that occur in a sentence. Thus, in the sentence, "I see a man," *man* undergoes no change; but in "He sees a man," it does, and in the sentence, "He sees the man's wife," *wife* being the third third person in the sentence, undergoes a still further change. Thus: "A man," *enene*. "I see a man," *newahbumah enene*. "He sees a man," *o-wahbumaun enenewun*. "He sees a man's wife," *o-wahbumaun enenewun o-wedegamahgunene*.

Another sentence: "Joseph took the young child and his mother,

etc.," *Joseph ooge-odahpenaun enewh ahbenoojeyun kuhya enewh egeene*. Here there are three third persons, (1) Joseph; (2) the child, (-*yun*); (3) the child's mother, (-*ene*).

For the second third person in a sentence the ending, whether singular or plural, is *n*, *in*, *un*, *oon*, *nejin*, according to the plural ending of the word.

Diminutive Ending. A noun, whether animate or inanimate, is made diminutive by affixing *-us* (pronounced nearly as *nee* in prince) thus: *sheesheeb*, "a duck," *sheesheebans*, "a little duck or duckling;" *muhkuk*, "a box," *muhkukoons*, a little box. These endings are either *-ns*, *-ans*, *-ins*, or *oons*, according to the plural, and their plural is always *-ug*, animate, and *un*, inanimate.

Derogative Ending. A noun, whether animate or inanimate, may have a derogative, contemptible sense given to it by affixing *sh*, thus: *uhnemoosh*, "a dog," *uhnemooshish*, "a bad dog;" *wahgahkwud*, "an ax," *wahgahkwudoosh*, "an old worn-out ax."

These endings are either *sh*, *-ish*, *-oosh* or *-wish*, according to the plural, and their plural is always *ug*, animate; *un*, inanimate.

The different sorts of nouns are thus classified:

Simple Nouns are such as *enene*, man; *kookoosh*, pig; *cheemaun*, canoe.

Nouns ending in *win* usually express a state, condition or action, and are formed from neuter verbs, by adding *win* to those ending in *ah*, *a*, *e*, *o*; and *oorwin* to those ending in *um* and *in*, thus: *nebahwin*, "sleep," from *nebah*, "he sleeps;" *ekedoowin*, "a saying," from *ekedo*, "he says;" *enandumoonwin*, "thought," from *enendum*, "he thinks;" *tugwishenoowin*, "arrival," from *tuhgwishin*, "he arrives." Among this class are nouns ending in *-awin*, *-oowin*, and *-dewin*; these endings express respectively *giving*, *receiving*, and *mutual action*, thus: *meegewawin*, means a gift given; *meenegoowin*, a gift received; *meenedewin*, a mutual gift. *Kekenouhmahgawin*, instruction given; *kekenoumagowin*, instruction received; *kekenoumadewin*, mutual or general instruction. Of these nouns, those ending in *-awin* are formed from neuter verbs of the second paradigm by adding *win*; those ending in *-oowin*, from the first person singular of the passive voice of transitive verbs by adding *win* and dropping the pronominal prefix. Those ending in *-dewin* from the reciprocal modification of the transitive verb, by changing *demin* into *dewin*, and dropping the pronominal prefix, thus: (1), *shahwanjega*, "he is merciful," *shahwanjegawin*, "mercy given," (2), *ninshahwanemegoo*, "I am treated with mercy," *shahwanemegoowin*, "mercy received;" (3), *keshahwanindemin*, "we treat each other kindly," *shahwanindewin*, "mutual kindness."

Nouns ending in *-gun* are readily formed from neuter verbs, of the second paradigm ending in *ga*. Thus: *pemepoojegun*, "a plough," from *pemepoojega*, "he ploughs;" *paushkezhegun*, "a gun," from *paushkezhega*, "he shoots."

Participial Nouns are properly the participles of the verb. They are either positive or negative, thus: *anuhmeaud*, "a Christian" (literally "he who prays"); *anookeed*, "a worker," (literally "he who works"); *wahdookahgad*, "a helper," (literally "he who helps").

Nouns inseparable from the possessive pronoun are terms of relationship and parts of the body. Thus: *my*, *thy* or *his* father, *noos*, *koos*, *osun*. *My*, *thy* or *his* son, *ningwis*, *kegwis*, *ogwissun*. *My*, *thy* or *his* hand, *neninj*, *keninj*, *oninj*. *My*, *thy* or *his* foot, *nezid*, *kezid*, *ozid*. *My*, *thy* or *his* body, *neyow*, *keyow*, *weyow*. Separate from the pronoun, these objects have only a generic name, as *weeyowemah*, "the body."

Nouns that possess composition particles. This is a peculiarity of the language. Thus: *Earth* as a separate noun is *uhke*, but in composition it is *kummig*, e. g. "beneath the earth," *uhncaumuhkummig*; "on the surface of the earth," *ogedekummig*.

Transformation of a noun into a verb. Every noun in this language can be transformed into a verb. Thus, the word *earth*; by a slight change we can express, "he is earth," "he has earth," "he makes earth," "there is earth," etc. Thus:

(1). He is earth.—The noun is formed into a neuter verb by adding *we*, thus: *uhke*, earth, *uhkeewe*, he is earth.

(2). He has earth.—The noun is formed into a neuter verb by prefixing *o-* or *od-* and adding *e*, *me*, or *o*. Thus: *ashkun*, a horn, *odashkune*, he is horned; *wahgahkwud*, an ax, *owahgahkwudo*, he has an ax; *pezheke*, a cow, *opezhekeme*, he has a cow.

(3). He makes earth.—The noun is formed into a neuter verb by adding *-ka*, *eka* or *ooka*, thus, *uhkik*, a kettle, *uhkikooka*, he makes kettles.

Adjectives. Whilst the adjective is given as a part of speech in this language, yet, properly speaking, it was no adjective in the form of other languages. The words that are used as such may be classed as follows: (1) Particles; (2) Nouns with adjectival ending; (3) Participles (or adjective verbs).

Particles used as adjectives are the following: *keche*, big; *meno*, good; *mudje*, bad; *ooshke*, new; *kata*, old; and some few others. With nouns these particles are used adjectively, and with verbs adverbially. Thus with a noun, *keche-enene*, "a great man;" with a verb, *keche sahgeewa*, "he loves greatly."

Nouns with adjectival ending are formed by simply adding *e*, *ene*, or *o*, to the noun. Thus: *wahbegun*, clay; *wahbegune-onahgun*, a clay platter. *Shooneyah*, silver; *shooneyah-wene-opwahgun*, a silver pipe; *metig*, a log; *metigo-cheemaun*, a log canoe.

Participles used as adjectives is the common mode in this language of expressing quality. Thus: "It is high," *ishpah*, part. (that which is high), *ishpaug*; hence a high building, *ishpaug wahkuhegun*. So in the same way, *agahsaug*, small, part. of *uhgahsah*, it is small; *kanwaug*, long, from *kinwah*, it is long. *Wuhyahbishaug*, white, from *wahbishkah*, it is white. *Wasuhwaug*, yellow, from *osuhwah*, it is yellow.

There are no proper degrees of comparison in this language. The comparative degree can only be expressed by the use of the adverbs, *nuhwuj*, or *ahwahshema*, "more." And the superlative degree is imperfectly rendered by *kache* or *uhyahpeche*, "very, very much," or by *muhyahmuhwe*, "chiefly." Thus: "prettier," *nuhwuj quuhnaug*; "fatter," *nuhwuj wahrenood*. "He loves me more than you," *nuhwuj nesahgeik keen dushween*. The most powerful, *owh muhyahmuhwe mushkuhwezid*. *Ashkum* denotes, more and more, increasingly. Thus: *Ashkum ahkoose*, "he is getting worse," (more sick). *Ashkum wahbishka*, "it is getting whiter."

Verbal use of adjectives. Participial adjectives can be used verbally, thus: *mushkuhwah*, "it is strong;" *o-mushkuhwaatoon*, "he makes it strong;" *kinwah*, "it is long;" *o-kinwahtoon*, "he makes it long."

The pronoun. In this language there are five kinds of pronouns: personal, possessive, demonstrative, indefinite and interrogative. There is no relative pronoun, its place being supplied by the participle of the verb, thus: "God who is merciful," *owh Kezha-muhnedoo shawan-jegad*. "I who am writing," *neen wazhebeegayaun*. "The box that is open," *ewh muhkuk pakahkoonegahdag*.

The personal pronouns standing alone are *neen*, I or me; *keen*, thou or thee; *wcen*, he, she, or him, her; *nenuhwind*, we or us (not including the party addressed); *kenuhwind*, we or us (including the party addressed); *kenuhwah*, you; *wenuhwah*, they or them. In conjoining with the verb for the nominative case, there is prefixed *ne*, *nin*, or *nind*, I or we (excluding the party addressed); *ke*, or *kid*, thou, we (incl.), you, with the proper terminal inflection of the verb. The third person, in the neuter verbs, has no prefix. Thus: "I walk," *ninpe-moosa*; "thou walkest," *kepemoosa*; "he (or she) walks," *pemoosa*; we (excl.) walk, *nepemoosamin*; we (including party addressed) walk, *kepemoosamin*; you walk, *kepemoosam*; they walk, *pemoosawug*.

The objective case of the personal pronoun is expressed by a change in the verb. Thus: "I see him" (or "her"), *newahbumaun*. "He (or she) sees me," *newahbumik*. "You see it," *kewahbundaun*.

The possessive pronouns are my, *ne*, *nin*, *nind*; thy, *ke*, *kid*; his (or her) *o*, *-od*; our (excl.), *ne*, *nind*, *-naun*; our (incl.), *ke*, *kid*, *-naun*; your, *ke*, *kid*, *-wah*; their, *o*, *od*, *-wah*.

Thus: "My canoe," *nincheemaun*; "our (incl.) canoe," *kecheemaunenaun*. The distinction, however, between animate and inanimate objects must be strictly observed. Animate objects require an *n* termination to the third person, both singular and plural, as well as *o* or *od*, prefixed. The plural also must (as in nouns) end with *g* for animate objects, with *n* for inanimate ones.

The demonstrative pronoun is thus expressed:

This (animate) *mahbah*, pl. *mahmig*; 2d, 3d per. *mahmin*.
wah-owh, pl. *oogoo*; 2d, 3d per. *enewh*.
 (inanimate) *maunduh*, pl.
oo-oo pl. *oonoo*.

That (or the) (animate) *owh*, pl. *egewh*; 2d, 3d per. *enewh*.
 (inanimate) *ewh*, pl. *enewh*.

Thus: "This man," *mahbah*, or *wahowh enene*. "He gave it to that man," *ogemeenaun enewh enenewun*. "This box," *oo-oo muhkuk*. "Those boxes there," *enewh ewade muhkukoon*.

The indefinite pronouns are one, they, people, etc., expressed in the inflection of the verb, thus: *ekedoom*, "they say," "it is said."

Whoever, *ahwagwan*. Somebody or anybody, *ahweyuh*. Both, *mhyazh*. Each, *papazhig*. Each of us, *papazhegooyung*.

The interrogative pronouns are: Who? *ahwanan?* What? *wagoonan ahneen?*

Adverbs. This part of speech may be classed as follows: adverbs proper, adverb particles, adverbs of affirmation and consent, adverbs of denial, adverbs of doubt, adverbs of interrogation, adverbs used imperatively, adverbs of quantity, adverbs of comparison, adverbial expressions.

Adverbs proper may be used with a verb, but separately, as: *wanepuzh*, easily; *keemooj*, secretly; *pahbega*, suddenly; *nuhagauj*, gently; *suhgukuj*, orderly, etc. Also, such words as: *ogeduhkummig*, "on the surface of the earth;" *ogedebeeg*, "on the surface of the water;" *neegaun*, "in front;" *ishquayaung*, "behind;" *ogidjuhyyee*, "above;" *uhnaunmuhyyee*, "below;" *pinjeeuhyyee*, "within;" *magwauhyee*, "among;" *pecheenug*, "just, now only."

Adverb particles are such as are prefixed to the verb, as: *kewetuh-*, around; *pahpah-*, about; *peme-*, through or by; *pe-*, approach-

ing; *we-*, intending; *uhne-*, proceeding; *uhwe-*, going to do; *oonje-*, proceeding from. Thus: *peme-ezhah*, he passes through; *pahpahpe-moosa*, he walks about; *pe-kuhgequa*, he comes preaching.

Adverbs of affirmation and consent, as: yes, *a*, (pron. as in at, air); certainly, *kagat*; assuredly, *ahbedakummig*; let it be, *mahnoo*, or *me-ga-ing*; it is so, *suh*, (in contradistinction to *nuh*? is it so?): of course, indeed, *gooshah*.

Adverbs of denial, as: no, *kah*, *kahween*; not, *kah*, *kahweense*. Thus: "he does not walk," *kahween pemoosase*; "by no means," *kah-wasuh*; "not at all," *kah kuhnuhga*.

Adverbs of doubt, as: perhaps, *maungeshuh*, *koonemah*; probably, *kuhnuhbuj*; I don't know, *anduhgwan*; I don't know where he or it is, *tebe*, *tebe-edoog*; I don't know who, *ahwagwan*, *ahwagwanedoog*; I don't know how, *nuhmunjedoog*.

Adverbs of interrogation, as: Is it? *-nuh*? Thus: Is it a man? *Enene nuh*? Does he speak? *Keekedo nuh*? Is he hungry? *Puhkuh-da nuh*? Why? *Wagoonan oonje*? When? *Ahneen uhpee*? How? *Ahneen ezhe*? Where? *Ahinde*? How much? *Ahneen minik*? Whence? *Ahinde oonje*?

Adverbs used imperatively, as: Come! *Umba*! Come here, *oon-daus*; be quick, *waweeb*. Stop! *Pakah*! Don't, *kago*.

Adverbs of quantity, as: "It is enough," *me menik*; much, *nebe-nuh*; very, *keche*, *ahpeche*; more, *nuhwuj uhwaushema*; more and more, *ashkum*; little, *punge*; almost, *kagah*; so much, *ewh menik*; too much, *osaum nebewuh*.

Adverbs of comparison: thus, *ezhe*; too, also, *kuhya*; as much as, *tebishko menik*; as, like, *tebishko*; more, *nuhwuj*; less, *nuhwuj punge*.

Adverbial expressions, as: "It is wonderful," or "wonderful indeed!" *mahmuhkahduhkummig*; it is horrible, *kuhwahnesuhgukummig*; it is nice, pleasant, *minwandahgwukummig*.

There is nothing in this language equivalent to our preposition *with*. The only substitute is the participle *weej*, which is prefixed to the verb, and implies going with, accompanying; thus: He goes with him, *o-weej-ewaun*; he works with him, *o-weej-uhnookemaun*. When we want to render such a sentence as "he killed him with his knife," we have to introduce the verb *uhyoon*, "to use," (or *ahwaun*, anim.), thus: *Oge-nesaun o-mookomaun ke-uhyood*, (literally, "his knife using"). Again, "he met him with joy," *oge-nuhgishkuhwaun emuh moojegezewening*, (in joy); or, *kemoojegezekenuhgishkuhwaud*, "he rejoiced that he met him."

From. This is expressed by *oonje*, (usually joined with the verb) and *ng* affixed to the noun. Thus: "He comes from town,"

Odanaung pe-oonjebah. He started from Toronto, *Toronto-ing ke-oonjemahjah.*

To, in, on, at, are expressed by *-ng* affixed to the noun, and generally by a verb denoting the motion. Thus: "In the box," *mukuk-oonj*; he goes to Toronto, *Toronto-ing ezhah.*

Among, *magwa.* Thus: Among his friends, *magwa weejekewayun.*

For, for the sake of, an account of, *oonje.* As: *oonje owh* Jesus Christ, for Jesus Christ's sake. Acting or doing for is expressed by the accommodative modification of the verb, thus: *nebo*, he dies; *o-nebotuhwaun*, he dies for him.

By, near, *chig.* As: *Chig ishkoota*, "by the fire;" *chig ishquaundum*, "near the door."

The Interjection. Men express their emotion one way, women another. Thus, men, for oh! oh dear! alas! will exclaim, *ah-tuhyah! teewa!* whereas women will cry, *neeyah! neeyo! ningo! ninga!* prolonging; always into a sort of wail, or howl, the last syllable.

Other forms of exclamation are, *nah, nushka!* lo, hark! *wagwahge!* look! see! *wanebun!* gone! disappeared! *ishta!* ah, ah yes! *pakah!* stop!

The Verb. In this language the verb is very complex and important, and, indeed, is the most intricate part of speech, all the other parts of speech depending on it; and nearly all others are capable of being put into a verbal form. The importance of this part of speech in this language is shown from the fact that in forming a sentence it is a rule to employ a verb wherever possible. Thus, the sentence in English, "he was there at our last meeting," would be rendered in this language, "he was there when we last met."

Rev. Edward F. Wilson, in his "Manual of the jibway Language," well remarks that it seems a marvelous thing, indeed, that "these poor, ignorant Indians," with no knowledge of literature or the general principles upon which languages are based, should have handed down so complex a dialect as the one before us, with all its multitudinal inflections, affixes and prefixes, from one generation to another.

Mr. Wilson, in his work aforesaid, classifies the verb into the verb neuter, and the verb transitive. The neuter verb is comparatively simple and easy of acquirement, but the transitive verb presents an enormous amount of matter in which it will require the greatest patience and a considerable effort of memory to grapple with; the reason being that within its voluminous inflections are included all the persons, singular and plural, of the objective case of the pronoun, being introduced sometimes as affixes, sometimes as prefixes, sometimes

by a complete change in the body of the verb. Thus, in learning the neuter verb, we have, I go, thou goest, he goes; we go, you go, they go—and have done; but when we commence the transitive verb we soon find ourselves in a maze of, I see you, you see me, he sees me, he sees us, they see me, they see them, he sees it, it sees him, he sees his brother, his brother sees me—on, on to bewilderment.

Among other rules in this language that are to be particularly noted, is that, in constructing words, a consonant should precede or follow a vowel, except in dissyllables, wherein two consonants are sounded in juxtaposition, as in *muhkuk*, a box, and *assin*, a stone. The utterance in these cases is confluent; but in longer compounds this juxtaposition is generally avoided by throwing in a vowel for purposes of euphony, as in the term *assina boin*, the *a* in which serves as a mere connective and properly belongs here only for that purpose; the word being a compound of two words, *assin* and *boin*, stone roasters.

Nor is it allowable, in general, for vowels to follow each other in syllabication, that is, in forming words of two or more syllables, two vowel sounds are not properly allowed to come together, but a consonant sound is thrown in between them for euphony, as in the case of *minno*, good, and *aukee* or *akee*, earth. When these two words are combined to form “good earth,” the rule would be to insert the letter *w* between the two vowels, thus—Minnowaukee, or in the case of *Manito-auk*, “spirit tree,” it would be thus expressed, *Manitowauk*.

Mr. Schoolcraft, in referring to this language, says that a leading feature in it is concentration; that the pronoun, adjective, adverb and preposition, in certain cases, are chiefly useful as furnishing materials for the speaker to be worked into a complicative texture of the verb and the substantive; and he remarks that nothing, in fact, can be more unlike than the language viewed in its original elementary state, in a vocabulary of its primitive words, and the same language as held under its oral amalgamated form; that its transposition may be likened to a picture in which the copal, the carmine and the white lead are no longer recognized as distinct substances, but each of which has contributed its share towards the general effect, in which one element has been curtailed, another augmented, and all, however seemingly discordant, made to coalesce.

LORD'S PRAYER IN ALGONQUIN—OJIBWAY DIALECT.

Noo-se-non	ish-pe-ming-a-yah-yan;	tuh-ge-che-e-nain-dah-gwud
Our Father	in heaven	who art, supremely adored
ke-de-zhe-ne-kah-ze-win.	Ke-doo-ge-mah-we-win-tuh-be-tuh-give	
be thy name.	Thy kingdom	let it

she-noo-muh-gud. A-nain-duh-mun o-mah uh-keeng tuh-e-
 come. Thy will here on earth let
 zhe-che-gaim, te-be-shkoo go a-zhe-uh-yog e-we-de-ish-pe-ming
 it be done, as it is yonder in heaven.
 Meen-zhe-she-nom noong-com kee-zhe-guk ka-o-buh-qua-zhe-
 Give us this day that which will
 gun-e-me-yong. Kuh-ya-wa-be-nuh-muh-we-she-nom-e-newh nim-
 be our bread. And forgive us
 bah-tah-e-zhe-wa-be-ze-we-he-hah-nin, a-she ko wa-be-nuh-muh-
 our sins as we for-
 wung-e-dwah e-gewh ma-je-doo-duh-we-yuh-min-ge-jig. Ka-go
 give them who have done us evil. Do not
 ween kuh-ya uh-ne-e-zhe-we-he-she-kong-ain e-mah zhoo-be-ze-
 (and) lead us into tempta-
 win-ing; mah-noo suh go ke-de-skee-we-ne-she-nom. Keen
 tion; but do thou deliver us from evil. For
 mah ween ke-de-bain-don ewh o-ge-mah-we-win, kuh-ya ewh
 thine is the kingdom, and the
 kuh-shke-a-we-ze-win, kuh-ya ewh pe-she-gain-dah-go-ze-win,
 power and the glory,
 kah-ge-nig kuh-ya kah-ge-nig.
 forever and forever.

Amen.

LANGUAGE OF THE DAKOTAS.

The language of the Dakota stock, or, as they are commonly called, the Sioux, is more extensive and complex in many respects, and more difficult to acquire than any among the several linguistic groups. It differs somewhat in its construction and sounds from the language of the Algonquins, showing in its general features that it has originated among a people possessing force of character and imaginative powers of mind. It is a stronger and more copious language, in many respects, than the Algonquin, but perhaps wanting to some extent as affording the means of that elegance and figurative mode of expression which characterizes the Algonquin language, in consequence of its peculiar construction and extensive and varied use of the verb.

It is practically impossible to give, in the limited space which can be here allotted to this subject, anything beyond the general rules of orthography and etymology of this language, which, however, will serve, it is believed, to give a sufficient idea of the language for general purposes. In view of the limited space which must neces-

sarily be here allotted to this subject, the rules of syntax governing its construction are considered of minor importance.

The *vowels* used in this language are a, e, i, o, u, and each has one uniform sound, except when followed by the nasal "n," which sometimes modifies.

a, has the sound of English *a* in *father*.

e, has the sound of English *e* in *they*, or of *a* in *face*.

i, has the sound of *i* in *marine* or of *e* in *me*.

o, has the sound of English *o* in *go*, *note*.

u, has the sound of English *u* in *rule*, or of *oo* in *food*.

The *consonants* are twenty-four in number, exclusive of the sound represented by the apostrophe (').

In the use of the English alphabet, in this language, the consonants, not being in number sufficient, have been extended by peculiar marks, added or attached to letters, indicating the change of sounds according to the fact. The apostrophe (') is used to mark a hiatus, as in *s'a*.

Syllables, in the Dakota language, terminate in a pure or nasalized vowel, as *maka*, the earth. To this rule there are some exceptions.

In this language all the syllables are enunciated plainly and fully; but every word that is not a monosyllable has in it one or more accented syllables, which, as a general thing, are easily distinguished from such as are not accented. The importance of observing the accent is seen in the fact that the meaning of a word often depends upon it; as *ma'ga*, a field; *maga'*, a goose; *o'kiya*, to aid; *oki'ya*, to speak to.

Suffixes do not appear to have any effect upon the accent; but a syllable prefixed or inserted before the accented syllable draws the accent back, so that it still retains the same position with respect to the beginning of the word; as *nape'*, hand; *mina'pe*, my hand; *baksa'*, to cut off with a knife; *bawa'ksa*, I cut off; *mdaska'*, flat; *canmda'ska*, boards; *ma'ga*, a field; *mita'maga*, my field.

A or *an* final in verbs, adjectives, and some adverbs, is changed to *o* when followed by auxiliary verbs or by certain conjunctions or adverbs.

According to Mr. Riggs, the Dakota language has eight parts of speech, the pronoun, verb, noun, adjective, adverb, preposition, conjunction and interjection.

Pronouns may be classed as personal (simple and compound), interrogative, relative and demonstrative, together with the definite and indefinite pronouns or articles.

To personal pronouns belong person, number and case.

There are three persons, the first, second and third.

There are three numbers, the singular, dual and plural. The dual is only of the first person. Like the Algonquin, it includes the person speaking and the person spoken to, and has the form of the first person plural, but without the termination *pi*.

Pronouns have three cases, nominative, objective and possessive.

The simple pronoun is divided into *separate* and *incorporated*; that is, those which form separate words and those which are prefixed and inserted into verbs, adjectives and nouns. The separate pronouns are, singular, *mis*, I; *nis*, thou; *is*, he. The plural is designated by *unkis*, for the first person; *nis*, for the second person, and *is*, for the third, adding *pi* at the end of the last principal word in the phrase. Dual, *unkis* (I and thou) we two.

The incorporated pronouns are used to denote the subject or object of an action or possessor of the thing.

Nominative pronouns, or those which denote the subject of the action, are singular, *wa*, I; *ya*, thou; Dual, *un*, (I and thou) we two; Plur., *unpi*, we; *yapi*, ye. The plural term *pi* is attached to the end of the verb.

The objective pronoun, or those which denote the object of the action, are, Sing., *ma*, me; *ni*, thee; Plur., *unpi*, us, and *nipi*, you.

The possessive pronouns are, Sing., *mi* or *ma*, my; *ni*, thy; Dual, *un*, (my and thy) our; Plur., *unpi*, our; *nipi*, your.

The pronouns of the first and second persons prefixed to nouns, signifying a relationship, are singular *mi*, my; *ni*, thy; dual, *unki* (my and thy) our; plur. *unkipi*, our; *nipi*, your, as *micinca*, my child; *nideksi*, thy uncle; *nisunka*, thy younger brother; *unkicincapi*, our children.

Mita, *nita*, and *ta*, singular; *unkita*, dual; and *unkita-pi*, and *ta-pi*, plural, are used to express property in things, as, *mita-onspe*, my ax; *nitasunke*, thy dog; they say also *mitahoksidan*, my boy. These pronouns are also used with *koda*, a particular friend, as *mitakoda*, my friend; *nitakoda*, thy friend; *takodaku*, his friend; and with *kicuwa*, comrade; as *nitakicuwa*, thy comrade.

The reflexive pronouns are used when the agent and patient are the same person, as: *wasteicidaka*, he loves himself; *wastenicidaka*, thou lovest thyself; *wastemicidaka*, I love myself.

The relative pronouns are: *tuwe*, who, and *taku*, what; *tuwe kasta* and *tuwe kakes*, whosoever or any one; *taku kasta* and *taku kakes*, whatsoever or anything.

Interrogative pronouns are: *tuwe*, who? with its plural *tuwepi*;

taku, what? which is used with the plural signification, both with and without the termination *pi*; *tukte*, which? *tukten*, where? *tuwe*, *tawa*, whose? *tona*, *tonaka*, and *tonakeca*, how many?

Demonstrative pronouns are: *de*, this, and *he*, that, with their plurals, *dena*, these, and *hena*, those; also *ka*, that, and *kana*, those, or so many. From these are formed: *denaka* and *denakeca*, these many; *henaka* and *henakeca*, those many; and *kanaka*, and *kanakeca*, so many as those.

Also *kon* partakes of the nature of a demonstrative pronoun when it refers to some person or thing mentioned before; as: *wicasta kon*, that man.

When *a* or *an* of the preceding word is changed into *e*, *kon* becomes *cikon*, as: *tuwe wanmdake cikon*, that person whom I saw, or, the person I saw.

Article. There are, properly speaking, only two articles, the definite and indefinite.

The definite article: is *kin*, the; as *wicasta kin*, the man; *maka kin*, the earth.

The demonstrative *kon* approaches very nearly to the nature of the article and may often be rendered accordingly.

The indefinite article is: *wan*, a or an, probably a contraction of the numeral *wanzi*, one; as *wicasta wan*, a man.

Verbal Roots. The Dakota language contains many verbal roots, which are used as verbs only with certain prefixes, and which form participles by means of certain additions. The following is a list of the more common verbal roots:

Baza, smooth.
Ga, open out.
Gan, open out.
Gapa, open out.

Gata, spread.
Guka, spread out.
Hinta, brush off.
Hmun, twist.

Hna, fall off.
Hnayan, deceive.
Huhuza, shake.
Hea, open out, expand.

Verbs Formed by Prefixes. The syllables *ba*, *bo*, *ka*, *na*, *pa*, *ya*, and *yu*, are prefixed to verbal roots, adjective, and some neuter verbs, making of them active transitive verbs, and usually indicating the mode and instrument of the action.

Compound Verbs. There are several classes of verbs which are compounded of two verbs.

Kiya and *ya*, or *yan*, when used with other verbs, impart to them a causative signification, and are usually joined with them in the same word, as: *nazin*, he stands; *nazinkiya*, he causes to stand. The first verb is sometimes contracted, as: *wanyaha*, he sees; *wanyagkiya*, he causes to see.

Conjugation. Dakota verbs are comprehended in three conjuga-

tions, distinguished by the form of the pronouns in the first and second persons singular, which denote the agent.

In the first conjugation the nominative singular pronouns are: *wa* or *we*, and *ya* or *ye*.

The second conjugation embraces verbs in *yu*, *ya*, and *yo*, which form the first and second persons singular by changing the *y* into *md* and *d*.

Neuter and adjective verbs form the third conjugation, known by taking what are more properly the objective pronouns, *ma* and *ni*.

Most Dakota verbs may assume a frequentative form, that is, a form which conveys the idea of frequency of action. It consists in doubling a syllable, generally the last, as: *baksa*, to cut off with a knife; *baksaksa*, to cut off in several places. This form is conjugated in all respects, as is the verb before reduplication.

Person. Dakota verbs have three persons, the *first*, *second* and *third*. The third person is represented by the verb in its simple form, and the second and first person by the addition of the personal pronouns.

Mood. There are three moods belonging to Dakota verbs: the indicative, imperative and indefinite.

Tense. Dakota verbs have two tenses, the aorist or indefinite, and the future.

Participles. The addition of *han* to the third person singular of some verbs makes an active participle, as: *in*, to speak; *inhan*, speaking; *nazin*, to stand; *nazinkan*, standing; *mani*, to walk; *manihan*, walking. The verbs that admit of this formation do not appear to be numerous.

Personal forms. Active verbs are frequently used impersonally in the plural number, and take the objective pronouns to indicate the person or persons acted upon, in which case they may be commonly translated by the English passive; as *kas'kapi* (they-bound-him), he is bound; *nic'as'kapi* (they-bound-thee), thou art bound; *makas'kapi* (they-bound-me), I am bound; *wicakas'kapi* (they-bound-them), they are bound.

Neuter and adjective verbs. Neuter and adjective verbs seem likewise to be used impersonally, and are varied by means of the same pronouns; as *ta* (it-dies-him), he dies; *nita* (it-dies-thee), thou diest; *mata*, I die; *tapi*, they die, etc.; *was'te* (good), he is good; *niwas'te* (thee-good), thou art good, etc.

Double verbs. These are formed of two verbs compounded together. They usually have the pronouns proper to both verbs, though sometimes the pronoun of the last verb is omitted; as *hdiyontanka*

(*hdi* and *iyontanka*) to come home and sit down; *wahdimdotanka*, I come home and sit down; also say *wahdiyontanka*.

Irregular and defective verbs. *Eya*, to say, with its compounds *heya* and *keya*, are conjugated *irregularly*, *h* and *p* taking the place of *y* in the second and first persons singular.

Nouns. Dakota nouns may be divided into two classes, *primitive* and *derivative*.

Primitive nouns are those whose origin cannot be deduced from any other word; as *maka*, earth; *peta*, fire; *pa*, head; *ista*, eye; *ate*, father; *ina*, mother.

Derivative nouns are those which are formed in various ways from other words, chiefly from verbs, adjectives and other nouns.

Diminutives *dan*, or *na*, is suffixed to nouns, pronouns, adjectives and verbs, and has sometimes a diminutive and sometimes a restrictive signification.

Dan is often joined to adjectives and verbs, as the last principal word in the clause, although it properly belongs to the noun; as *'suk-tanka wan waste-dan* (horse a good-little), a good little horse, not a horse a little good; *ni'cinksi ce'ye-dan* (thy-son-cries-little), thy little son cries.

Gender. Gender is sometimes distinguished by different names for the masculine and feminine; as *wi'ca'sta*, man; *winohin'ca*, woman; *tatanka*, buffalo bull; *pte*, buffalo cow; *hehaka*, the male elk; *upan*, the female elk.

Number. To nouns belong two numbers, the *singular* and *plural*.

Case. Dakota nouns may be said to have two principal cases, the *nominative* and *objective*.

Possession. The relation of two nouns to each other, as *possessor* and *possessed*, is sometimes indicated by placing them in juxtaposition, the name of the possessor coming first; as *wahukeza ihupa*, spear-handle; *tipi tiyopa*, house-door; *wi'ca'sta oie*, man's word.

But the relation is pointed out more definitely by adding to the last term a possessive pronoun.

Adjectives. Most adjectives in Dakota may be considered as primitive; as *ska*, white; *tanka*, large; *wa'ste*, good.

Number. Adjectives have three numbers, the singular, dual and plural.

The dual is formed from the singular by prefixing or inserting *un*, the pronoun of the first person plural; as *ksapa*, wise; *wi'ca'sta un-ksapa*, we two wise men; *waonsida*, merciful; *waonsiunda*, we two merciful ones.

The plural is formed by the addition of *pi* to the singular; as *wa'ste*, good; *wi'casta wa'stepi*, good men.

Comparison. Adjectives are not inflected to denote degrees of comparison, but are increased or diminished in signification by means of adverbs.

Adverbs. There are some adverbs in very common use, whose derivation from other parts of speech is not now apparent, and which may therefore be considered as primitives; as *e'ca*, when; *kuya* and *kun*, under, below; *kitanna*, a little, not much; *nina* and *hin'ca*, very; *ohinni*, always; *sanpa*, more; *tankan*, without, out of doors; *wanna*, now, etc.

Prepositions. This part of speech may be divided into separate and incorporated.

The separate prepositions in Dakota follow the nouns which they govern, and hence might properly be called postpositions; as *'can akan nawazin* (wood upon I-stand), I stand upon wood; *he maza on kagapi* (that iron of is-made), that is made of iron. The following are the principal separate prepositions, viz.:

ahna, with.
akan, on or upon.
ako, beyond.
ehna, amongst.
etka, at, to.
en, in.
etanhan, from.

etkiya, towards.
etu, at.
kahda, by, near to.
kici, with.
mahen, within.
ohna, in.
ohomni, around.

om, with.
on, of, or from, with, for.
opta, through.
sanpa, beyond.
tanhan, from.
yata, at.

Incorporated prepositions are suffixed to nouns, prefixed to or inserted into verbs, and prefixed to adverbs.

The prepositions suffixed to nouns are *ta* and *ata*, or *yata*, at or on; as *tinta*, prairie; *tintata*, at or on the prairie; *maga*, a field; *magata*, at the field; *can*, wood or woods; *canyata*, at the woods. The preposition *en*, in, contracted, is suffixed to a few nouns; as *ti*, a house; *tin*, in the house. These formations may in some cases be regarded as adverbs; as *he*, a hill or ridge; *heyata*, at the hill, or back from.

The prepositions *a*, *e*, *i*, *o*, instead of being suffixed to the noun, are prefixed to the verb.

The preposition *i* is prefixed to a class of adverbs, giving them the force of prepositions. In these cases it expresses relation to or connection with the preceding noun; as *tehan*, far; *itehan*, far from any time or place; *heyata*, behind; *iheyata*, back of something.

Conjunctions in Dakota, as in other languages, are used to connect words and sentences; as *waste ka ksapa*, good and wise; *wicasta siceca koya*, men and children: "*Unkan Wakantanka Ozanzan kta, eyax: unkan ozanzan.*" And God said, 'Let light be.' and light was.

Interjections. It is very difficult to translate, or even to classify

Dakota interjections. Those in common use may be arranged under the following heads, according to the emotion they express:

Pain: *yun! winswi! ah! oh!*

Regret: *hehe! hehehe! hunhe! hunhunhe! oh! alas!*

Surprise: *hopidan! hopidanniye! hopidansni! inah! inama! inyun! iyanaka!* wonderful! surprising! astonishing! truly! indeed!

Attention: *a! e! bes! hiwo! iho! mah! toko! wan!* hark! look! see! behold! halloo!

Self-praise: *ihdatan! ihdatanh!* boast!

Affirmation: *ecahe! icas! ecaes! ees! ehaes! ehtakaes! eyakes! nakas!* indeed! truly! yes!

Disbelief: *eze! hes! hinte! ho! hoecah! oho! fie! fudge!* you don't say so!

According to Mr. Riggs, the Dakotas used in their language over 12,000 words. Something of an idea of the construction of the Dakota language may be gained from the following example of the Lord's prayer, rendered in both the Dakota and English languages:

THE LORD'S PRAYER IN THE DAKOTA LANGUAGE.

Itancan tawocekiye kin.

Lord his prayer the.

Ateunyanpi	mahpiya	ekta	nanke	cin;	Nicaze	kin,
Father-we-have	heaven	in	thou-art	the	Thy name	the,
wakandapi kte;	Nitokiconze	kin	u	ukte.	Mahpiya	
holy-regarded shall;	thy-kingdom	the	come	shall.	Heaven	
ekta token	nitawacin	econpi	kin	maka	akan	hecen
in how	thy-will	is done	the	earth	upon	so
econpi	nunwe.	Anpetu	kin	de	taku-yutapi	unkpo;
done	may-it be.	Day	the	this	food	us give;
ka waunhtanipi	kin	unkicicazuzu-po	unkis		iyecen	
and our-trespases	the	ease-for-us	we		like-as	
tona	ecinsniyan	unkokicihanyanpi	hena	iyecen	wicun-	
as-may-as wrongly	have-done-to-us	those	even-as	them-		
kicicazuzupi kin.	Wowawiyutanye	kin	he	en	iyaye	unyanpi
we-forgive	the Temptation	the	that	into	to-go	us-cause
sni-po, ka	taku	sica	etanhan	eunhdaku-po.	Wokiconze	kin
not	and what	bad	from	us-deliver.	Kingdom,	the
wowas ake	kin,	wowitan	kin,	henakiya	owihanke	wanin
strength	the,	glory	the,	all-these	and	none
nunwe.	Amen.					thine
may-be.	Amen.					

IROQUOIS LANGUAGE.

Mr. Lewis H. Morgan, in speaking of this language, considers it imperfect in its construction, and says that it scarcely admits of comparison, except on general principles, with those which have been systemized and perfected; but in this remark Mr. Morgan evidently does injustice to the language of this people, and his want of proper estimation of it, no doubt, arises from the lack of a more thorough knowledge concerning it. His assumption that a language is necessarily imperfect because it is unwritten, is scarcely warrantable. The language of the Iroquois was as nearly perfect and philosophical in its construction as the other leading native American languages.

It was marked by six dialects, in use by the six nations of this group. The same general principle of construction prevailed among them all, the dialects differing among themselves, for the most part, in the mere use of words. According to Mr. Morgan, the alphabet common to the six dialects consists of nineteen letters, a, c, d, e, g, h, i, j, k, n, o, q, r, s, t, u, w, x, y, in addition to which there are several elementary sounds formed by a combination of letters. The Senacas occasionally use the sound of x, which, however, is so closely allied with the sound of s, as not to be distinguishable, except by careful observation. The Mohawks and Oneidas used the liquid *l*, and the Tuscaroras occasionally used the sound of *f*. The Mohawk language is destitute of labials, having no words in the pronunciation of which the lips are required to be closed. In this respect it is believed to be different from any other language.

Careful investigation into this language discloses but twenty-three elementary sounds. Nouns of one syllable seldom occur in either of the dialects mentioned, and those of two syllables are not very numerous; but those of three and four syllables embrace the greater part of words which belong to this part of speech. The following specimens are given as examples:

NOUNS OF TWO SYLLABLES.

An-da',	Day.	Ga-ee',	Tree.
So-a',	Night.	Ha-ace',	Panther.
Ga-o',	Wind.	Je-yeh',	Dog.
Gus-no',	Bark.	Gen-joh',	Fish.

NOUNS OF THREE SYLLABLES.

Ah-wa'-o,	Rose.	O-o'-za,	Basswood.
O-gis'-ta,	Fire.	O-ane-da,	Shrub.
O-we'-za,	Ice.	O-na'-ta,	Leaf.
O-dus'-hote,	A spoon.	Ga-ha'-neh,	Summer.
Ga-ha'-da,	Forest.	O-gas'-ah,	Evening.
O-ke'-ta,	Thistle.	Ga-o'-wo,	Canoe.

NOUNS OF FOUR SYLLABLES.

O-na-ga'-nose,	Water.	Ong-wa-o'-weh,	Indian.
Ga-a-nun'-da,	Mountain.	Ga-ga-neas'-heh,	Knife.
Ga-gwe-dake'-neh,	Spring.	O-gwen-nis'-ha,	Copper.
Sa-da'-che'-rah,	Morning.	Ah-ta-gwen'-da,	Flint.
Ga-a-o'-da,	Gun.		

NOUNS OF FIVE SYLLABLES.

Sa-da'-wa-sun-teh,	Midnight.	So-a'-ka-ga-gwa,	Moon.
O-wis'-ta-no-o,	Silver.	Ga-ne-o'-us-heh,	Iron.
An-da'-ka-ga-gwa,	Sun.	O-da'-wa-an-do,	Otter.

The plural of nouns is formed in several ways, by inflection, of which the following are examples:

SINGULAR.		PLURAL.	
O-on'-dote,	A tree.	O-on-do'-do,	Trees.
Ga-no'-sote,	A house.	Ga-no-so'-do,	Houses.
Ga-ne-o'-wa-o,	A brook.	Ga-ne-o-wa-o'-neo,	Brooks.
Je-da'-o,	A bird.	Je-da-o'-suh-uh,	Birds.
O-an'-nuh,	A pole.	O-an'-nuh-suh,	Poles.
Ga-hun'-da,	A creek.	Ga-hun-da'-neo,	Creeks.

Nouns in this language have three genders, which are indicated in general by prefixing words which signify male and female. The several dialects have the adjective, on which so much of the beauty of a language depends, to express quality in objects. The comparison, of which they have the three degrees, is effected by adding another word, and not by an inflection of the word itself, in the following manner:

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Great, Go-wa-na',	Ah-gwus'-go-wa-na,	Ha-yo-go-sote'-go-wa-na.
Good, We-yo',	Ah-gwus'-we-yo,	Ha-yo-go-sote'-we-yo.
Sweet, O-ga-uh',	Ah-gwus'-o-ga-uh,	Ha-yo-go-sote'-o-ga-uh.
Small, Ne-wa-ah',	Ah-gwus'-ne-wa-ah,	Ha-yo-go-sote'-ne-wa-ah.

But in connecting the adjective with the noun, the two words usually used enter into combination, and lose one or more syllables, and this principle of construction is observed throughout the language. The following examples serve to illustrate the manner of compounding the adjective with the substantive, the words being according to the Senecadialect: *O-ya'*, fruit; *O-ga-uh'*, sweet; *O-ya'-ga-uh*, sweet fruit; *O*, the first syllable of sweet, being dropped. Again, *E'-yose*, a blanket; *Ga-geh-ant*, white; *Yose-a-geh'-ant*, white blanket; *Ga-no'-sote*, a house; *We-yo'*, good; *Ga-no'-se-yo*, a good house; literally, fruit sweet, blanket white, and house good, illustrative of that natural impulse in man which leads him to place the object before the quality. In other instances the adjective is divided, and one part prefixed and the other suffixed to the noun, thus: *Ga-nun'-da-yeh*, a village; *Ne-wa'-ah*, small; *Ne-ga-nun-da'-ah*, a small village; *Ah-ta'-qua'-o-weh*, a moccasin; *Ne-wa'-ta-qua-ah*, a small moccasin. The adjective is also

frequently used uncompounded with the noun, as *Ga-na'-dike-do E'-yose*, a green blanket.

The indefinite article *a* or *an* does not exist in this language; but there are numerous particles which, without significance in themselves separately, are employed for euphony and to connect words. This language has also the adverbs, of which the following are examples: *Nake-ho'*, here; *O-na'*, now; *Ta-da'*, yesterday; *Ska-no'*, well.

The preposition is a part of speech, the most perfectly developed in this language. The following are examples of simple prepositions, as: *Da-ga'-o*, across; *No'-ga*, after; *Na'-ho*, at; *O'-an-do*, before; *Dose-ga'-o*, near, etc.

In the declensions through which the substantives are passed, pronouns as well as prepositions, are interwoven by inflection. These declensions are not reducible to regular forms, but admit of great diversities, rendering the language somewhat intricate in its inflections. The following are examples of the ordinary variations of the nouns:

<i>Ga-no'-sote</i> ,	A house.
<i>Ho-no'-sote</i> ,	His house.
<i>Ha-to-no'-sote</i> ,	Of, to, fro, or at his house.
<i>Ho-ne'-sa-go</i> ,	In his house.
<i>A-so'-gwa-ta</i> ,	A pipe.
<i>Ho-so'-gwa-ta</i> ,	His pipe.
<i>Na-no-so'-gwa-ta</i> ,	Of his pipe.
<i>Ho-so'-gwa-ta-go</i> ,	In his pipe
<i>O-on-dote'</i> ,	A tree.
<i>Ho-on-da'</i> ,	His tree.
<i>Ha-to-de-on-dote</i> ,	Of, to, from, or at his tree.
<i>O-ya'</i> ,	Fruit.
<i>Ho-ya'</i> ,	His fruit.
<i>Ho-da-ya</i> ,	Of, to, fro, or at his fruit.
<i>Wa-nis'-beh-da</i> ,	Day.
<i>Dwen-nis'-heh-dake</i> ,	At a day past.
<i>Dwen-nis'-heh-deh</i> ,	At a day future.
<i>Sa-wen nis'-hat</i> ,	With the day.
<i>Wa-sun'-da-da</i> ,	Night.
<i>Dwa-sun'-da-dake</i> ,	At a night past.
<i>Dwa-sun'-da-da</i> ,	At a night future.
<i>Sa-wa-sun'-dart</i> ,	With the night.

The following are examples of the pronoun: *E* signifies I, we, me, and us; *Ese*, thou, ye or you, and thee. He and they are wanting, except as expressed in the verb by its inflection. The possessive pronouns make the possessive case very regularly, thus: *Ah-ga-weh'*, mine; *Sa-weh'*, thine; *Ho-weh'*, his; *Go-weh'*, hers; *Ung-gwa-weh'*, ours; *Swa-weh'*, yours; *Ho-nau-weh'*, theirs. Similar variations can be made on some of the relative pronouns.

Interjections are numerous and well adapted to the broad field of passions. This language has also the ordinary conjunctions.

The Iroquois verbs are conjugated by the variations throughout the verb itself, thus: *Che-wa-ge'-ya-go*, I had shot; *A-wa-ge'-ya-go*, I

shall have shot. In this manner the conjugation not only dispensed with the pronouns I, thou, and he, with their plurals, but also with the auxiliary verbs, which have introduced so much prolixity into modern languages. The Iroquois verbs are conjugated with great regularity and precision, making the active and passive voices, all the moods, except the infinitive, and all the tenses, numbers, and persons common to the English verb. But the participles are wanting. A substantive for the infinitive mood is found in the present tense of the subjunctive mood, together with a pronoun, as in the following passage: "Direct that *He'-no* may come and give us rain," instead of saying, "Direct *He'-no* to come and give us rain."

In the active voice of Iroquois verbs, the dual number is well distinguished; but in the passive voice the dual and the plural are the same.

This language has the substantive or neuter verb *e-neh-ga*, I am. Impersonal verbs are also very numerous, as *O-geon-de-o*, it snows; *O-na-yose-don-de-o*, it hails; *Ga-wa-no-das*, it thunders.

To illustrate the manner in which words are made up in this language, Mr. Morgan gives the following example:

Nun-da-wa-o, the radix of the name of the Senecas as styled by themselves, which signifies "a great hill;" by suffixing *o-no*, which conveys the idea of "people at," *Nun-da-wa-o-no* results literally "the people at the great hill." Next, by adding the particle *ga*, itself without significance, but when conjoined conveying the idea of "place" or "territory," it gives the compound *Nun-da-wa-o-no-ga*, "the territory of the people at the great hill."

The number of words in use by the Iroquois in their language from the best authority attainable was about ten thousand.

A more perfect specimen of this language will be found in the Lord's Prayer, here given in the Seneca dialect, with a liberal translation accompanying the same:

Gwa-nee	che-de-oh	ga-o-ya-geh,	ga-sa-nuh,
Our Father	which art in	Heaven,	hallowed be thy name,
ese	sa-nuk-ta-ga-oh,	ese	sne-go-eh ne-ya-weh yo an-ja-geh
thy	kingdom come,	thy	will be done on earth
ha	ne-de-o-deh	ga-o-ya-geh.	Dun-da-gwa-e-wa-sa-gwus ong-wa-
as	it is	in Heaven.	Forgive us our debts
yeh-his-heh	da-ya-ke-a-wa-sa-gwus-seh	ho-yeh-his.	Da-ge-oh ne
as we	forgive our	debtors.	Give us
na-geh	wen-nis-heh-deh e	na-ha-da-wen-nis-heh-geh	o-a-qwa.
this	day	our	daily bread.

Ha-squa-ah e sa-no ha wa-ate-keh, na-gwa da-gwa-ya-dan-
 Lead us not into temptation but deliver
 nake ne wa-ate-keh, na-seh-eh nees o-nuk-ta, na-kuh
 from us evil, for thine is the kingdom, and
 na ga-hus-tes-heh, na-kuh da-ga-a-sa-oh.
 the power, and the glory. Na-huh-se-ya-weh.

THE CHEROKEE LANGUAGE.

Mention has been made in a former chapter of this work, see ante page 49, of the Cherokee alphabet, invented by a native Indian, an example of which is here given, showing a degree of inventive genius in the Indian mind truly wonderful. It is a syllabical alphabet consisting of eighty-five characters, each representing a single sound in the language, and is considered the most perfect alphabet ever invented for any language.

In forming these characters, the inventor used, as far as they went, those which he found in an English spelling book, although he knew no language but his own. Sequoyah was what Christians call a Pagan Indian, not having adopted the Christian religion, and it is said he regretted his invention when he found it used for purposes of spreading the Christian religion among his people.

CHEROKEE ALPHABET.

The letters and syllables subjoined in *italics* at the right of each character, indicate the sound of the character with which it is connected.

In this dialect there are no labials except *m*, and that appears to be modern, *w* having been formerly used instead. The sound of *j* and *ch* are not expressed, *as* or *ts* being used instead. *R* is not used by the majority of Cherokees, though a rolling *r* seems to have been the original sound of *l*. Those who use *r* do not use *l*, except as dialects are confounded. *V* is not used, nor *z*, but *w* and *s* instead. The number of consonant sounds is not great.

The examples which have been given in this chapter concerning the Algonquin, Dakota and Iroquois languages, will serve well to illustrate the construction and general features of the languages spoken by other linguistic groups of the continent; for, as it has been hereinbefore observed, there is a similarity in construction throughout all the American languages.

Cherokee Alphabet.					
D _u	R _e	T _i	o _o	O _u	i _r
S _{qu} O _{ku}	F _{gr}	Y _{gr}	A _{qu}	J _{qu}	E _{gr}
Th _{ro}	P _{hr}	A _{lu}	F _{lu}	Γ _{lu}	Q _{lv}
W _{lu}	o _{le}	P _{li}	G _{lo}	M _{lu}	A _{lv}
S _{mu}	Q _{mu}	H _{mu}	o _{mo}	Y _{mu}	
Θ _{ma} t _{ma} G _{ma}	A _{mu}	h _{mu}	Z _{mo}	A _{mu}	O _{lv}
T _{qua}	Q _{que}	P _{qua}	V _{quo}	Q _{quu}	E _{quv}
U _{sa} o _s	4 _{se}	B _{si}	t _{su}	o _{su}	R _{sv}
L _{du} W _{lu}	S _{de} T _{te}	A _{di} J _{ti}	A _{du}	S _{du}	o _{dv}
o _{du} f _{du}	L _{de}	C _{de}	J _{do}	P _{du}	P _{tlv}
G _{tsa}	V _{lse}	h _{tsi}	K _{tsu}	J _{tsu}	C _{wisv}
G _{wa}	Q _{we}	O _{wi}	o _{wo}	J _{wu}	6 _{wv}
Q _{yu}	B _{ve}	A _{vi}	h _{vo}	G _{yu}	B _{vv}

SOUNDS REPRESENTED BY VOWELS.

a, as a in father, or short as a in rival.

e, as a in hate, or short as e in met.

i, as i in pique, or short as i in pit.

o, as aw in law, or short as o in not.

u, as oo in fool, or short as u in pull.

v, as u in but; nasalized.

CONSONANT SOUNDS.

g nearly as in English, but approaching to k.—d nearly as in English, but approaching to t.—h, k, l, m, n, q, s, t, w, y, as in English. Syllables beginning with g, except f, have sometimes the power of k, A, S, o, are sometimes sounded to, tu, tv, and Syllables written with tl, except C, sometimes vary to dl.

CHINOOK JARGON.

It is found that the Indian languages of the continent have constantly been undergoing changes to a greater or less extent from association and intermixing of the tribes. This has led to the changes which are found in the several stock languages growing into various dialects. One of the curious instances in this regard is that which is called the *Chinook jargon*, the origin of which has been variously stated.

The Chinooks were a family of Indian tribes on the northwest coast of North America, who formerly inhabited both banks of the Columbia river, from its mouth to the Grand Dalles, broken up into numerous bands. The Chinooks proper are on the north side, and the Clatsops on the south and along the coast. The language varied as the tribes extended into the interior. In all its dialects it is very complicated and difficult to pronounce. This led the traders of that country, in early days, to form and introduce a dialect called the "Chinook jargon," for use among all the various tribes and bands, as it was found difficult and almost impossible to trade among a people having such a diversity of dialects as were found existing in that locality.

This movement was started and the jargon introduced about the year 1825, and it was at once adopted for communication, especially in commercial transactions among all the tribes of that locality. In this jargon, of the ancient language of the Chinooks, only something like two hundred words are used, the remainder being derived from Yakima, Wasco, Nez Perce and the coast tribes, with words from the French, English and Spanish. At this day, however, the progressive English, it is said, is forcing its way even into the lodges of the most savage tribes of that country, and many of the original dialects of the coast, of which Chinook was the most important, have disappeared entirely with the nations or tribes that spoke them. The following example of words will serve to show the peculiarity of this jargon:

Above.	Sah-a-le.	Bag.	Le-sac.
Ague.	Cole-sick.	Bark.	Stick-skin.
Ah! (Admiration).	Wah!	Basket.	O-pek-wan.
Almighty (the).	Sah-a-le-ty-ee.	Bed.	Bed.
American.	Boston man.	Begone.	Klat-a-wa.
Amusement.	He-he.	Bell.	Tin-tin.
Apple.	Le-pome.	Big.	Hy-as.
Arrest.	Mam-ook-haul.	Boar.	Man co-sho.
Arrow.	Stick kli-a-tan.	Boots.	Stick Shoes.
As if.	Kah-kwa-spouse.	Boy.	Ten-as man.
Awl.	Shoe-keep-woot.	Break.	Kok-shut.
Bad.	Kul-tus.	Breast.	To-toosh.*

(*The word *to-toosh* occurs in the dialect of the Ojibways, and in the same sense here used).

Broom.	Bloom.	Fortnight.	Mox Sunday.
Buffalo.	Moos-moos.*	Freezing.	Hy-as cole.
Butter.	To-toosh-gleese.	Gale.	Shoo-kum wind.
Calf.	Ten-as moos-moos.	Gift.	Kul-tus pot-latch.
Capsize.	Keel-a-pie.	Give (to).	Pot-latch.
Cat.	Puss-puss.	God.	Sah-a-le ty-ee.
Cattle.	Moos-moos.	Good.	Kloshe.
Chair.	La-shase.	Grief.	Cly tum-mum.
Chief.	Ty-ee.	Head.	La tate.
Chilly.	Ten-as cole.	Healthy.	Wake sick.
Christmas-day.	Hy-as Sunday.	Hole.	Kla-whop.
Clock.	Hy-as watch.	Home.	Mi-ka house.
Clouds.	Smoke.	Indian.	Si-wash.
Cord.	Ten-as-lope.	Intoxicates.	Chah-co-dlunk.
Crow.	Caw-caw.†	Immense.	Hy-as.
Diet.	Muck-a-muck.	Kiss (to).	Ba-bay.
Deity (the).	Sah-a-le-ty-ee.	Kitten.	Ten-as puss-puss.
Doctor.	Doct in-keel-al-ly.	Large.	Hy-as.
Door.	La-pote.	Laugh.	He-he.
Drink (to).	Muck-a-muck chuck	Medicine.	Le mes-sen.
Early.	Ten-as-sun.	Milk.	To toosh.‡
East.	Sun chah-co.	Mother.	Ma-ma.
Earth.	Ill-he.	Mountain.	La mon-ta.
Eat (to).	Muck-a-muck.	Ocean.	Hy-as salt chuck.
English. }	King George.	Old.	Ole-man.
Englishman. }		River.	Chuck.
Eyes.	See-ow-ist.	Shell money (the	Hy-kwa.
Father.	Pap-pah.	large).	
Feet.	La pe-a.	Shell money (the	Coops-coops al-le-ka-
Female.	Klooch-man.	small).	cheek.
Fever.	Waum sick.	Talk.	Wa-wa.
Fine.	Kloshe.	Tall.	Hy-as.
Food.	Muck-a-muck.		

Whether the examples in the foregoing list of the same words occurring in other dialects is a mere coincidence of sounds, is not certain; but occurrences of this kind are very frequent in languages and dialects of people remote from each other, and many of those who have investigated the subject set it down as an evidence of race unity among the North American tribes, and of a more intimate commingling at some remote period, which these remaining evidences, in their opinion, fully establish.

The tendency in the construction of this jargon, as will be noticed, is that of the free use of what is termed *slang*, which, perhaps, has been introduced from two causes: first, the work being committed to persons wanting in culture and refinement; secondly, because this style of language is easier taken up and retained than one more refined in the use of words. The jargon, it is noticed from the afore-said example, is marked also by quite a free use of French words, or such as are derived from the French.

(*The word *moos* occurs in the Algonquin language, and was the name which that people gave to the same animal, which we call moose).

(†The word for crow in the Ojibway dialect, and many others of the Algonquin language is *Kah-kah-ke*).

(‡The word for milk in the Ojibway dialect is *To-toosh-waw-bo*).

CHAPTER X.

INDIAN SIGN LANGUAGE.

Sign Language among all the American Tribes—One System Universal—Most Tribes Understood Each Other—Practical Instance Cited—Manner of Alluding to the Great Spirit—Practical Illustrations—Use of Sign Language—Interpretation of Sentences—Definition of Various Signs—Signals—Fire—Smoke—Use of Pony—Blanket—Illustration.



SIGNAL OF PEACE.

SIGN language, so-called, is a mode or means of communicating desires, ideas and thoughts between individuals in aid of, or taking the place of, vocal language. This may be by means of gestures or other manifestations of the person. This will be recognized as an intuitive mode of communication, and was apparently the original medium of communicating thoughts and desires between man and man.

This mode of communication was also aided by various mechanical devices, in which the use of fire appears to have been among the first. Among the American Indians, a regular system of sign language appears to have prevailed throughout all the tribes, and was everywhere common in use. This seems to have arisen from a

peculiar condition of things existing in regard to a great diversity of dialects among the various tribes, showing that changes or depart-

ures from the germ, or stock language, were constantly going on in their midst.

Mr. Kohl, in his book entitled "Wanderings around Lake Superior," says, "It is a curious fact, though Indian dialects differ so greatly, their language of signs is the same for enormous distances. All travelers who have crossed the prairies told me that there was only one sign language, which all the Indians comprehended, and any one who had learnt it could travel with it from one end of America to the other."

Mr. Ellis, in his work on the "Red Man and the White Man," on this subject also observes, that Indians of most widely separated tribes could understand and amuse each other by means of the sign language, in perfect silence without the utterance of a single word.

Mr. Heckewelder also remarks that by this means the Indians make themselves understood to those nations of Indians whose languages they are not acquainted with, "for all the Indian nations understand each other in this way." He further remarks: "It is also in many cases a saving of words, which the Indians are much intent on, believing that too much talking disgraces a man."

As an instance showing conversation with the voice was aided by sign language among the Indians, Mr. Caleb Atwater relates the following circumstances which occurred in 1829, at Prairie du Chien, where he was a commissioner in negotiating a treaty with several tribes of Indians. He says:

"If a Winnebago wished me to walk aside and converse with him by ourselves, as Nawkaw often did, his only way of communicating his wish to me was to point to his own breast first, then to me next, and finally to that part of the prairie (in which we happened to be standing) where he wished me to go; he uniformly said "*Maunee*" (walk), and that was the only word which was uttered until we had retired to the place pointed out and thus designated. When arrived at the spot the conversation was carried on between us with as few words as possible, using signs for objects, by pointing to them. With his pipe stem or a stick he would draw in the sand the lines of demarkation, when the limits of the lands to be purchased of his people were in discussion between us, and a stick was stuck in the ground to indicate a corner in the plat. If he approved of my proposition "*Oah*" (yes) was all he said in reply, and I answered him in the same way. If the proposition pleased either of us very much the reply was uttered with great vehemence, otherwise faintly."

Mr. Kohl, in describing the mode of using the sign language among the Indians, for example, says: When speaking of the Great



SIGNAL—"WHO ARE YOU?" ANS.—"PAWNEE."

Spirit they usually direct a reverential or timid glance upwards but gently, to the sky.

When alluding to the sun or time of the day, which is their only clock or mode of marking time, and indicating the spot at which the sun stood when the event to which they are alluding occurred, they point fixedly to that spot and hold their arm in that position a sufficient time to impress the fact upon the mind.

When speaking of a day's time, they pass the extended finger slowly over the head along the sky from the east to the west, commencing at the east and terminating at the west. This is the sign for "one day."

If the shot of a gun is mentioned in an occurrence being narrated, they usually strike the palm of the left hand with the back of the right, so as to produce a sharp sound.

If describing a journey on horseback, the first two fingers of the right hand are placed astride of the forefinger of the left hand, thereby representing the galloping movement of a horse. If it is a foot journey, they wave the two fingers several times through the air.

In counting by signs the fingers of the hand are used, as would naturally be suggested, and the number intended is represented by holding up the number of fingers corresponding to the number in question. This mode of expressing numbers is common among our own race in aid of oral conversation, and it is also used by the Indians in like manner, as well as in the use of sign language for purposes generally.

The following example will further illustrate the use of sign language:

Suppose an Indian wished to convey to another the information that he had ridden for three days over the prairie. In doing this, he commences by pointing to himself, which will indicate "I;" he then makes the sign of riding on horseback, as before explained, which says "I traveled on horseback;" he next passes his hand with forefinger extended once over his head athwart the sky, which means a "day," and finally holds up three fingers to the person he is communicating with, to show he spent "three" days in his journey.

To further illustrate the mode of communicating by this means, and show the manner in which sentences are constructed, the following examples are given by Capt. W. P. Clark, of the United States army, in his book on the Indian Sign Language, showing how sentences, in conveying information, would be construed when communicated in the sign language:

"I arrived here to-day to make a treaty—my one hundred lodges

are camped beyond the Black Hills, near the Yellowstone river. You are a great chief—pity me, I am poor, my five children are sick and have nothing to eat. The snow is deep and the weather intensely cold. Perhaps God sees me. I am going. In one month I shall reach my camp.” In signs this, literally translated, would read: “I arrive here-to-day to make treaty—My-hundred-lodge-camp-beyond Hills-Black-near-river-called-Elk-you-chief-great-pity-I-poor-my-five-child-sick-food-all gone (or wiped out)-snow-deep-brave or strong. Perhaps-Great chief (Great Mystery) above-see-me-I-go-Moon-die-I arrive there-my camp.”

It will be noticed that those parts of speech called articles, conjunctions and prepositions are omitted, and that adjectives follow the nouns which they qualify. Verbs are used in the present tense; nouns and verbs are used in the singular number; the idea of plurality being expressed in some other mode. Abbreviating is constantly practiced.

The mode of making signs for purposes of this language are in general simple, and such as would naturally be suggested to the human mind as conveying the idea intended. For instance, the sign for earth is by pointing with the right forefinger to the ground. The sign for afternoon or latter half of the day, by indicating the position of the sun westward of the zenith, with the incomplete circle of thumb and forefinger of the right hand, the other fingers of the hand closed, held to the right and above the head, and following the path of the sun in the heavens. For braid (of the hair) carry both hands to the right side of the head, and make motion as though grasping hair and braiding it. For brain, touch the forehead with the tips of the extended first and second fingers. As the passing of the hand from the eastern to the western horizon marks the day, so the head reclining on the hand denotes a night. The palm of the hand passed smoothly down the face and body denotes a woman. The forefinger raised to the ear means, “I have heard,” or “I approve.” The back of the hand placed on the ear means, “I did not hear,” or “I do not believe.” The hand laid flat on the lips and then raised, means a prayer or an oath.

In addition to sign language by gestures or motions of the person, the Indian had also a mode of conveying information by other means, through the use of objects, as that of smoke, fire, blanket, arrows, and, in modern times, by a pony, mirror, flint, steel, etc. The signal by display of fire or rising smoke is very ancient. We are informed that it was by this means, under divine direction, that the children of Israel were guided on their journey to the promised land. Signals by

fire and smoke were much in use among the Indians in the mountains or hilly portions of the country. Signals by this means were used in various ways for various purposes. The common mode of announcing the success of a war party was to build two fires a short distance apart, and therefrom send up two parallel columns of smoke. Two columns signified good luck.



THE SMOKE SIGNAL.

A marked manner of attracting attention or giving signals by smoke was by having it suddenly appear and as suddenly disappear, this being a sure way of attracting attention. For the purpose of producing this effect, a small fire was built of dry wood, without the bark, thus making but little smoke. Then some brushy grass or evergreens were thrown on the fire, and a blanket was held over it and removed at intervals. This would send up great puffs of smoke, and

by proper use of the blanket in this manner it could be sent up forcibly and suddenly or more slowly, as desired, according to the way the blanket was used, which would convey information according to the effect produced. This mode of signals could be enlarged upon by additional fires, when necessary to convey information more fully, which might not so well be done by a single fire. Thus a given number of fires would be a signal to convey some particular information, which the number would denote.

Signals by the use of a pony or horse were quite universal among the tribes west of the Mississippi, where horses were in general use and considered indispensable, especially among those tribes of the great western plains. Signals by this means are fully explained by Capt. Clark, in his book on Indian Sign Language. The principle of which, briefly stated, is to this effect:

Considered separately, we have first the pony, used to attract attention to denote danger, indicate presence of enemy, game, etc. For this purpose, however, there is but one general, well defined signal, which is by riding in a small circle or backwards and forwards. With some the size of the circle or distance ridden up and down behind the crest of a hill, determines the size of a party, concerning which information is given, or the quantity of game discovered. This attracts attention, gives warning, and is intended to concentrate or scatter the party to whom the information is given. If a hunting party is out, and one of the party discovers game, or if one of the scouting party discovers the enemy, this signal is used. Indians can easily tell whether it is intended to give information or warning of the enemy or as to game, by the care taken by the rider to conceal the movements of his pony and himself, as well as the circumstances of the particular case. If nothing is discovered, the Indian in advance rides up on the crest of a hill or eminence, and usually dismounts, but the riding on the top of an eminence in full view is sufficient.

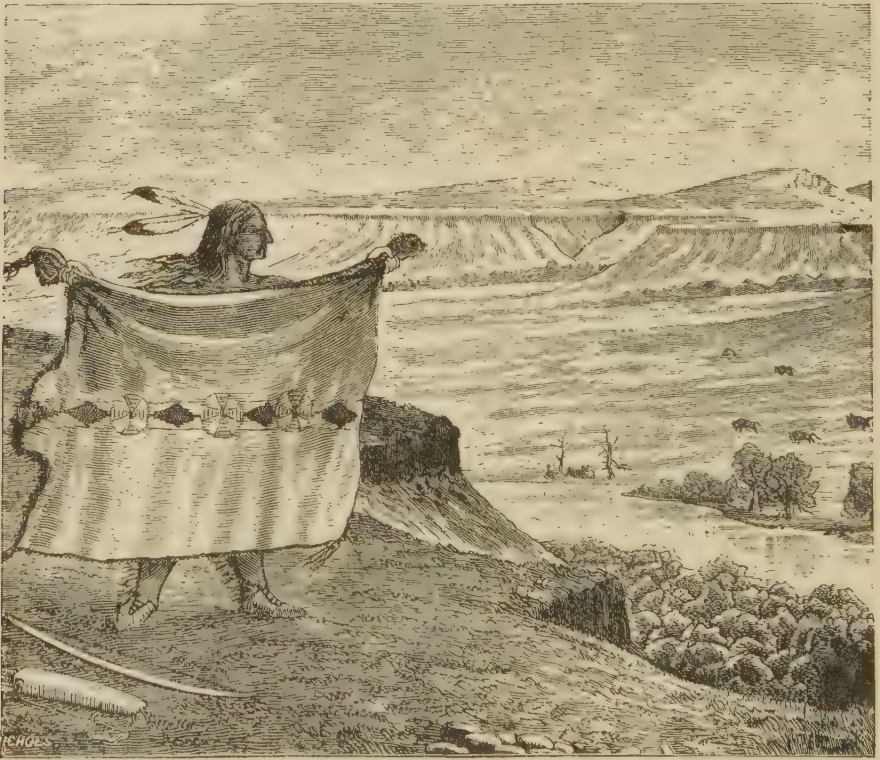
The rapid movement in riding backwards and forwards, or around in a circle, determines the importance or necessity for immediate action. Very fast riding would call for desperate or extraordinary exertion, and violent efforts to reach the rider as soon as possible. Should an Indian advance, after riding rapidly in a circle, suddenly secrete himself, those with whom he is communicating will do the same, thus indicating that the enemy is near and too numerous for them to attack. Before the Indians had ponies, like movements were made by men on foot, in giving signals and conveying information.

Another method of signals, especially among the Indians of the plains and the mountains, is by the means of a blanket, or article

serving the like purpose. For instance, in case of the discovery of buffalo, the watcher stands erect on a hill or eminence, with his face toward the camp, or in the direction of the party with which he is connected, holding his blanket with an end in each hand, his arms being stretched out (right and left) on a line with shoulders.

Encamp. When it is intended to encamp, a blanket is elevated upon a pole so as to be visible to all the individuals of a moving party.

Come! To beckon to a person. Hold out the lower edge of the robe or blanket, then wave it into the legs. This is made when there is a desire to avoid general observation.



THE BLANKET SIGNAL—BUFFALO DISCOVERED.

Come back! Gather or grasp the left side of the unbuttoned coat (or blanket) with the right hand, and, either standing or sitting in position so that the signal can be seen, wave it to the left and right as often as may be necessary for the sign to be recognized. When made standing, the person should not move his body.

The following illustration of the use of sign language is from Major Powell's Annual Report of the Bureau of Ethnology, 1879-80. It is obtained from *Tee-caq-a-da-q-a-quié* (Lean Wolf), chief of

the Hidatsa Indians, of Dakota Territory, who visited Washington in 1880, in the following words:

"Four years ago the American people agreed to be friends with us, but they lied. That is all."



(1.) Place the closed hand, with the thumb resting over the middle of the index, on the left side of the forehead, palmer side down, then draw the thumb across the forehead to the right, a short distance beyond the head—*white man, American.*



(2.) Place the naturally extended hand, fingers and thumb slightly separated and pointing to the left, about fifteen inches before the right side of the body, bringing it to within a short distance—*with us.*



(3.) Extend the flat right hand to the front and right as if about to grasp the hand of another individual—*friend, friends.*

(4). Place the flat right hand, with fingers only extended, back to the front, about eighteen inches before the right shoulder—*four* (years).

(5). Close the right hand, leaving the index and second fingers extended and slightly separated, place it, back



forward, about eight inches before the right side of the body, and pass it quickly to the left in a slightly downward curve—*lie*.

(6). Place the clinched fists together before the breast, palms down, then separate them in a curve outward and downward to their respective sides—*done, finished; "that is all."*



CHAPTER XI.

INDIAN CHARACTER.

Type of Character—Native Characteristics—Attachment to his Tribe—Integrity and Fidelity—Peaceable, Sociable, Obliging and Hospitable among Themselves—Opinion of Columbus—Love their Neighbors as Themselves—Due Respect to the Rights of Others—Vices Acquired from the White Man—Honorable Character of the *Iroquois*—Opinion of the Novelist Cooper—Opinions of Indian Traders—The *Crow* Indians—Opinion of Mr. Catlin—Testimony of Captain Carver—Treatment of Captives.



THAT the human mind is prone to prejudices is an axiom in ethics, of which the American Indian may justly complain, as tending to establish an erroneous idea concerning his native character. Our notions of Indian character have been formed from an aggressive standpoint, in which the Indian has been constantly in a condition of defense against continued invasion. From a more eligible standpoint, the Indian in his native characteristics might appear to us quite different from what we have been inclined to paint him.

When we have divested our minds of all prejudices, and viewed the Indian from a standpoint of justice and humanity, we must concede that, if there are degrees of manhood in the great family of mankind, by which one people may take rank in excellence above another, it may be justly claimed for the American Indian that he stands forth in his original condition, uncontaminated by the vices of civilization, as among the highest types of native man. This bold conclusion, it is true, may not apply to every individual Indian; neither can the character of the white man, or the Caucasian race in general, be judged by a single individual, or any given number of individuals. Neither can the character of the Indian be formed from isolated tribes or bands in particular localities; but the aforesaid assertion may be taken as the general standard of Indian character.

The Indian in his true native character was not aggressive. His

general character was that of contentment in what he possessed; but when his possessions were encroached upon, and his dignity insulted, his character for revenge was not unlike that of the white man under similar circumstances; and he invoked the law of retaliation, so early laid down in the rules of human conduct, which by some is also considered the great law of nature, "life for life; limb for limb."

Mr. Heckewelder, the Moravian missionary, whose thirty years' experience among the Indians in that capacity afforded him such an excellent opportunity of forming a true estimate of the Indian character, refers with much earnestness to the integrity and fidelity of the American Indian in his native condition, not only in regard to individual intercourse and obligation, but with reference, as well, to the tribe or band to which he belonged, and for which he possessed an unexampled attachment.

The Indians combined, as if they were actuated by only one soul, against the enemies of their nation or tribe, and banished from their minds every consideration opposed to this principle. No selfish views ever influenced their advice, nor was it in the power of bribery or threats to diminish the love they bore for their country, or the particular band or tribe to which they belonged. The honor of their tribe, and the welfare of their nation, was the first and most predominant emotion of their hearts, and from thence proceeded in a great measure all their virtues and all their vices; and, as Mr. Heckewelder expresses it, "actuated by this they brave any danger, endure the most excruciating torments, and expire triumphant in their fortitude, not as a personal qualification, but as a national characteristic."

Mr. Heckewelder further remarks in defense of the Indian, as against the abstract conclusions from the over-wrought prejudices of the white man, that the Indians in their true character are peaceable, sociable, obliging and hospitable among themselves. These virtues are a part of their nature. In their ordinary intercourse they are studious to oblige each other; they never wrangle or fight; they treat one another with the greatest respect, and live as peaceably together as civilized people, who have succeeded them. Whether this is a compliment to the Indian or white man is left to individual opinion.

The great discoverer of the American continent, in letters to his sovereign respecting this people, says: "There are not a better people in the world than these, nor more affectionate, affable, and mild. They love their neighbors as themselves." And to the same effect, in general, is the testimony of all the early impartial explorers. They pay great respect to old age. The advice of the father is listened to with attention

and obedience; but that of the grandfather is regarded with increased respect on account of his age. The words of the more aged of their community are esteemed by them as oracles.

Though possessing these general characteristics, it is not claimed for the Indian, however, that he differs essentially from the white man in regard to a propensity for sundry vices, which we claim as infesting civilized society. It is said that a prominent trait in native Indian character was that of due respect for the individual rights of others, and that the offense of stealing from one another was never known among them. From reliable accounts of Indian character, it would seem that this vice which has been so freely charged upon the Indian is one which evidently entered into his character since the coming of the white man. Mr. Lewis H. Morgan, the faithful historian of the Iroquois, speaking of this point in native Indian character, forcibly remarks that "theft, the most despicable of human crimes, was scarcely known among them. In the days of their primitive simplicity, a mercenary thought had not entered the Indian mind." He attributes this vice in subsequent Indian society to the conduct and examples of the white man.

But, as between the Indian and the white man in this regard, history records for us the fact that the white man himself was the first offender. The first larceny committed in this country, or the first instance of property taken without the consent of the owner, was by a party of Plymouth Rock Puritans, who, while exploring the adjacent country to fix upon a site for their settlement, found a quantity of corn which had been stored by the Indians in a place of deposit for winter's use, which they took and carried away and appropriated to their own use. It is said in explanation, however, by the historian, that the intention of the Puritans was to recompense the Indians for this property whenever they could find them. But whether they ever found the identical natives who owned it, and made them recompense therefor, the historian does not inform us. The explanation given is not very satisfactory, in any event, when we take into account that the Puritans at this time were armed with guns and swords, and were in pursuit of the Indians with hostile intent (at least as seemed to them); at any rate the transaction lacked that mutuality between the parties which lawyers inform us is necessary to make a valid contract and relieve the transaction from the taint of a criminal offense.

In estimating Indian character through details of history the important fact must be taken into consideration, that upon the arrival of the whites in sufficient numbers to form communities, whereby the

Indians were brought in continued contact with them, their character in many respects became materially changed. The simplicity of their nature was insufficient to resist the subtle vices attending civilized life, and, after a few years' intercourse between the two races, the character of the Indian underwent material change, so that the Indian as viewed by the white man of latter years is not the Indian he was before the white man's invasion.

Mr. Cooper, the great American novelist, who took occasion to investigate Indian character pretty thoroughly, in the introduction to his book entitled "The Last of the Mohicans," says: "Few men exhibit greater diversity, or, if we may so express it, greater antithesis of character than the native warrior of North America. In war he is daring, boastful, cunning, ruthless, self-denying, and self-devoted; in peace, just, generous, hospitable, revengeful, superstitious, modest, and commonly chaste. These are qualities, it is true, which do not distinguish all alike, but they are so far the predominating traits of these remarkable people as to be characteristic."

Our best estimates and most reliable sources for information concerning Indian character are derived from those having had experience among the native tribes in the far distant past, and who were induced to study this people not from a standpoint of prejudice but from one of desire to learn the truth. Of this class were intelligent, respectable traders, whose interest with them was, to some extent, mutual. To this class may also be added the early French travelers, also American explorers, like that of Jonathan Carver, and the great American artist, Mr. Catlin.

Among the Indian traders to whom reference is made and who has left us valuable information on the subject of the American Indian, is Mr. James Adair, who was for forty years a trader among the Indians in the southern colonies towards the Gulf of Mexico, commencing in the year 1735. He wrote a volume on his experience, giving much valuable information concerning the Indians during the period aforesaid, which book was published in 1775. In the preface he says:

"I sat down to draw the Indians on the spot; had them many years standing before me, and lived with them as a friend and brother. My intentions were pure when I wrote; truth hath been my standard, and I have no sinister or mercenary views in publishing."

Of the general character of the Indian, Mr. Adair speaks to the like effect as Mr. Heckewelder and other subsequent writers of similar motives and opportunities for observation. Speaking of the general character of the Indian, Mr. Adair says: "Not an individual

durst ever presume to infringe on another's liberties. They are all equal. The only precedence any gain is by superior virture, oratory, or prowess; and they esteem themselves bound to live and die in defense of their country. A warrior will accept of no hire for performing virtuous and heroic actions. They have exquisite pleasure in pursuing their own natural dictates.

"Their hearts are fully satisfied if they have revenged crying blood, ennobled themselves by war actions, given cheerfulness to their mourning country, and fired the breasts of the youth with a spirit of emulation to guard the beloved people from danger and revenge the wrongs of their country. Warriors are to protect all, but not to molest or injure the meanest. Every warrior holds his honor and the love of his country in so high esteem that he prefers it to life, and will suffer the most exquisite torments rather than renounce it."

In answer to the charge against the Indian of his savage nature, inclining him to wars among themselves, Mr. Adair assures us that the Indians in their primitive nature are not fond of waging war with each other; but that, when left to themselves, free from outside interference or meddlers, they consider with the greatest exactness and forethought all the attending circumstances of war.

Nathaniel J. Wyeth, an Indian trader in the country of the Rocky Mountains and through portions of the American plains something over forty years ago, speaking of the Indians of that country, with whom he became acquainted, says that those Indians, according to his experience, did not possess the feelings of revenge or gratitude in as great a degree as the English race, and had almost none as compared with the conceived notions in regard to the original inhabitants of the continent.

Alexander Ross, an early Astorian and fur trader of the Northwest among the Indians of Oregon, speaking of the mysterious Indian character, says: "From Chili to Athabasca, and from Nootka to Labrador, there is an indescribable coldness about the American savage that checks familiarity. He is a stranger to our hopes, our fears, our joys, and our sorrows; that his eyes are seldom moistened by a tear, or his muscles relaxed by a smile; and whether he basks beneath a vertical sun on the burning plains of Amazonia, or freezes in the country of eternal winter on the ice bound shores of the Arctic ocean, the piercing black eyes and the stern nobility of countenance equally sets at naught the skill of the physiognomist."

Mr. Catlin, the American artist, speaking in defense of the character of the Crow Indians dwelling about the head waters of the Missouri river, and who are a fair type of the native red man, says,

that whilst these people have sometimes been called rascals and thieves, and rogues of the first order, yet they do not consider themselves such, for thieving in their estimation is a high crime, and in their eyes a disgraceful act; that whilst they sometimes capture and run off a trader's horse and make their boasts of it, they consider it a kind of retaliation, or summary justice, which they think it right and honorable they should administer, for the unlicensed trespass through their country from one end to the other by mercenary white men, who destroy the game, catch the beaver and drive other valuable furs out of their country without paying them an equivalent, or in fact anything at all for it, and this, too, when they have been warned time and again of the danger they would be in if they longer persisted in such practices.

And Mr Catlin boldly remarks: "Reader, I look upon the Indian as the most honest and honorable race of people that I have ever lived amongst in my life, and in their native state, I pledge you my honor, they are the last of all the human family that will plunder or steal if you trust to their honor, and for this never ending and boundless system of theft and plunder and debauchery that is practiced upon these rightful owners of the soil by acquisitive white men, I consider the infliction or the retaliation by driving off and appropriating a few horses but a lenient punishment, which those persons should expect, and which, in fact, none but a very honorable and high minded people could inflict, instead of a much severer one which they could easily practice upon the white men in their country, without rendering themselves amenable to any law."

Pere le June, one of the early historians in that portion of the North American continent then called New France, concerning Indian character, remarks: "I think the savages, in point of intellect, may be placed in a high rank. Education and instruction alone are wanting. The powers of the mind operate with facility and effect."

Lafitau says of the American Indians: "They are possessed of sound judgment, lively imagination, ready conception, and wonderful memory," and he further adds, "they are high minded and proud; possess a courage equal to their trial; an intrepid valor, and the most heroic constancy under torments; and an equanimity which neither misfortune nor reverse can shake."

Pere Jerome Lallement says of the Indians: "In point of intellect they are not at all inferior to the natives of Europe, and had I remained in France I could not have believed that, without instruction, nature could have produced such ready and vigorous eloquence, or such a sound judgment in their affairs, as that which I so much admired among the Hurons."

La Potherie says: "When they talk in France of the Iroquese they suppose them to be barbarians, always thirsting for human blood. This is a great error; the character which I have to give that nation is very different from what the prejudices assign to it. The Iroquese are the proudest and most formidable people in North America, at the same time the most politic and sagacious."

Charlevoix says, in speaking of Indian character: "The beauty of their imagination equals its vivacity, which appears in all their discourse; they are very quick at repartee, and their language is full of shining passages, which would have been applauded at Athens or Rome. Their eloquence has a strength, nature and pathos which no art can give, and which the Greeks admired in the barbarians."

Capt. Jonathan Carver, who penetrated the heart of the American wilderness over a hundred years ago, where he spent over a year's time among the native Indians in the country of the upper Mississippi river, during which time he was a close observer of the habits, manners, and customs and character of the native Indians, remarks of their character, that, like that of other civilized nations, it is composed of a mixture of ferocity and gentleness, guided by passion and appetite which they hold in common with the fiercest beasts that inhabit their woods, and are possessed of virtues that do honor to human nature; that they have a cruel, revengeful, inexorable disposition; that whilst they hear unmoved the piercing cry of such as unhappily fall into their hands, and receive a diabolical pleasure from the tortures they inflict on their prisoners, yet there is a reverse of this picture which commands our attention; that we find them temperate both in their diet and potations; that they withstand with unexampled patience the attacks of hunger, or the inclemency of the season, and esteem the gratification of their appetites but as a secondary consideration; that we find them social and humane to those whom they consider as their friends, and even to their adopted enemies, and ready to partake with them of the last morsel, or to risk their lives in their defense.

But in pursuing this subject, we are not bound to rely solely on authorities dating back to the earlier period in history, when the Indian was living in a more primitive state, and uninfluenced by the white man's vices; but at this day evidence is abundant in support of Indian character as here laid down, even from official sources, coming from those having charge of Indian affairs in later times.

Mr. W. W. Anderson, United States Indian Agent at Crow, Creek and Lawn Brule Consolidated Agency, Dakota, in his report to the Commissioner of Indian Affairs, August 28, 1886, speaking specially

of Indian character, says: "As a rule, with few exceptions, they have pleasant countenances, and are kindly disposed. They are temperate, honest, truthful and moral; in fact, compare with any people I ever saw in these particulars, and the chasteness and modesty of the women might well be the boast of any civilized or enlightened people."

A singular trait in Indian character was that marked in their treatment of prisoners and captives. Whilst such persons were considered their enemies, and were captured because they were such, barbarous as the Indian character has been charged to be, it did not follow that the captive would necessarily be treated or dealt with in a barbarous manner. He might be put to death by burning in the most horrible and barbarous manner, but it did not necessarily follow that such course would be taken with every captive. Some caprice might take hold of the mind of the captors, or of the people to whose village the captive might be conducted, whereby it would be decided by the council convened for the purpose, that the captive would be permitted to run the gantlet; that is, pass between two lines of Indians arranged so that the captive would run between them, subject to blows inflicted by those standing in the lines between which he passed. If he succeeded in reaching the further end of the two lines, the general custom was to adopt him as a friend, upon which every animosity that before possessed the minds of his captors was removed, and the captive was thereafter treated as a friend, between whom and his captors thereafter remained the most intimate relations of friendship. Sometimes captives who had been taken as enemies would be received into an Indian family and adopted into the tribe, in lieu of some Indian who had been slain in battle with the whites. Such was the peculiarity of native Indian character.

CHAPTER XII.

PHYSICAL CHARACTERISTICS.

Argument for Race Unity—Uniformity in Physical Characteristics—Influenced by Climate and Surroundings—Cranial Structure—General Description—Complexion—Stature—Muscular Strength—Facial Outline—Eyes—Teeth—Beard, Disputed Point—Mixed Blood—Utes—Choctaws—Shawnees—Kawas—California Indians—Shoshonees—Hair of the North American Indian.



THE traveler who makes only a passing note of the physical characteristics of the American Indian, or the ethnologist who delights in theories more than facts concerning them, finds much on which to base his faith in the belief that these people are an entirely different species from any other people on earth.

However deeply interesting and difficult the study is, the fact remains that the majority of real students of ethnology ignore the theories that claim for humanity a specific classification. Enquiry, in this regard, finds its most fertile field among the aborigines of America, a subject which attracted early attention, continuing down to the present day, with unabated interest. Ethnologists of Europe, especially, appear to have been making this subject one of diligent study and research down to recent date, an example of which is afforded in the fact that the minister from Mexico to Spain, only a short time ago, sent a request to friends in the city of Chicago for specimens of Indian anatomy, to aid in ethnological research concerning this people.

A strong phase in the argument for race unity is, that philosophers of the same school differ so widely in regard to the physical being of the natives of America, and, in search of physical characteristics, tread on such divergent lines back to the same source. All agree, however, in giving them an ancestral heritage of remote antiquity, and greater uniformity in the physical man than the people composing the natives of the Old World. That they exhibit a striking

uniformity in physical characteristics, might be said of any race, until observation overcomes first impressions.

History proves that the American Indian, in his physical characteristics, has been decidedly influenced by climate and surroundings, in like manner as noticed in the primitive people in other countries of the world.

It is claimed by some that the cranial structure of the American native is marked by a decided similarity throughout the entire tribes of the continent. Much importance is attached to the uniformity of the facial angle, which is said by ethnologists to be at a mean of seventy-five degrees for the natives of America, whilst the mean of the European facial angle is eighty. In both cases a decided national uniformity exists. Perhaps, however, the influence of custom and condition would give marked results in this direction, and prove nothing in aid of the theory of non-unity of the human race.

The controversy grows interesting when we reflect that our own ancestors were a muscular, thick-set, tangle-haired, furtive-eyed, not to say bloody-handed people, and that we of the present day are only a few centuries in advance of the primitive American Indian.

A general description of the Indian tells us that the aboriginal of America is tall, straight of stature, and muscular, having coarse black hair, well-formed limbs, deep chests, brown or copper colored complexion, head a little flat, prominent nose, compressed lips, dark eyes and possessed of a great power of endurance.

In regard to the complexion of the American Indian, Father Charlevoix says: "The colour of the Savages does not prove a third Species between the White and the Black, as some People have imagined. They are very swarthy, and of a dirty dark Red, which appears more in *Florida*, of which *Louisiana* is a Part: But this is not their natural Complexion. The frequent Frictions they use, gives them this Red; and it is surprising that they are not blacker, being continually exposed to the Smoke in Winter, to the great Heats of the Sun in Summer, and in all Seasons to all the Inclemencies of the Air."

In stature, some of the tribes are much above the ordinary height of men, while others are below this standard. In the average, however, they do not differ essentially from people of our own race. They are generally less in girth and lighter in their limbs, and almost entirely free from corpulency or useless flesh, with here and there exceptions, as in the case of some tribes of the Iroquois, and Ottawas of the Algonquin group. Their bones are lighter, their skulls thinner, and their muscles less hard than of our own race. But the legs and feet, which are brought into more continual action by

violent exercise on foot or on horseback, which tend to swell the muscles, and give them great strength in those limbs, are more fully developed.

It does not follow that the Indian, because he is generally narrow in the shoulders, and less powerful with his arms than those of our own race, is as effeminate as his structure would indicate, nor so widely inferior in brachial strength as one would be led to suppose from the smooth and rounded appearance of his limbs. The habits and customs of the Indian are such that his limbs, which are for the most part, while on the war path or engaged in hunting, denuded and exposed to the air, are in exercise the most of his life, whereby his muscles become enveloped by a thicker and more compact layer of integuments, which hide them from the view, leaving the casual observer to suppose them more inferior in muscular strength than people of our own race. On this subject Mr. Catlin says:

“Of muscular strength in the legs, I have met many of the most extraordinary instances in the Indian country that ever I have seen in my life; and I have watched and studied such for hours together, with utter surprise and admiration, in the violent exertions in their dances, where they leap and jump with every nerve strung and every muscle swelled, till their legs will often look as a bundle of ropes, rather than a mass of human flesh. And from all that I have seen, I am inclined to say that whatever differences there may be between the North American Indians and their civilized neighbors in the above respects, they are decidedly the results of different habits of life and modes of education, rather than of any difference in constitution. And I would also venture the assertion, that he who would see the Indian in a condition to judge of his muscles, must see him in motion; and he who would get a perfect study for an Hercules or an Atlas should take a stone-mason for the upper part of his figure and a Comanche or a Blackfoot Indian from the waist downwards to the feet.”

Mr. Catlin further remarks, that there is a general and striking character in the facial outline of the North American Indians, which is bold and free, and which would seem to mark them as distinguished from natives of other parts of the world. Their noses are generally prominent and aquiline, and the whole face would seem to approach to the bold European character.

Many travelers, in describing the American Indian, represent the eyes as being smaller than those of people of our own race. This has arisen from mere casual observation, rather than from close inquiry. This want of expansion and apparent smallness of the eyes in the Indian, has been found, upon examination, to be principally the effect

of continual exposure to the wind and rays of the sun, in the absence of some protecting shield generally adopted by civilized people. Added to this is another cause, having an influence in the direction aforesaid, that of the smoke constantly hanging about their wigwams, and which necessarily contracts the lids of the eyes, much in contrast with that full flame and expansion of the eye, promoted under the circumstances of the cool and clear shades which our own habitations are calculated to promote.

The teeth of the Indian are generally regular and sound; usually remaining wonderfully preserved to old age. This is largely attributed to the fact that their food is without spices, saccharine or salt, and which are considered destructive to the teeth. Their teeth, though sound, are not absolutely white, but have a yellowish cast. They, however, look whiter than they really are, from the contrast with the copper or dark color of the skin.

It has been noticed that the true type of the American Indian is found without beard upon his face. Beard they consider a vulgarity, and use every means, upon signs of its appearance, to remove it. Since these people were first known to the whites, Indian authorities have been at variance on this subject; and there still remains an unsatisfied curiosity, there being much dispute among those who have given it attention, as to whether Indians naturally have beards or not.

The writer was assured by an intelligent, educated Indian of the Flathead nation, that Indians, at least those of his nation, were naturally inclined to have beards, though to a very limited extent. This Indian himself had a light scattering beard. He said it was a custom among his people, in their native condition, to keep the beard plucked out by means of a sort of tweezers constructed for that purpose. When asked the reason for this custom, his reply was that Indians, like white men, desired always to appear young, and therefore took great pains to keep constantly eradicated any show in the growth of a beard.

Mr. Catlin says that, from the best information he could obtain from the forty-eight tribes which he visited, so far as the wild tribes amongst them were concerned, and where they had made no effort to imitate white men, at least the proportion of eighteen out of twenty were by nature entirely without the appearance of a beard, and, of the very few who had them naturally, nineteen out of twenty eradicated them by plucking out several times in succession, precisely at the age of puberty, when its growth was successfully arrested. Sometimes this process, from carelessness or inclination, was neglected or omitted, and when the beard was thus allowed to grow, it would reach the

length of an inch or two, in which case it was generally very soft and exceedingly sparse.

Whenever there was a cross of the blood with the European or African, which occasionally occurred on the frontier, a proportionate beard would be the result. If plucked out in such case it would be with much toil and great pain. Exceptions are found to this aversion to beards among some of the northwestern tribes on the Pacific coast inhabiting Alaska and Washington Territory, where a slight moustache is not unfrequent and a full beard is quite common.

The foregoing description, as applied to the Indian in general, implies uniformity indeed. However, "facts as they do appear" prove as much diversity among the Indian nations as exists in the Mongolian or Caucasian races. This is made further apparent by reference to particular tribes in various parts of the continent.

The Mandans, who inhabited the regions of the upper Missouri, were remarkable for their fair complexion, blue eyes, and lack of prowess in war or endurance in toil.

The Iroquois differed in their physical characteristics in some respects from other tribes of the continent, and the separate tribes of this nation differed, also, among themselves.

The Mohawks, in their physical structure and appearance, differed essentially from the Senecas of the same group. The former were rather thick-set, stout-built people of phlegmatic temperament; whilst the Senecas were more slight, with countenance not so full, but more mild, indicating a higher order of intelligence.

The Ottawas of the Algonquin group are also thick-set in their build, inclining somewhat to corpulency, and are, in stature, of but medium height.

The Menominees of the same group are in marked contrast with all other tribes of that group, their skin being of a much lighter copper color. They are of a very mild disposition and not inclined to be warlike, essentially differing in the foregoing characteristics from their neighbors, the Ojibways, of the same stock and who speak the same language, thus presenting an anomaly, under the circumstances, which has never been accounted for.

The Dacotah, or Sioux Indians, are described as the finest specimens of physical manhood ever known among primitive people. Their mental faculties are of a high order. Their spirit and arrogant natures find expression in their war-songs, indicating their determined character.

The Utes are mountain Indians, who are likewise arrogant, brave and aggressive. They have a much darker complexion than the

Sioux, keen eyes of full size, and almost superhuman power of endurance.

In regard to complexion, the fact is noted that the natives of the equinoctial region are not darker than are those of the mountains of the temperate zone. Off the southwest coast of California is the beautiful island of St. Catherine's. The natives of this island are of a ruddy complexion, the red and white blending with beautiful effect; whilst the tribes on the adjacent mainland in the same latitude are dark complexioned or cinnamon color. The older people of the Cherokees are described as of an olive complexion, while their young girls are as fair as the daughters of the white race.

The Choctaws of the Appalachian group have rounded features, their cheek bones being less prominent than are those of the Indians of the plains. Their eyes large, oval and brilliant, and, though not blue, have the mild expression that pertains to that color. They are an enduring, patient people.

The Shawnees of the Algonquin group are not broad chested like the Choctaws. They are above medium height, are rather inclined to an active life, can endure the fatigue of the hunt, and accomplish tedious journeys without abatement of physical vigor.

The Kawas are lank, "lean and long." Their shoulders broad; limbs muscular; complexion lighter than most of the neighboring tribes, and eyes small, piercing black, with fiendish expression.

Among the California Indians, considered by some ethnologists a different race from the other groups of the continent, a very great diversity exists. The tribes of northern California are much superior to those of the central or southern portion. The men are large and muscular, and have great force and energy of character. They have somewhat regular features, notably expressive and intelligent. A writer in an Eastern magazine has described the women as "well formed," of small features, well turned hands and feet, graceful in their movements, and intelligent. With their hazel complexions, bright black eyes and oval faces, they have large claims to beauty. The California natives present a greater diversity of tribal relation and condition than any other of the aboriginal nations.

The Shoshonees of the southern sections of California are of medium stature, powerful build, coarse features, dark bronze color, and indolent. These are more widely known as the "Digger Indians," and are safely classed as the lowest type of humanity on the American continent.

A tribe of Indians of the Shoshonee stock, formerly inhabiting the country in the vicinity of Columbia river, were commonly called

Flatheads. They were noted for the peculiar shape of their heads, produced, however, by artificial means. Their foreheads were flat and pressed back, whereby the tops of their heads became lengthened. This was done in early childhood by applying a board or some hard or heavy substance, as that of a mass of clay, to the forehead, with another board or hard substance at the back of the head; and then, by a continual pressure upon the forehead for a sufficient time, as the child grew in years, the desired result of flattening the forehead was produced. No child was allowed to escape this process, so that this became, by artificial means, a universal physical characteristic with that people. The origin or reason for this singular custom is not accounted for.

That the hair of the American Indian is coarse, is no doubt owing to the care or dressing it receives and to climatic influences. One peculiar feature of the hair is that, in all tribes, the filament is round; there are no exceptions. In the Mongol race each hair is oval, whilst in the Caucasian it is elliptical.

In general, every Indian is a perfect form of man. Capt. Marcy, in his report to the Secretary of War, concerning his exploring expedition in the country of the Red River of the South, says of the Indians of that country: "I have never seen an idiot or one that was naturally deformed among them."

The physical characteristics of Indian women, in their native condition, are thus described by Josselyn in his "New England Rarities," published in London in 1672. He says: "All of them are black-eyed, having even, short teeth, and very white, their hair black, thick and long, broad breasted, handsome, straight bodies, and slender, considering their constant loose habits (clothing), their limbs cleanly, straight, and of a convenient stature, generally as plump as partridges, and saving here and there one, of a modest deportment."

CHAPTER XIII.

MANNERS AND CUSTOMS.

General Uniformity in Primitive Condition—Best Sources of Information—Testimony of Mary Jemison, "White Woman of the Genesee"—Testimony of John Brickell, a Captive—Exemplary Character in their Home Intercourse—Precept and Example—Honesty, Bravery and Hospitality—Relation Between the Sexes—Strict Conduct—Near Jewish Rites in Traditional Rules—Medicine Lodge—Tabernacle of the Jews—Custom of Indian Women—Politeness in Conversation—Hospitality to Strangers—Retentive Memory—Crime of Murder—Death Penalty—No Titled Personages—Dressing and Painting—Habits—No Idlers among Women—Training Boys as Hunters—Making Presents—Shaving the Head—Scalp Lock—Cultivation of the Hair—Native Ingenuity—Treatment of Prisoners—Burning at the Stake.



A LESSON IN ARCHERY.

ACCORDING to an old adage, a single swallow or bird of passage does not bring with it the season of summer; so it may be said of the American Indian—the manners or special customs of a single band or tribe in a particular locality, do not serve to indicate the manners and customs of all the American tribes in general; but, notwithstanding these special customs or particular manners, which are found here and there, growing out of isolated circumstances, there was

very general uniformity in regard to manners and customs throughout all the American tribes, all marking race unity.

It is here proposed to speak of the Indian in his primitive condi-

tion, before his character or manners and customs were, in any way, affected by the influence of the white man's civilization. Later writers are quite too apt to present the Indian as he has appeared in modern times, under the contaminating influences of which we complain, as infesting our own civilization; all of which have tended to sharpen our prejudices against the red man.

The best sources from which our information concerning the manners and customs of the Indian is derived, are from the earliest writers on the Indian subject, or those who dwelt with them in their native condition as captives, missionaries, traders, or in any other capacity of intimate relation; among whom there is very general uniformity in their representations of Indian character. There are some, however, like Cotton Mather, in the days of the early New England Puritans, who have attempted to describe Indian character, and speak of their manners and customs in an unfavorable light, who occupied no position to determine the facts, of which they pretended to speak, with any degree of accuracy; but who occupied an outside position and spoke from a prejudiced view.

Among the reliable Indian authorities is Mary Jemison, who, when she was about thirteen years old, was taken captive by the Indians on the frontier of Pennsylvania, from whence she was taken to Southern Ohio, and from there transferred to the tribe of Seneca Indians in Western New York, in the vicinity of the Genesee river, where she lived among that tribe and where she continued to remain after the country was settled by the whites, dying at an advanced age, Sept. 19, 1833, at her residence on the Buffalo Creek Reservation.

Her evidence goes to confirm what is so frequently remarked by those best acquainted with the Indian in his native condition, that the Indians were, in their nature, peaceable and not naturally inclined to war, and did not resort to hostile conflicts of this kind except upon provocation, in defense of their possessions, or, in later times, when interfered with by the whites, influenced to join in their wars, on the ground that their own interests were involved, as in the case of the so-called French war, and the war of the American Revolution, in both of which the Senecas, and many other tribes, were induced to take part from representations that their possessions would be in danger unless they did so.

In regard to the character and manners and customs of the Senecas, who were a fair type of the North American Indian, Mary Jemison says:

"After the conclusion of the French war our tribe had nothing to do till the commencement of the American Revolution. For twelve or

fifteen years the use of the implements of war was not known, nor the war whoop heard, save on days of festivity, when the achievements of former times were commemorated in a kind of mimic warfare, in which the chiefs and warriors displayed their prowess and illustrated their former adroitness by laying the ambuscade, surprising their enemies, and performing many accurate maneuvers with the tomahawk and scalping knife, thereby preserving and handing to their children the theory of Indian warfare. During that period they also pertinaciously



GARDEAU—HOME OF THE CAPTIVE WHITE WOMAN OF THE GENESEE.

observed the religious rites of their progenitors by attending, with the most scrupulous exactness and a degree of enthusiasm, to the sacrifices, at particular times, to appease the anger of the evil Deity, or to excite the commiseration of the Great Good Spirit, whom they adored with reverence, as the author, governor, supporter and disposer of every good thing in which they participated.

“They also practiced in various athletic games, such as running, wrestling, leaping and playing ball, with a view that their bodies might

be more supple, or, rather, that they might not become enervated, and that they might be enabled to make a proper selection of chiefs for the councils of the nation and leaders of war.

"While the Indians were thus engaged in their round of traditional performances, with the addition of hunting, their women attended to agriculture, their families, and a few domestic concerns of small consequence and attended with but little labor.

"No people can live more happy than the Indians did in times of peace, before the introduction of spirituous liquor among them. Their lives were a continual round of pleasures. Their wants were few and easily satisfied, and their cares were only for to-day—the bounds of their calculation for future comfort not extending to the incalculable uncertainties of to-morrow. If peace ever dwelt with men, it was in former times, in the recess from war, among what are now termed barbarians. The moral character of the Indians was (if I may be allowed the expression) uncontaminated. Their fidelity was perfect and became proverbial. They were strictly honest; they despised deception and falsehood, and chastity was held in high veneration, and a violation of it was considered sacrilege. They were temperate in their desires, moderate in their passions, and candid and honorable in the expression of their sentiments on every subject of importance."

This is a faithful picture of the American Indian, whatever writers like that of Mr. Ellis, the author of a work entitled, "The Red Man and the White Man," may present to the contrary notwithstanding; for, as before intimated, writers having no experience among the Indians in primitive life, and who, from their prejudices, are disinclined to accept the representations of those who have actual knowledge on this subject, seem to delight in indulging in unfavorable criticisms on the Indian, in order to conform to the popular prejudices which have arisen against him in later times.

Another reliable authority on Indian manners and customs, arising out of general Indian character, is John Brickell, who was for several years a captive among the Delaware Indians in the latter part of the last century, and who, in his narrative, says that during the time of his captivity he had every opportunity of observing the Indian manners and customs, which he gives in general terms to the following effect: "The squaws do nearly all the labor except hunting. They take care of the meat when brought in, and stretch the skins. They plant, tend, gather and house the corn, assisted by young boys not yet able to hunt. After boys arrive at the hunting age they are no longer considered as squaws, and are kept at hunting. The men

are faithful hunters, but when at home lie lazily about and are of little account for anything else, seldom or never assisting in domestic duties, which they consider a calling solely for the women and dishonorable to men. They are kind and indulgent to their children, and are remarkably quiet in the domestic circle. A dozen persons of all ages may be in a wigwam at the same time, and would not make noise enough to prevent the hearing of a pin falling on a hard place. Their leisure hours are, in a great measure, spent in training up their children to what they believe to be right, pointing out bad examples, as: 'See that bad man; he is despised by everybody; he is older than you are; if you do as he does, everybody will despise you by the time you are as old as he is.' They also point to good examples as worthy of imitation, such as brave and honest men;" and Mr. Brickell remarks in his narrative, in the decline of life: "I know I am influenced to good even at this day, more from what I learned among them, than what I learned among people of my own color."

Honesty, bravery and hospitality, Mr. Brickell assures us, are cardinal virtues with the Indian. Let a man prove himself remiss in respect to any of these virtues, and he will soon find that he has no business with these people. If a man proves to be cowardly, the finger of scorn is soon pointed at him, and he is styled a squaw. In that way they turn a strong current of public sentiment against all infractions of their moral and religious code.

In regard to hospitality and neighborly kindness, the same authority says the Indians set a good example for any people to follow. Their custom of hospitality was well expressed in the language of the Indian chief, Logan: "When did ever a white man enter an Indian cabin hungry, and he gave him no meat?" When a company of strangers or travelers come to an Indian town, or camp in the vicinity, they are not asked if they want anything, but a runner starts through the town proclaiming that strangers have arrived. On this intelligence, every family cooks of the best they have and take it to the strangers, for which there is no thought of a charge being made, or anything given in return. If they desire to be helped on their way, every possible assistance is granted them in the same benevolent spirit.

Mr. Brickell further remarks: "Their rules and traditions forbid any indiscriminate intercourse of the sexes; and I believe as respects the crimes of fornication and adultery, they are the most strictly chaste and virtuous people on earth. They worship the Great Spirit, whom they call Manito, which signifies or conveys to their mind the idea of all-strength, or rather all-sufficiency. They never used that name irreverently on one occasion when I was with them. They have

no terms in their language by which they can swear profanely; and if they ever do it, it must be by means of phrases learned of white men. Their young, in a remarkable degree, reverence and honor the aged, especially their parents. They do not covet each other's goods, nor intentionally make a false accusation against any one, that I ever knew."

Mr. Brickell also assures us that the Indians are remarkably near the Jewish rites and ceremonies in their traditional rules. "They have their regular feasts, such as the first corn that is fit to use, which is made a feast-offering. When they start on a hunting expedition the first game taken is skinned and dressed, leaving the ears and mouth entire; this they bring to camp and cook whole, and every one eats of it, and the rest being burned entirely up. They also follow the Jewish law in respect to things clean and unclean. They frequently observe family worship, in which they sing and pray. Taking the manners, customs, rites, and ceremonies and the observance of what these people believe to be right for them to do or observe, they follow so closely in general that as a nation they might be considered fit examples for many of us Christians to follow."

In conclusion on this subject Mr. Brickell says: "Should any object to these opinions of mine and point to the cruel treatment of their enemies and often barbarous treatment of prisoners as proof to the contrary, I will answer and say, consider their ignorant condition, and withal that they seem to act out but the Jewish precepts, an eye for an eye, a tooth for a tooth, and blood for blood. I am strongly inclined to believe that their ideas of right and wrong somehow or other descended from those laws."

A reliable writer on Indian manners and customs says that a counterpart therefor may be found in the ancient history of the Jews or Israelites after their liberation from Egyptian bondage. The medicine lodge of the Indian may be compared to the place of worship or tabernacle of the Jews, and the sacrifice, offerings, purifications, ablutions, and annointings may all be found amongst and practiced by those people.

The custom of Indian women at certain periods and after child-bearing were almost those of the Jewish women. They had to undergo a probation for a certain number of days on all such occasions, besides ablutions and purifications, before they were considered fit to enter on their domestic duties; during this probation they were considered unclean and altogether unfit to enter the lodge or join with the family.

Reliable authorities on native Indian customs assure us that the

politeness of the Indians in conversation was indeed carried to excess. It did not permit them to contradict or deny the truth of what was asserted by another person in their presence. By this, in their civility to others, they avoided disputes, seemingly acquiescing in whatever was affirmed by another, apparently assenting, yet in reality perhaps not actually concurring in anything that was said to them. Thus the early missionaries, who attempted to convert them to Christianity, were led into a supposition that the Indian was concurring in his teachings, when in fact it was no such thing, but a mere civility in not disputing the assertions of another.

When a stranger entered a town or wigwam he was offered something to eat, then he was offered a pipe and tobacco. After smoking, conversation was begun, but never before. No inquiries were made of the stranger from whence he came or the object of his mission until he was thus refreshed by their accustomed hospitality.

The Indians had a retentive memory, and could remember events and details with the utmost accuracy. They were wholly free from care beyond that of procuring a sufficiency for their subsistence. They had no set hours for meals. They ate when hunger indicated. They were, in general, however, inclined to a morning meal, or a meal in the early part of the day. When not pressed to toil for subsistence they were given to a course of pleasure, such as games, telling stories, holding councils. The men were generally grave and sober-looking. They repeated to the family traditions and maxims, and told their children they must live up to them. They had among them many ingenious traditions and stories of fiction which show them to have possessed an imaginative mind. In short, they had, in their way, a regular system of education of the youth.

Their law of civil conduct was, in general, that arising from immemorial custom or usage, like that of the common law of England among the English people and their descendants. The crime of murder was punished with death, in accordance with the Mosaic law, which has been adopted by civilized nations; but the mode of inflicting the punishment differed from the white man in this, that under Indian laws the penalty was inflicted by some relative of the murdered man or person aggrieved, while under the white man's government the death of the murdered man is avenged through a hangman or public executioner, who is paid for his services. In Indian society no Indian could be induced to take the life of another for a mere pecuniary consideration.

In the case of orphan children, they were, in general, taken care of by their nearest relatives, and the children, when grown up, took

care of their aged parents. When invalid parents had no children to provide for them, they were generally taken care of by the next of kin.

The Indians had no mechanics or artisans who pursued such vocation as a calling. Every man was supposed to be his own mechanic and his own artisan, and constructed his own canoe or built his own lodge. They were not dependent upon any particular class in this regard. The white man boasts of his skill as a mechanic or artisan, forgetting that such calling or profession rests with but few persons in his community, in proportion to the whole, and that if those in his society who have become proficient as mechanics and artisans should be removed, their number would scarcely be missed, and the white man could no longer boast of his skill.

Indians, in their intercourse with each other, had no titles to distinguish one person from another, even with reference to their great captains, leaders or counsellors. The language commonly made use of in addressing each other was grandfather, father or uncle, or that of my friend, brother, cousin, mother or sister. They had no such term among them as sir, madam or mister.

They were very tenacious of their own mode of dressing and painting, and did not change their fashions as we do.

They were very fond of tobacco, which they generally smoked by mixing it with the bark and leaves of sumach or red willow pulverized, and called *kinnikinic*; but they did not smoke strictly as a habit. The act of smoking was considered a communion with the Great Spirit, and was practiced as a token of love and friendship towards others who joined them therein. The primitive Indian was not seen going about with a pipe in his mouth in the act of smoking, as is the manner of the white man of to-day. When an Indian indulged in smoking tobacco, he lighted his pipe, and, after his usual custom of devotion to the Great Spirit, he sat down, and pursued his smoking in silence.

Although some historians have given us illustrations to the contrary, like that from Goodrich, in one of his popular histories, referring to the discovery of smoking by the Spaniards among the natives of the West Indies, it is not believed that the Indians of these islands had a different custom in this regard from those of the continent.

It is stated that among the lower type of natives of the West Indies, Columbus found a custom of smoking rolls of tobacco, they being without the ingenuity or knowledge of art sufficient for making pipes, as was found existing among the Indians of the continent; and this, it is said, is the origin of cigars, used for smoking at the present day—a mode of smoking adopted among the Spaniards from the use of the weed, as originally discovered among the natives of the West Indies.

The popular idea is that the Indians are constitutional idlers. The same may be said of many other races, and even of a large proportion of our own race. The professional man of our own race, may, in like manner, be called an idler; because, first, he is never seen working with his hands to any extent; second, a great portion of his time, to all appearance, is spent in complete idleness. The Indian was of the opinion that labor was a disgrace to a man. He was, in every sense of the word, a professional man. He engaged in nothing except that which belonged to him as a profession. The labor incident to household and domestic affairs, belonged to the woman, and from it none were exempt. There was no such thing in Indian society as an idler among women, and a woman was not required to perform any part of the labor which naturally belonged to the man in the line of his profession. He was a warrior and hunter. The making of his arms, his nets, and all the equipage of the hunter's life, he considered a part of his duty and profession, in which he engaged diligently. Mr. Lewis H. Morgan, the author of the "League of the Iroquois," says that the most attractive feature of Indian society was the spirit of hospitality by which it was pervaded.

The children, as soon as they had left their cradles, were allowed to go at will wherever they chose, whether into the water, into the forest, or in the snow. This accustomed them to hardship, their limbs became supple and hardened against the injuries of the air; at the same time it also made them subject to distempers of the stomach and lungs, often resulting fatally. In the summer, as soon as they were up, they ran to the river and into the lake, and continued there, playing like fish, in fine weather, at the surface of the water.

They put a bow and arrow into the hands of their boys as soon as



FIRST LESSON IN HUNTING.

they arrived at a suitable age, and sent them forth to the forest to practice the art of hunting. In this pursuit they needed no incentive or encouraging words, for they were anxious to engage in learning to be a hunter. They were encouraged to enter into athletic sports and games, to exercise and strengthen their muscles, to fit them for the war path and fatigue in hunting. One of the first lessons inculcated in the children was duty to their parents and respect for old age; and civilized society does not afford better examples of filial obedience than was found in the Indian family.

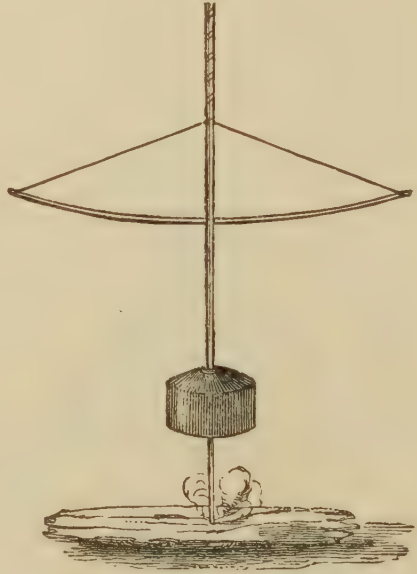
Making presents, in testimony of esteem or gratitude for acts of kindness or favors received, was a custom prevailing in Indian character. There is an old and metaphorical expression as to the mode of making presents: "laying presents at their feet." This was literally an Indian custom in making presents, placing them at the feet of the person to whom the presents were made. Mrs. Kinzie, in her book entitled "*Waubun, or the Early Day in the Northwest*," refers to presents of ducks, pigeons, whortle-berries, wild plums, and the like, being made her by the Indian women at Fort Winnebago. She says: "These they would bring in and throw at my feet. If, through inattention, I failed to look pleased, or raise the articles from the floor and lay them carefully aside, a look of mortification and the observation, 'our mother hates our gifts,' showed how much their feelings were wounded. It was always expected that a present would be received graciously and returned with something twice its value."

The painting of the face was a custom which existed among the Indians, time out of mind, for which various reasons have been assigned. The painting of the face is not a custom confined exclusively to the American Indian. It is practiced by the white race, especially among the female portion. The reason for the practice is not founded upon the naked custom, but upon the ground of adding to the beauty of the countenance. The Indians painted their faces more from some symbolic design they had in view; or paint may have been applied in some instances for the purpose of disguise; but it must be accorded to the good sense of the Indian that, in general, in the painting of his face he had in view some rational, symbolic design.

The Indian had another custom which was a characteristic feature in many tribes, that of shaving the head closely, leaving only a small tuft of hair upon the crown. But this custom was not general among the American tribes. It was practiced by the Osages, Pawnees, Sacs and Foxes, Iowas, Mohawks, and the Moheagans. This tuft of hair, left upon the crown, was called the scalp-lock, which, it is said, was allowed to grow, out of an act of bravado to the enemy, daring him to

take his scalp-lock if he could. Before the Indian could obtain knives or scissors with which to shave his head, the hair was removed by means of burning it off with red hot stones, a very slow and painful operation. The American tribes generally took great pride in the cultivation of their hair, allowing it to grow to the most extreme length that it could naturally reach, preserving it to grow over their shoulders in great profusion, and were quite unwilling to spare even the smallest lock.

Native ingenuity of the Indian was displayed in his manner of producing fire, which was by friction applied in different ways. The most simple was that of rubbing together two dry sticks of wood, of that condition to produce fire with the least exertion. Among some tribes and nations a more efficient mode was used. A piece of wood was squared or flattened so as to make it lie steadily, and in this a small hole was commenced with the point of a stone; then another stick was made, round and tapering at one end. The small end was placed in the small hole in the piece of wood first mentioned. He then put



INSTRUMENT FOR MAKING FIRE.

one hand on each side of the small, round stick, which was usually about six inches long, and commenced turning it as rapidly back and forth as possible. Another person held the under piece in one hand and a piece of spunk in the other, so that when there was the least sign of fire it would readily communicate with the spunk, and the fire was kindled by putting the lighted spunk into a bunch of dry grass that had been rubbed fine in the hands. The Iroquois and Dakotas used the string of a bow to turn more rapidly the stick before described, showing more skill in this regard.

The Indian custom of burning their prisoners at the stake is one which has been the subject of severe criticism and condemnation among our own race. It was, however, their established mode of putting their enemies to death after capture. According to their law the fate of an enemy was, in general, death; so under our law, the fate of one who commits treason against our government, who is regarded as

our enemy, is death. As between the Indian and ourselves, it is merely a question as to the mode of executing the law.

We forget, however, that our own race have put to death, by burning at the stake, more persons, within the time even of our modern history, than would equal the whole Indian population of America at any time during that period, for the commission of no crime whatever, but upon the ill-founded notion that it was required in defense of our peculiar notions of religion. While we are criticising the Indian for such barbarities in enforcing the law of his society, we are criticised by the Indian, in return, in unmeasured terms, for our own acts of inconsistency and barbarity, to which we really have no defense.



"PLEASURES AND CARES OF THE WHITE MAN."

CHAPTER XIV.

DANCES.

The Institution of Dances—Thanksgiving Ceremonial—Acceptable to the Great Spirit—Taught to Consider it a Divine Art—Designed by the Great Spirit for their Pleasure and His Worship—A Mode of Social Intercourse—Arousing Patriotic Excitement—Strengthens Popular Enthusiasm—Inspires Indian Youth—The Iroquois had Thirty-two Distinct Dances—Different Kinds of Dances among Different Nations and Tribes—Sun Dance of the Sioux—Declared by Indian Agents Barbarous and Forbidden—Comparison with the White Man's Pugilistic Exhibitions—Other Barbarous Practices of the White Man.



BUFFALO DANCE.

AMONG the established customs of the aborigines of America, that of dancing appears to be the most prominent and firmly fixed in their social usages. This people are not alone in a custom of this kind, for it is an institution of great antiquity among some of the more enlightened nations of the Old World, especially among the Jews; and there

is a singular coincidence in the purposes of dancing among this latter people and the aborigines of America.

When Jephthah returned from his conquest over the Ammonites, "his daughter came out to meet him with timbrels and with dances." Judg. xi, 34. When the men of Benjamin surprised the daughters of Shiloh, the latter were dancing at "a feast of the Lord." Judg. xxi, 19-21. When David returned after the slaughter of Goliath, the Israelitish women met him with singing and dancing. 1 Sam., xviii, 6. When the ark was brought home, David danced before it "with all his might." 2 Sam., vi, 14. On another occasion, it is said, the

women went out with timbrels and with dances. Ex. xv, 20. Goliath praised God in song and dances after the deliverance of the Israelites from Pharaoh. On several occasions the people of Israel were exhorted to praise the Lord in the dance. Ps. cxlix, 3; cl, 4. Dancing was common among the Hebrews at their feasts in public triumphs, and at all seasons of rejoicing, and it was practiced on the occasional festivals, and was a part of the sacred worship on such occasions.

It is said that among the people of Israel dancing was at first on sacred occasions only. It was also a part of the religious ceremonies of the Indians. Among the Hebrews it was joined with sacred song and was usually participated in by the women only. When the men danced, it was in company separate from the women, promiscuous dancing not being practiced. It was usually performed in the day-time and in the open air.

Mr. Heckewelder refers to a tradition informing us that when the Dutch first landed on New York Island, the native inhabitants, believing them to be celestial beings, or messengers from the Great Manito, began a solemn dance in order to propitiate them, much in the manner of the ancient Jewish custom, on like occasions.

Throughout the entire American race, dancing was regarded as a thanksgiving ceremonial, acceptable to the Great Spirit, and which they were taught to consider as a divine art, designed by the Great Manito for their pleasure, as well as for His worship; and it is said that the popular enthusiasm broke forth in this form, and was nourished and stimulated by this powerful agency. It is therefore to be observed that dancing among the Indians was not strictly an institution of social amusement, but in general placed upon higher and more sacred grounds.

Mr. Morgan informs us that the Iroquois nation had thirty-two distinct dances, of which number twenty-six were claimed to be invented by or wholly original with that people, to each of which a separate history and object, as well as a different degree of popular favor, attached. Some of these were costume dances, and were performed by small and select bands; some were designed exclusively for females; others for warriors alone; but the greater part of them were open to all of both sexes who desired to participate.

The Feather dance and the War dance were the two most prominent of the Iroquois, and were esteemed the highest in the popular favor. The first they claimed was original with them, the other was important and common among all American tribes. One had a religious and the other a patriotic character. Both were costume

dances and were performed by a select band, ranging from fifteen to twenty-five in number, and who were distinguished for their powers of endurance, activity and spirit. Besides these there were four other costume dances.

The War dance, called by the Iroquois *Wa-sa-seh*, was usually performed at night, and only on prominent occasions, or at domestic councils of unusual interest. After the business of the day was disposed of, and when the dusk of the evening came on, preparations for the dance began; the people gathered within the council house in large numbers to witness the performance, while in an adjacent lodge the band of performers assembled to array themselves in their costumes, and to paint and decorate their persons for the occasion. A keeper of the faith, in the meantime, occupied the attention of the people assembled, with a brief speech concerning the nature and objects of this dance. A war-whoop now announces the approach of the band, who, preceded by their leader, march in single file to the beat of a drum into the council house, where the dance immediately opens. They group themselves within a circular area, standing thick together, when the singers commence the war song, the drums beat time and the dancers proceed. After a moment the song ceases, so also the dance, the band walk around a common center to the beat of the drum at half time. Another song soon commences, when the drums quicken their time, and the dance is resumed.

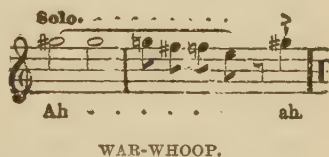
In the middle of the song there is a change in the music, accompanied with a slight cessation of the dance, after which it becomes more animated, until the song ends, and the band again walk to the beat of the drum. Each tune or war song lasts about two minutes, the intervals between them being about the same. The drum beats time about twice in a second, the voices of the singers keeping pace, thus making a rapid and strongly accented species of music.

Charlevoix gives the following translation of one of these war songs: "I am brave and intrepid. I do not fear death nor any kind of torture. Those who fear them are cowards. They are less than women. Life is nothing to those who have courage. May my enemies be confounded with despair and rage."

Unlike the mode of dancing as an amusement among the whites on the toe of the foot, with rapid changes of position, the Iroquois' method, in the War dance, was chiefly upon the heel, with slow changes of position and rapid changes of gesture. The heel is raised and brought down with quickness and force of muscular strength, to keep time with the beat of the drum, making a resounding noise by the concussion, at the same time shaking the knee-rattle, contributing materi-

ally to the pomp and show of the dance. The attitudes in this dance were those of violent passion, therefore not so very graceful. During its progress, among the group of dancers one may be seen in the attitude of attack, another of defense; one will be in the act of drawing the bow, another of striking with the war club; some are in the act of throwing the tomahawk, others listening or watching for an opportunity; and others are seen striking the foe, naturally leading to distortions of countenance and unseemly attitudes. At the same time their striking, wild costumes, erect forms at certain stages of the performance, their activity and wild music, the rattle of the dance, together with the excitable and excited pranks, make up a scene of uncommon interest.

In this dance the war whoop and the response, given by the leader and answered by the band, always preceded each song, and, as Mr. Morgan remarks, a description of this terrific outbreak of human voices is scarcely possible. It was a prolonged sound upon a high note, with a decadence near the end, followed by an abrupt and explosive conclusion, in which the voice is raised again to the same pitch. The whole band responds in a united scream upon the same key with which the leader concludes, and at the same instant. When reduced to a written scale of music, as given by Mr. Morgan, is as here shown.



The second dance in public estimation, by the Iroquois, was the Feather dance, called *O-sto-weh'-go-wa*, sometimes called a religious dance, because it was specially consecrated to the worship of the Great Spirit. The music was furnished by two singers, seated in the center of the room, each having a turtle shell rattle. It consisted of a series of songs or measured verses of about two minutes each, the rattles being used to mark time, and as an accompaniment to the songs.

The Thanksgiving dance, *Ga-na'-o-uh*, was likewise a costume dance, closely resembling the Feather dance, and was given by a select band.

One of the most remarkable dances among the Iroquois was called the Trotting dance, *Ga-da'-shote*, which was usually the opening dance at councils and private entertainments. On the latter occasion no costume figures were required. The music was entirely vocal and furnished by those who danced.

Another dance in general use was called the Fish dance, *Ga-so-wa'-o-no*, which was adopted among the Iroquois from other tribes. The music consisted of singing, accompanied with the drum and the

squash-shell rattle, the two singers being seated in the center of the room, facing each other, and using the drum and rattle to mark time and increase the volume of the music. This dance was participated in by both sexes, a peculiarity of which is that it affords an opportunity for the Indian maiden to dance with whoever she prefers as a partner, that privilege being accorded to her.

An occasional and very singular dance was that called the dance for the dead, or *O-ke'-wa*, which was performed alone by the women. The music was vocal, being plaintive and mournful, and was sung by a select band stationed in the center of the room. This dance was given in the spring and fall, when it was believed the dead revisited the earth and joined in the ceremony.

One of their dances was called the Buffalo dance, *Da-ge'-ya-go-o-an'-no*, designed for males alone, the music consisting of singing, accompanied with the drum and rattle, the principal feature of which was to imitate the actions of the buffalo. According to tradition, this dance originated in a warlike expedition of the Iroquois against the Cherokees. When they had proceeded as far as the Kentucky Salt Lick, they heard, for the first time, the buffaloes "singing their favorite songs," (bellowing and grumbling), and from this bellowing, the music, and from their actions, the plan of the dance was made.

The brief description of these dances here given will, for all practical purposes, doubtless suffice to afford a general idea of dances among the Iroquois. The following are additional dances among that people. Those marked with a star are adapted from other tribes:

For both sexes: 1. *O-sto-weh'-go-wa*, Great Feather Dance. 2. *Ga-na'-o-uh*, Great Thanksgiving Dance. 3. *Da-yun'-da-nes-hunt-ha*, Dance with Joined Hands. 4. *Ga-da'-shote*,* Trotting Dance. 5. *O-to-wa'-ga-ka*,* North Dance. 6. *Je-ha'-ya*, Antique Dance. 7. *Ga-no-jit'-ga-o*, Taking the Kettle Out. 8. *Ga-so-wa-o-no*,* Fish Dance. 9. *Os-ko-da'-ta*, Shaking the Bush. 10. *Ga-no-ga'-yo*, Rattle Dance. 11. *So-wek-o-an'-no*,* Duck Dance. 12. *Ja-ko'-wa-o-an'-no*, Pigeon Dance. 13. *Guk-sa'-ga-ne-a*, Grinding Dishes. 14. *Ga-so'-a*, Knee Rattle Dance.

For females: 15. *O-ke'-wa*, Dance for the Dead. 16. *O-as-ka-ne'-a*, Shuffle Dance. 17. *Da-swa-da-ne'-a*, Tumbling Dance. 18. *Un-da-da-o-al'-ha*, Turtle Dance. 19. *Un-da-da-o-al'-ha*, Initiation Dance for Girls. 20. *Un-to-we'-sus*, Shuffle Dance. 21. *Da-yo-da'-sun-da-e'-go*, Dark Dance.

For males: 22. *Wa-sa'-seh*,* Sioux, or War Dance. 23. *Da-ge'-ya-go-o-an'-no*, Buffalo Dance. 24. *Ne-a'-gwi-o-an'-no*,* Bear Dance. 25. *Wa-a-no'a*, Striking the Stick. 26. *Ne-ho-sa-den'-da*, Squat

Dance. 27. *Ga-na-un'-da-do*, Scalp Dance. 28. *Un-de-a-ne-suk'-ta*, Track Finding Dance. 29. *Eh-nes'-hen-do*, Arm Shaking Dance. 30. *Ga-go'-sa*, False Face Dance. 31. *Ga-je'-sa*, False Face Dance. 32. *Un-da-de-a-dus'-shun-né-at'-ha*, Preparation Dance.

Mr. Morgan is probably mistaken in classing the Buffalo dance as among those invented by the Iroquois, or as meaning to convey the idea that this dance did not exist among other tribes; for, according to the Bishop of Meaux, there was a dance among the tribes "in the western parts," called the Dance of the Bull, which is a term here used for Buffaloes.

Mr. Catlin also specially mentions the Buffalo dance among the Mandans, which he witnessed while at the Mandan village. He says, "I have for several days past been peculiarly engrossed, and my senses have been confounded with the stamping, grunting and bellowing of the Buffalo dance, which closed a few days since at sun-rise." These dances, he says, were sometimes continued in that village two or three weeks without stopping an instant, until the doubtful moment when buffaloes made their appearance, so that these dances never failed of effect, as if they have been the means of bringing them in by this time, the object of these dances, it seems, being for that purpose.

Mr. Heckewelder says: "It is a pleasing spectacle to see the Indian dances, when intended merely for social diversion and innocent amusement. I acknowledge I would prefer being present at them for a full hour, than a few minutes only at such dances as I have witnessed at our country taverns among white people. Their songs are by no means unharmonious. They sing in chorus; first the men and then the women. At times the women join in the general song, or repeat the strain which the men have just finished. It seems like two parties singing in questions and answers, and is upon the whole very agreeable and enlivening. After thus singing for about a quarter of an hour, they conclude each song with a loud yell, which I must confess is not in concord with the rest of the music; it is not unlike the cat-bird which closes its pretty song with mewing like a cat. I do not admire this finale. The singing always begins by one person only, but others soon fall in successively, until the general chorus begins, the drum beating all the while to mark the time. The voices of the women are clear and full, and their intonations generally correct."

But the same authority observes that war dances have nothing engaging in their object; on the contrary, they strike terror to the beholders, those engaged in them being dressed and painted, or rather bedaubed with paint, in a manner suitable to the occasion, holding the murderous weapon in their hands and imitating in their dance all the

warlike attitudes, motions and actions which are usual in an engagement with the enemy.

Before starting out on a war campaign, the War dance was performed around a painted post, which was the Indian mode for recruiting for such service. Whoever joined in the dance was considered as having enlisted for the campaign, and assumed the obligations of going out with a party. This ceremony was more commonly called *striking the post*. Those participating were painted red, as a symbol of war. Around the post the warriors recited their deeds of daring, and it is said that no ancient hero drawn from Homer could exhibit more fire in words and acts, each warrior detailing his exploits, and closing each important sentence by striking the post with his spear or other weapon of war. It was the forest school, in which the young learned their first lesson in the art of war. Occasions of this kind among the untutored natives took the place of our more civilized military reunions and Fourth of July celebrations.

When returning from a successful expedition, the dance of Thanksgiving was always indulged in. It partook of the character of a religious ceremony, accompanied with singing and choruses, in which the women joined, but otherwise took no part in the performance.

La Hontan, speaking of dances among the North American Indians, says they were of several sorts, the principal of which was the Calumet dance; the others were the Chief's dance, the Warrior's dance, the Marriage dance, and the dance of the Sacrifice, differing from each other both in cadences and in steps or leaps, as he terms them, it being impossible, he says, to describe them, for "they have so little resemblance to ours; the Calumet dance, which they perform only on certain occasions, as when strangers pass through their country, or when their enemies send them ambassadors to treat of peace, being the most grave and handsome."

The rattle used in dances is called by the Iroquois *Gus-da-wa-sa*, and by the Algonquins *Chi-chi-coue*.

Capt. Jonathan Carver, in speaking of the style in performing any dance, says that the women, particularly those of the western nations, dance very gracefully, and that different nations vary in their manner of dancing. The Ojibways throw themselves into a greater variety of attitudes than any other people, sometimes holding their heads erect, at other times bending forward almost to the ground, then reclining on one side, and immediately after on the other. The Sioux or Dakotas carry themselves more upright, step firmer and move more gracefully; but all accompany their dances with a disagreeable noise, both in their style of singing and words of exclamation.

Mr. Catlin, the artist, mentions the following dances among the western tribes whom he visited: The Slave dance, the Begging or Beggar's dance, the Discovery dance, Dance to the Medicine of the Brave, among the Sauks and Foxes. The Beggar dance, the Buffalo dance, the Bear dance, the Eagle dance, and the Dance of the Braves, among the Sioux and Ojibways; the Buffalo dance, the Boasting dance, and the Begging dance among the Mandans.

Mr. Fletcher, United States Agent among the Winnebagoes in 1848, says that dancing is a national trait of this tribe, and is a part of their religious, social and military system; that the War dance was celebrated by them before starting on the war-path, and although this tribe at that time had not for several years been engaged in war, it was still kept up among them, concerning which he says: "The object of this seems to be the same as that sought to be effected by martial music and military reviews among the whites, namely, to keep alive a martial spirit and in peace prepare for war."

The Bear dance was engaged in as a religious ceremony by the Sioux. In this dance the dress was of bear skin; the dancers imitated the motions of that animal, and they hoped by this ceremony to win success in hunting the bear.

W. P. Clarke, of the United States Army, in his work on the "Indian Sign Language," thus refers to dances among the wild tribes of the western plains: "The Comanches have the Raven, Buffalo, Bull, Swift Fox—all war dances—and Dance of Fear, with shields and lances, when they expect an attack; Turkey Dance, imitating motions of turkeys. The Deer dance might be called the Juggler's dance, as the dancers pretend to swallow red beans and then throw them out through the breast."

The Caddoes had a Corn dance, held when the corn was ripe enough to eat, and, until this dance took place, no one was allowed to pick any of the corn. They also had a Beaver dance, in which the medicine men swallowed large shells.

The Berthold Indians had a special dance for the women, called the White Buffalo dance. They also had the Strong Heart, Bull, Wolf, and Young Dog dances. They used masks of buffalo heads for the Bull dance, and wolf skins for the Wolf dance.

The Cheyennes had a special war dance, when all the soldiers were wanted for war purposes. A large fire was made in the center of the camp, where the warriors assembled, mounted and dismounted, but wearing all their "war toggery," weapons, etc. Men, women and children joined in the dance, and when the excitement had become intense and reached its greatest height, the head men went among the

dancers and picked out twelve of the best and bravest soldiers, and placed two lines of six each on opposite sides of the fire. Then the old men and head men gave them advice, telling them that they must be vigilant and brave, and must never run from their enemies, and that their people would, after their return, sing of their brave deeds, but should they be killed on the battle field, than which there is no more glorious death, they would be great chiefs in the hereafter.

Generally speaking, the Plains Indians had the Omaha or Grass dance, engaged in by men, old and young, at any time; this is also a begging dance. The Fox dance was for young men, at any time. The Wolf dance was performed by those just going to war. The Horse dance took place once in two years; a large lodge is pitched in the center of camp; the men are in war costumes, and their ponies painted; they then circle, charge, discharge guns, etc. The Scalp dance was engaged in by men and women, after the scalps have been brought home; those who have been on the war-path have their faces blackened. Chief, or Short Hair dance, was mostly for old men, at any time. In the Night dance, young men and girls engaged, at any time. The Strong Heart dance was for young men, at any time, as also was the Spirit dance. In the Otter dance, young men used poles with otter skins, the ceremony taking place at any time. This was a medicine dance. The Kill dance was performed by mothers whose sons had been to war and met with success. These do not exhaust the list of dances, but are the principal ones.

The Corn dance, or Green Corn dance, was one which seems to have been observed among all the tribes within the country where the ze^a maize or Indian corn was found, and although very many, and, it may be said, nearly all of the dances, once faithfully observed by the tribes in their native or wild condition, have disappeared and fallen into disuse, especially amongst those Indians called the civilized tribes, yet the festival or Green Corn dance is still observed by these latter tribes, especially those of the Indian Territory.

The Indians of the country of the Northwest coast, along the Columbia river and other waters, where salmon abounded, had the Salmon dance, with which was connected many superstitions; but since the coming of the white man it is no longer observed.

The Gros Ventres celebrated the Goose dance to remind the wild geese, as they left in the autumn, that they had had good food all summer and must come back in the spring. This dance was performed by the women, each one carrying a bunch of long seed grass, the favorite food of the wild goose. They danced to the sound of the drum, circling about with shuffling steps.

According to Beverly, some tribes of Indians had also a dance called the Festival dance, which was performed by the "dancers themselves forming a ring, and moving round a circle of carved posts that are set up for that purpose, or else round a fire made in a convenient part of the town; and then each has his rattle in his hand, or what other thing he fancies most, as his bow and arrows, or his tomahawk. They also dress themselves up with branches of trees or some other strange accoutrements. Thus they proceed, dancing and singing, with all the antic postures they can invent, and he is the bravest fellow that has the most prodigious gestures."

In this connection it is interesting to note information given in the Annual Report of the Commissioner of Indian Affairs for the year 1884, p. 37, wherein is set out the report of the Pine Ridge agency, Dakota, in which it is noted that the Indians about that agency have made "great progress in abandoning many of their customs, noticeably that of the Sun dance, which, for the first time in the history of the Ogalla-Sioux and Northern Cheyennes, was not held. The abandonment of such a barbarous and demoralizing ceremony, antagonistic to civilization and progress, as it has been proved, is a bright and promising event in the tribe's struggle towards advancement in the white man's ways, and for this, credit and thanks are due the younger element among the tribe, having encountered in so doing the opposition of the old and non-progressive Indians. It is to be hoped that a firm stand on the part of the government in the future will prevent the reappearance of the Sun dance."

In the report of the Indian Commissioner for 1886, is also found the following information from the Indian Agent at Crow Creek and Lower Brule consolidated agency: "These Indians have given up the Sun dance, Scalp dance, and other barbarous dances that keep alive their wild natures and retard their progress, but I have not endeavored to break up the Squaw dance and such other harmless amusements."

It is noticed that other Indian agents, in these various reports, frequently take occasion to inform the commissioner that they have broken up and prohibited the Sun dance and other barbarous dances and practices among the Indians under their control.

The hope so earnestly indulged in by these Indian agents that the firm stand taken by the government will prevent the reappearance of these barbarous practices among the Indians, will find a hearty response from every true philanthropist and advocate of Indian welfare; but those who look upon the civilization of mankind as something tending to contribute to their happiness, in the advancement of their moral condition, cannot well content themselves with a success accom-

plished through the Indian department in inducing the Ogalla-Sioux and other tribes to abandon their long-established and extremely barbarous customs mentioned, but they may properly demand, in the interest of civilization, that the barbarous and brutal pugilistic practices of the white man's prize-ring shall be abandoned, that his bull-fights, cock-fights, horse-races, and other like brutal exhibitions for the amusement of the grosser senses of the civilized white man, be also removed from the catalogue of favorite amusements for the edification of civilized people, and whilst the government agents are so active in putting a stop to the barbarous and demoralizing influence of the *Sun dance*, let their activity include also attention to the aforesaid demoralizing practices among our own people.



THE SCALP DANCE.

CHAPTER XV.

AMUSEMENTS AND GAMES OF CHANCE.

Indians are Fond of Amusement—Delight in Games of Chance—Ball Playing—Game of La Crosse—Addicted to Practical Joking—Various Modes of Gambling—Various Devices for Amusement—Game of the Plum Stone—Card playing.



INDIAN WOMEN PLAYING GAME OF
PLUM STONE.

THE Indians, in their native condition, were fond of amusements and games of chance, and, above all, were much given to gambling. In this regard, however, it may be said of them, as in respect to most other peculiarities of character, they do not perhaps differ essentially from the white man, especially so far as a propensity for gambling is concerned, and it is a singular coincidence that, in their games and mode of gambling, in many respects, they are similar in character to those amongst civilized people.

Their dances, spoken of in the foregoing chapter of this work specially devoted to that subject, whilst not designed strictly as an institution of amusement, but more as a religious devotion, might perhaps, to a certain extent, be classed under that head.

Amusements and games, among the Indians, were something which attracted the special attention of travelers and writers at an early day, the trait being so prominently marked in the Indian character. Their attention was drawn in this direction particularly from

the fact that in their amusements and games so many features were found much resembling, in this respect, the practices of the white man.

The Iroquois had, in connection with their dances, a kind of amusement, in the nature of what we would call concerts, four in number, as follows: *O-ee-dose'*; the Medicine concert, *Ga-no-da'-yo-suh*; the Female concert, *O-e-un'-do-ta*; and Thanksgiving concert, *Ah-do'-veh*. The *O-ee-dose'* was the most prominent, and is thus described by Mr. Morgan:

"It was given in the night, in a dark room, and no women were allowed to be present. Those engaged in the concert were seated on benches around the room, in a continuous row, each one holding in his hand a rattle. These rattles were made to give each one a different note, by means of different sized shells, and holes bored in them to emit the sound. Among twenty of them, rattled together at such a concert, no two would give the same sound. Corn was placed inside the shell. When the parties were ready, one of their number sang a song, to which they all beat time with their rattles, and at certain intervals all joined in the song in chorus. Another then commenced a song, which was continued and finished in the same manner. After each one in turn had sung his song, which, with the accompaniments and the choruses, made a not unpleasant entertainment, the concert was ended."

Their games, except those involving athletic sports, were played by both sexes, some of them together and some of them separately. They also had games belonging to children only. Their games were much the same as those found among all the tribes throughout the continent, in which the practice or mode of playing them was quite uniform, subject to the same rules and proceedings.

Mr. Morgan notes the following games among the Iroquois: The Ball game, or *O-ta-da-jish'-qua-age*; the game of Javelin, or *Ga-na'-ga-o*; the game of Deer Buttons, or *Gus-ga-e-sa'-ta*; game of Snow Snake, or *Ga-wa'-sa*; game of Archery, or bow and arrow, *Wa-a'-no*, *Ga'-no*; game of the Bowl and Peach Stones, or *Gus-ka'-ch*.

The games of the Iroquois, like those of other nations, were divisible into athletic games and games of chance. As Mr. Morgan observes, unlike the prizes of the Olympic games, no chaplets awaited the victors. They were strifes between nation and nation, village and village, or tribes and tribes; in a word, parties against parties, and not champion against champion. The prize contended for was that of victory; and it belonged not to the triumphant players, but to the party which sent them forth to the contest.

Betting upon the result of games was not only common among

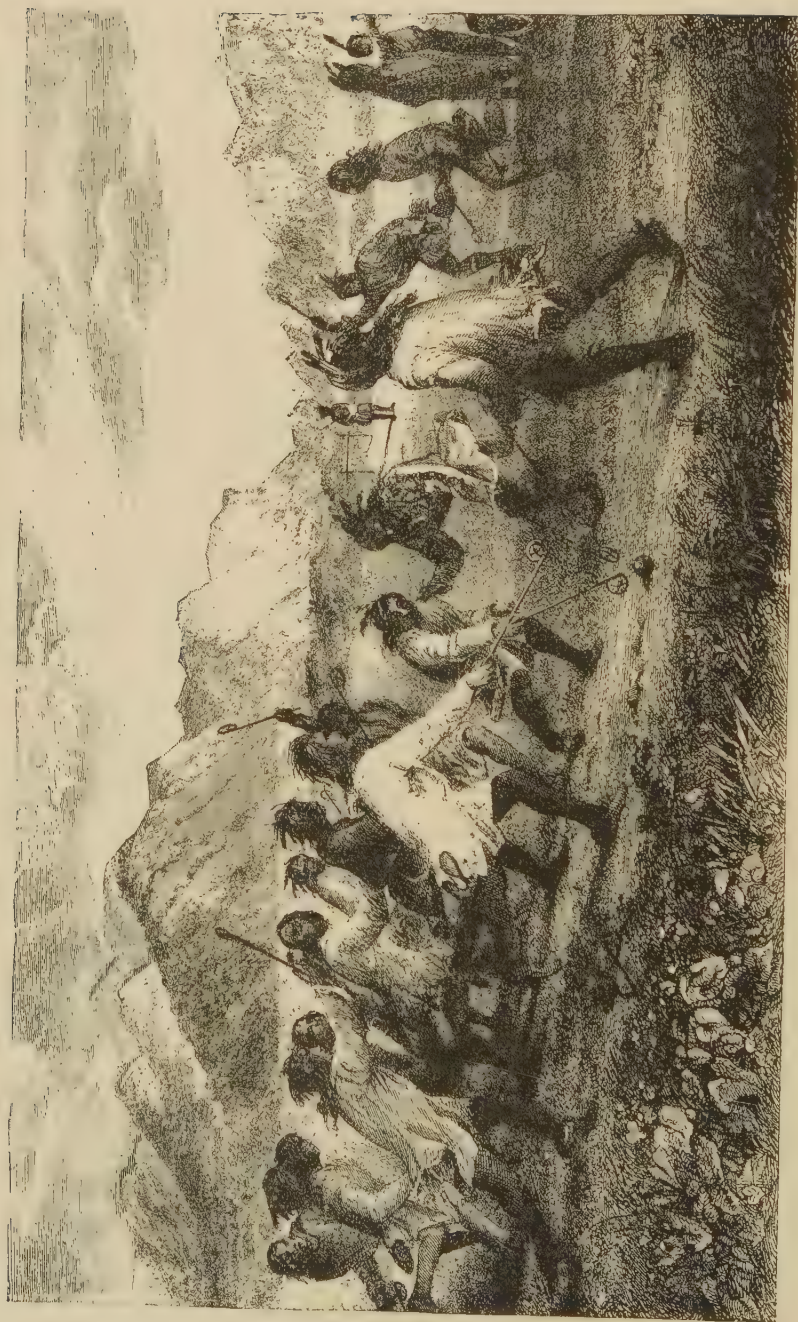
the Iroquois, but was a custom among all the American tribes, thus referred to by Longfellow:

“So they sat and played together,
All the old men and the young men,
Played for dresses, weapons, wampum,
Played till midnight, played till morning,
Played until the Yenadizze,
Till the cunning Pau-Puk-Keewis,
Of their treasures had despoiled them.”

The bets were generally made in a systematic manner, the articles at stake being deposited with the managers of the game; thus the principal stake holder, so well observed among our civilized people, was an established feature with the Indian in their institution in gambling and games of chance. A bet offered by a person upon one side, in the nature of some valuable article, was matched by a similar article, or one of equal value, by some one upon the other side. Personal ornaments were the usual gambling currency. Other bets followed in like manner, until hundreds of articles were sometimes collected.

The game of ball is usually played in the winter season, after the winter's hunts are over, and during the summer while the game is unfit to kill, and in the midst of their athletic sports, games of chance and war. The mode of playing this game is thus described by Mr. Schoolcraft:

“The game is played by two parties, not necessarily equally divided in numbers, but usually one village against another, or one large village may challenge two or three smaller ones to the combat. When a challenge is accepted, a day is appointed to play the game; ball bats are made, and each party assembles its whole force of old men, young men and boys. The women never play in the same game with the men. Heavy bets are made by individuals of the opposite sides. Horses, guns, blankets, buffalo robes, kettles and trinkets, are freely staked on the result of the game. When the parties are assembled on the ground, two stakes are placed about a quarter of a mile apart, and the game commences midway between them; the object of each party being to get the ball beyond the limits of its opponents. The game commences by one of the old men throwing the ball in the air, when all rush forward to catch it in their ball bats before or after it falls on the ground. The one who catches it throws it in the direction of the goal of the opposing party, when, if it be caught by one of the same side, it is continued in that direction, and so on until it is thrown beyond the limits; but if caught by an opponent, it is thrown back in the opposite direction. In this way the ball is often kept all day



INDIAN GAME OF BALL.

between the two boundaries, neither party being able to get it beyond the limit of the other. When one has caught the ball, he has the right before throwing it to run towards the limits until he is overtaken by the other party, when, being compelled to throw it, he endeavors to send it in the direction of some of his own party, to be caught by some one of them, who continues sending it in the same direction."

The ball is carved from a knot, or made of baked clay covered with rawhide of the deer. The ball bat is from three to four feet long; one end bent up in a circular form of about four inches in diameter, in which is a net-work made of rawhide or sinews of the deer or buffalo.

Mr. Morgan says this game reached back to remote antiquity, and was universal among the red races, and was played with a degree of zeal and enthusiasm which would scarcely be credited. Among the Iroquois the parties to the play stationed themselves in two parallel lines, facing each other, each one holding a ball bat, and with which alone the ball was handled. As soon as all the preliminaries were adjusted, the ball was dropped between the two files of players, and taken between the bats of the two who stood in the middle of each file, opposite to each other. After a brief struggle between them, in which each endeavored with his bat to get possession of the ball and give it the first impulse towards his own gate, it was thrown up, and then commenced the contest.

The play went on with so much earnestness that they frequently wounded each other in their unconscious zeal for success, resulting sometimes in broken bones. Notwithstanding this, no ill-feeling between them arose in consequence of mishaps of this kind. These plays were conducted with the utmost fairness, during which disputes seldom arose.

Among their prominent games was one called the game of Plum Stone, or game of the Bowl, known according to other translations as the game of the Dish or Platter, and sometimes known as the game of the Little Bones; pieces of bone, worked into form, being sometimes used in place of plum stones or other substances, thus described by Mr. Kohl in his "Kitchi-Gami, or Wanderings Around Lake Superior:"

"It is played with a wooden bowl, and a number of small figures bearing some resemblance to our chessmen. They are usually carved very neatly out of bones, wood or plum stones, and represent various things: a fish, a hand, a door, a man, a canoe, a half moon, etc. They call these figures '*pagessanag*' (carved plum stones), and the game has received its name from them. Each figure has a foot on which

it can stand upright. They are all thrown into a wooden bowl (in Indian, *onagan*). The players make a hole in the ground, and thrust the bowl with the figures into it, while giving it a slight shake. The more figures stand upright on the smooth bottom of the bowl through this shake, all the better for the player. Each figure has its value, and some of them represent to a certain extent the pieces in the game of chess. There are also other figures which may similarly be called the pawns. The latter, carved into small round stars, are all alike, have no pedestal, but are red on one side and plain on the other, and are counted as plus and minus, according to the side uppermost. With the pawns it is perfect chance which side is up, but with the pieces much depends on the skill with which the bowl is shaken. The other rules and mode of calculation are said to be very complicated, and the game is played with great attention and passion. This game, as thus described, singularly corresponds in some respects to our game of chess. It is somewhat differently played among different tribes, although all are founded upon the same general principle."

Capt. Jonathan Carver speaks of the game as the game of the Bowl or Platter, which, he says, is played between two persons only, each person having six or eight little bones, not unlike a peach stone in size or shape, except that they are quadrangular, two of the sides of which were colored black and the others white. These they threw up into the air, from whence they fall into a bowl or platter placed underneath, and made to spin around. Accordingly as these bones present the white or black side upwards, they reckon the game. He who happens to have the greatest number of a similar color turned up, counts five points, and forty is the game.

Hennepin, referring to this game, says the men commonly play with the stones of certain fruits that are red on one side and black on the other. These they put into a large wooden platter not very deep, or into a basin of birch bark upon a woolen blanket or dressed skin. They play six or seven together, but only two of them take hold of the platter with their two hands. One after another they lift it up and strike the bottom against the ground to hustle these six objects together. If there come up five red or five black, all of the same side, a game is won.

Mr. Morgan thus speaks of this game as played among the Iroquois: "A dish about a foot in diameter at the base was carved out of a knot, or made of earthen. Six peach stones were then ground, or cut down into an oval form, reducing them in the process about half in size, after which the heart of the pit was removed, and the stones themselves were burned upon one side, to blacken them. The peach

stones were shaken in the bowl by the player, the count depending upon the number which came up of one color, after they had ceased rolling in the dish. It was played in the public council house, by a succession of players, two at a time, under the supervision of managers appointed to represent the two parties and to conduct the contest. The game was ended and the victory gained by him who finally won all the peach stones in the bank, which was usually one hundred."

John Tanner, the Indian captive, speaks of this game as the *Beg-ga-sah-mik*, which he says are small pieces of wood, bone, or sometimes brass, made by cutting up an old kettle. One side is stained or colored black, the other side they aim to have bright. These may vary in number, but can never be fewer than nine. They are put together in a large wooden bowl or tray kept for that purpose. Two parties, sometimes twenty or thirty, play sitting opposite each other in a circle. The mode in playing consists in striking the edge of the bowl in such a manner as to throw all the *Beg-ga-sah* into the air; and on the manner in which they fall into the tray depends the gain or loss of the party. If his stroke has been to a certain extent fortunate, the player strikes again and again, as in the game of billiards, until he misses, when it passes to the next.

Among the Dakotas, it is said, the women often play this game of Plum stones more than the men, and often lose all their trinkets in betting on it.

The game of Deer Buttons among the Iroquois was much like that of the game of Dish and Plum stones, except that the use of the dish was omitted. It was rather a fireside game.

The game of Javelin, which, it seems, was most common among the Iroquois, depended upon the dexterity with which the javelin was thrown at a ring, as it rolled upon the ground. The javelin was an instrument five or six feet long, and about three-fourths of an inch in diameter, made of a substantial kind of wood, sharpened at one end. The ring was about eight inches in diameter, made either into a hoop or solid like a wheel, by winding with splints. Sometimes the javelin was thrown horizontally by placing the forefinger against the end, supporting it with the thumb and second finger. In other cases it was held in the center and thrown with the hand raised above the shoulder. The javelins themselves were the forfeit in the play, and the game was gained by the party which won them.

Among the amusements of the Iroquois, Algonquins and other nations, in the latitudes of snow in the winter season, was the game of Snow-snake, designed primarily as a diversion for the young, but was occasionally made a public game between tribes, like other games, and

aroused a degree of spirit involving betting, as in other games. These were made of hickory with perfect precision and finish. They were from five to seven feet in length, about one-fourth of an inch in thickness, and gradually diminishing from about an inch in width at the head to about half an inch at the foot. The head was round, turned up slightly, and pointed with some hard or heavy substance, to increase its momentum when started.

In playing this game, the snake was thrown with the hand by placing the forefinger at the tail end, and starting it with the thumb and remaining fingers. It was thus made to run upon the snow crust with the speed of an arrow, and to a much greater distance, sometimes running sixty or eighty rods. Success depended upon dexterity and muscular strength of the parties engaged. The snake which ran the greatest distance was a point for the side to which it belonged.

Archery, or practice with the bow and arrow, as a matter of amusement as well as profit, to acquire experience for hunting, was something common among all the tribes, as with all our civilized people, who practice shooting at a mark or target.

Charlevoix speaks of a game he saw played between the Pottawatamies and Miamis, called the game of Straw. These straws were small reeds, about the bigness of a wheat straw, and about six inches long. They took a parcel commonly of 201; always an odd number. After having shuffled them well together, making innumerable contortions, and invoking the Genii, they separated them with a kind of an awl or pointed bone, into parcels of ten each; every one taking his own at a venture, and he that happened to get the parcel with 11 gained a certain number of points that were agreed on, the whole game being sixty or eighty.

Women have also a game, called among the Ojibways *Uh-puh-se-kuh-won*, which is played with two leather belts tied with a string, about two feet long. These are placed on the ground, and each woman, with a stick about six feet long, tries to take up the *Uh-puh-se-kuh-won* from the other contesting party, and in doing so throws it in the air. Whichever party gets it first to the place designated, counts one in the game.

The play of the Moccasin is another game practiced among the Indian tribes, the mode of proceeding being substantially the same among them all. It is thus described as played among the Dakotas: There are two parties to the play, several on a side, one playing against the other. One side will sing whilst one man of the other party hides a ball and moccasins. There are three moccasins used for

the purpose. The man takes the ball or stick between his thumb and forefinger, and slips it from one moccasin to another several times, and leaves it in one of them, and then stops—something like thimble-play among the whites. The party who have been singing have to guess in which moccasin the ball is, for which purpose one man is chosen. If he guesses where the ball is the first time, he loses. Should the ball not be in the moccasin he guesses the first time, he can try again. He has now two moccasins for a choice, and has to guess which one the ball is in. If he is successful, he wins; if not, he loses, and so they have only one chance in two of winning. When one side loses, the other gives up the moccasins to the other party to try their luck awhile at hiding a ball. There are no high numbers in the game.

The children sometimes play the game of Plum stone. The children also have a game, played with grains of corn, precisely like a game sometimes played among our white people. They take some grains of Indian corn, or something of the kind, and put them into the hand, closing it up, and asking another how many there are in the hand. The one who guesses right has the game—something like what our white children sometimes call the game of “odd or even.”

The Indian children also had two other games, thus described by Hennepin: “They take a bow and two sticks, one big, one little; they hold the little one in their right hand and strike it up as high as they can with the other; another looks where it falls, and throws it up again to him that struck it. This play has likewise something in it like some among the European children. They likewise make a ball of rushes or leaves of Indian corn; they toss it up and catch it upon the point of a stick. The great people, men and women, pass away the winter nights at telling stories over the fire, like the Europeans.”

Foot-racing between individuals was also a favorite pastime among all the tribes. Among those tribes who, after the discovery and introduction of horses into this country, had acquired them, this was succeeded by horse-racing. Around or in the vicinity of the villages of Indian nations, especially among the tribes of the American plains, who were possessed of horses, would be found race tracks, for the purpose of running and competing in trials of speed of this kind, the same as found upon the agricultural fair grounds in the farming communities of our white people at the present day.

Caleb Atwater says that in 1829, during the time he was among the tribes of Indians in the Upper Mississippi country at Prairie du Chien, as a commissioner to negotiate the treaty, he found them, their young men especially, addicted to card playing, on which they bet heavily, in some instances losing largely at the so called game of “old

sledge." Card playing, and other like games of the white man, introduced among them by the whites at an early day, are largely indulged in; but this simply proves nothing beyond the fact of mere acquirement of an additional source of vice borrowed from the great stock of the white man. It neither strengthened the Indian's propensity for gambling, nor added anything to the Indian's field of satisfying his propensity for playing games of chance. It operated simply as an evidence upon the Indian mind that the white man, in his evil ways in this respect, did not differ essentially from himself.



CHAPTER XVI.

FOOD AND SUBSISTENCE.

Legend of Indian Corn—Facts Concerning Same—Uses of Corn—Meat and Other Articles—No Regular Time for Meals—Eat when they are Hungry—Mode of Cooking—Women do the Work of Cooking—Mode of Preserving Meat—The Zea Maize—Mode, Use and Manner of Cooking—Wild Rice—Vegetables and Fruits—Fondness for Sugar—Sugar Making—A Grand Indian Carnival—Mode of Proceeding in Making Sugar—Mokuks, or Birch Bark Boxes.



PROTECTING CORN-FIELDS FROM THE RAVAGES
OF BIRDS.

VARIED and ill-defined have been the notions of the white man as to the food and subsistence of the Indian in his native condition. One thing, however, is settled and generally understood, that the Indian's "staff of life," in the vegetable kingdom, was the *zea maize*, or what we commonly call *Indian corn*; around which clustered in his imagination, the same as with his tobacco, various superstitions, believing it to have been given him as a special favor through the goodness of the Great Spirit, and concerning which the Ojibways have the following beautiful legend:

A poor Indian was living with his wife and children in a beautiful part of the country. His children were too young to give him any assistance in hunting; and he had but ill luck himself. But he was thankful for all he received from the forest, and although he was very poor, he was very contented.

His oldest son inherited the same disposition, and had ever been

obedient to his parents. He had now reached the age at which it is proper to make the initial fast, which the Indian lads all do at about fourteen or fifteen. As soon as the spring arrived, his mother built him a little fasting-lodge in a retired spot, where he would not be disturbed; and when it was finished he went in and began his fast. He amused himself for a few mornings by rambling about in the vicinity, looking at the shrubs and wild flowers (having a taste for such things) and brought great bunches of them along in his hands, which led him often to think on the goodness of the Great Spirit in providing all kinds of fruit and herbs for the use of man. This idea quite took possession of his mind, and he earnestly prayed that he might dream of something to benefit his people, for he had often seen them suffering for the want of food.

On the third day he became too weak and faint to walk about, and kept his bed. He fancied, while thus lying in a dreamy state, that he saw a handsome young man, dressed in green robes, and with green plumes on his head, advancing towards him. The visitor said: "I am sent to you, my friend, by the Great Spirit, who made all things. He has observed you. He sees that you desire to procure a benefit to your people. Listen to my words, and follow my instructions." He then told the young man to rise and wrestle with him. Weak as he was, he tottered to his feet and began, but after a long trial, the handsome stranger said: "My friend, it is enough for once; I will come again." He then vanished.

On the next day the mysterious visitor reappeared and renewed the trial. The young man knew that his physical strength was even less than the day before; but as this declined, he felt that his mind became stronger and clearer. Perceiving this, the stranger in plumes again spoke to him. "To-morrow," he said, "will be your last trial. Be strong and courageous; it is the only way in which you can obtain the boon you seek." He then departed.

On the third day as the young faster lay on his pallet, weak and exhausted, the pleasing visitor returned; and as he renewed the contest, he looked more beautiful than ever. The young man grasped him, and seemed to feel new strength imparted to his body, while that of his antagonist grew weaker.

At length the stranger cried out: "It is enough. I am beaten. You will win your desire from the Great Spirit. To-morrow will be the seventh day of your fast, and the last of your trials. Your father will bring you food, which will recruit you. I shall then visit you for the last time, and I foresee that you are destined to prevail. As soon as you have thrown me down, strip off my garments, and bury me on

the spot. Visit the place, and keep the earth clean and soft. Let no weeds grow there. I shall soon come to life, and re-appear with all the wrappings of my garments and my waving plumes. Once a month cover my roots with fresh earth, and by following these directions your triumph will be complete." He then disappeared.

Next morning the youth's father came with food, but he asked him to set it by, for a particular reason, till the sun went down. Meantime the sky-visitor came for his final trial, and although the young man had not partaken of his father's offer of food, he engaged in the combat with his visitor with a feeling of supernatural strength. He threw him down. He then stripped off his garments and plumes. He buried his body in the earth, carefully preparing the ground, and removing every weed; and then returned to his father lodge. He kept everything to himself, revealing nothing to denote his vision or trials. He partook sparingly of food, and soon recovered his perfect strength. But he never for a moment forgot the burial-place of his friend. He carefully visited it, and would not let even a wild flower grow there. Soon he saw the tops of the green plumes coming out of the ground, at first in spiral points, then expanding into broad leaves, and rising in green stalks, and finally assuming their silken fringes and yellow tassels.

The spring and summer had now passed, when one day towards evening, he requested his father to visit the lonely spot where he had fasted. The old man stood in amazement. The lodge was gone, and in its place stood a tall, graceful and majestic plant, waving its taper leaves and displaying its bright colored plumes and tassels. But what most attracted his admiration was its cluster of golden ears. "It is the friend of my dreams and visions," said the youth. "It is *Mon-da-min*; it is the spirit's grain," said the father. And this is the origin of the Indian corn.

It is this legend from which the poet Longfellow draws in the fifth canto of his "Song of Hiawatha," relating to "Hiawatha's fasting." For the youth mentioned in the legend he substitutes his character, *Hiawatha*; wherein, in closing his description of the fasting of Hiawatha, and his contest with "the friend of man, Mondamin," he says:

"Homeward then went Hiawatha
To the lodge of old Nokomis,
And the seven days of his fasting
Were accomplished and completed.
But the place was not forgotten
Where he wrestled with Mondamin;
Nor forgotten nor neglected
Was the grave where lay Mondamin,

Sleeping in the rain and sunshine,
Where his scattered plumes and garments,
Faded in the rain and sunshine.
Day by day did Hiawatha
Go to wait and watch beside it;
Kept the dark mold soft above it,
Kept it clean from weeds and insects,
Drove away, with scoffs and shoutings,
Kahgahgee, the king of ravens.
Till at length a small green feather
From the earth shot slowly upward,
Then another and another,
And before the summer ended
Stood the maize in all its beauty,
With its shining robes about it,
And its long, soft, yellow tresses;
And in rapture Hiawatha
Cried aloud, 'It is Mondamin!
Yes, the friend of man, Mondamin!'
Then he called to old Nokomis
And Iagoo, the great boaster,
Showed them where the maize was growing,
Told them of his wondrous vision,
Of his wrestling and his triumph,
Of this new gift to the nations,
Which should be their food forever."

According to Mr. Morgan, the Iroquois have a legend that the corn plant sprang from the bosom of the mother of the Great Spirit, after her burial. From the most remote period to which tradition reaches, they cultivated this plant, also the bean and the squash, of which they raise sufficient quantities to supply their utmost want, preparing them for food in a great variety of ways. In the Iroquois mode of expressing the idea, these plants are mentioned together under the figurative name "Our Life," or "Our Supporters." From this it would appear that this people did not rely, like some of the tribes in other parts of the continent, so much upon the chase as a means of subsistence. They were not so migratory in their character, and resided more in permanent villages and within certain well defined territorial limits; and it is affirmed that among this people, two-thirds of their food or means of subsistence was vegetable. The fruit of the chase was a secondary, although a necessary, means of subsistence, the same as animal food is with the white man.

This proportion in the subsistence or articles of food among the Iroquois, as to the amount of corn found in their country at various times, is well sustained through many accounts coming to us from early writers. When their country was invaded in 1687 by the French under De Nonville, in the vicinity of the Genesee river, La Hontan

informs us that the French army "spent five or six days in cutting down the Indian corn with our swords." There were probably at least six hundred persons engaged in this work, which would show the existence of quite extensive fields. The French commandant himself, in referring to the quantity of corn destroyed at this time, says:

"We remained at the four Seneca villages until the 24th of July. All that time we spent in destroying the corn, which was in such great abundance that the loss, including old corn that was in *cache*, which we burnt, and that which was standing, was computed, according to the estimate afterwards made, at four hundred thousand minots of Indian corn" (1,200,000 bushels). This, however, must be regarded as an extravagant estimate.

In the report of Gen. Sullivan's expedition into the Seneca country in 1779, that portion relating to a destruction of property on the occasion shows the abundant resources of that people in their supply of means of subsistence, and especially in regard to corn and other vegetable productions. In this expedition Gen. Sullivan is reported to have destroyed forty Indian villages, 160,000 bushels of corn, vast quantities of beans and other vegetables, a great number of horses, hogs, cattle, farming utensils, etc., and everything that was the result of labor or production by cultivation, and this was the sanguinary achievement of three weeks' unmolested and unremitting employment of between four and five thousand men.

The Virginia tribes for a long time sustained the English colony at Jamestown with supplies of corn from their own fields, without which, Capt. Smith says, they must have perished; and in which all the early writers concur.

The tribes on the north of the Gulf of Mexico, in the country of the Appalachians, raised the *zea maize* in such quantities that De Soto's army on one occasion, it is said, marched through the fields of maize for the distance of two leagues. Mr. Schoolcraft says it is quite evident that the cultivation of the *zea maize* gave the ancient mound builders the capacity of concentrating their numbers and living together in large towns, which created a necessity for and enabled them to construct and defend those antique works.

It is true that in every case where the Indian population was concentrated to any considerable extent, we must believe that they were sustained by cultivation of the *zea maize*, accompanied by other plants within the catalogue of edible vegetable products. Out upon the great plains in the country of vast herds of buffalo, where the circumstances permitted the concentration of population, the Indian became more a hunter; relying more upon the chase for subsistence, and less upon

the cultivation of vegetable products, and all this rather from necessity than as a matter of choice.

The *zea* maize, like the sugar cane, seems to have been originally a tropical plant, and became gradually carried northward by migration of the tribes, until, in time, by care and cultivation, it reached to forty-nine degrees of north latitude. Spanish writers mention the fact of its being found in abundance in the West Indies, at the time of the discovery.

Mr. Schoolcraft thinks that the presence of *zea* maize, in various parts of the North American continent, constitutes one of the best evidences of the track of migration of the Indian tribes. From this he derives the fact that the northern tribes, wherever this plant is found, migrated from the south, or rather, perhaps, from the southwest, commencing in the country of Mexico.

The great Athapasca family, starting from an opposite center of migration, did not possess the *zea* maize. This plant was raised to perfection so as to preserve seed, from an early period, at Red Lake, north of the sources of the Mississippi, near latitude forty-nine degrees, and in the valley of the Red River of the North. It had been carried to remote points in this direction, in the migration northwest of the Ojibways, the Knistenoës, and the Assiniboins, and in these latitudes it ceases. This plant, it seems, however, was not found by the early explorers in the vicinity of the Columbia river.

The Gulf of St. Lawrence is set down as the most northerly latitude to which the Indians had carried this grain at the time of the discovery. None of it was found north of this latitude at the time this part of the country was first visited by the whites. In following up the St. Lawrence river, passing into Lake Ontario, thence through the country of the Iroquois, in 1610, the cultivation of the *zea* maize was found by the French in all their cantons; and, it is said, that as an article of food was one of the unmistakable causes of the progress to political power made by this celebrated group of tribes, by means of which they could sustain more heavy population and live in more compact villages.

In 1702, in sustaining the infant colony of Louisiana, the *zea* maize was found so abundant among the Choctaws, who were the original occupants of the country, that the soldiers of the colony were for months quartered on that tribe.

The track of its spreading among the tribes upon the Atlantic coast is clearly traced along its shores into Massachusetts and all New England, where they raised the small variety of white and yellow flint corn, and where their *nokahik* (pulverized parched corn) con-

stituted the sustaining food of their warriors when unable to procure game.

The planting, cultivating, harvesting, and general care of the corn, was a work allotted to the women, which they performed with the utmost cheerfulness, generally working in parties by mutual agreement, attending to the fields of each other in conjunction. Before they obtained implements of the white man, their tools for preparing the ground and planting the corn were sea shells or sharpened sticks, or implements made of wood of sundry devices, as their ingenuity would suggest.

As we have learned of the Indian the mode of planting and cultivating their corn, we must infer that their mode of doing the same thing in their early history was the same, or similar to our own, except in the implements used. They had no plows, as we have, for the purpose of cultivating the ground, but in the place of an implement of this kind they used sharpened sticks or other similar implements, by which they loosened up the soil and kept their fields clear of weeds and grass. The ground was raised up into small hills of about two feet in diameter, and in height about twelve inches, the hills from center to center being four or five feet apart. After the field had once been prepared in this manner, the hills were never leveled down, but the field remained in that condition, renewing the removal of the grass from time to time as occasion demanded. The ancient corn fields of the Indians were always marked in later times by the appearance of these small hills extending over the surface.

As the ears of corn commenced to ripen, great attention was required in keeping off blackbirds and other graminivorous species from destroying the crop. This labor was assigned to the matrons, girls and boys, for which purpose stagings were erected in different parts of the field, on which the watchers would sit to frighten away these birds by various modes, as by screaming with loud voices, or beating of sticks and the like. As Longfellow has expressed it:

“As the day dawned,
Kahgahgee, the king of ravens,
Gathered all his black marauders,
Crows and blackbirds, jays and ravens,
Clamorous on the dusky tree-tops,
And descended, fast and fearless,
On the fields of Hiawatha.”

There were also in the country various wild fruits, grains and vegetable productions that did not require cultivation, which were an important source of Indian subsistence. Among the wild fruits were plums, crab apples, thorn. cherry, elder and cranberries. Many of the

small lakes or streams of still water yielded supplies of wild rice that the Indians gathered in great abundance in the autumn, and which they made into soup. The woods and prairies abounded with blackberries, huckleberries, strawberries, raspberries, gooseberries, black currants, wild grapes and marsh cranberries. There was a root commonly called the ground-nut, resembling in shape and taste the West India sweet potato. This served for food and grew in rich black soil. There was another plant called *wa-be-zee-pin*, or swan potato, found in bogs or marshy soil. These were boiled or roasted, but were not very palatable, and were eaten only in cases of extreme hunger. Another root sometimes eaten by them and called *o-du-pin*, was a long, white, tender root, having a pungent taste.

The Indians along the sea coast lived largely on clams and other shell fish, and fish in general was everywhere an important article of food. The Indians in the country of the Columbia river and its tributaries lived largely upon salmon and various bulbous roots growing in that country in abundance. The principal of the roots is the *kamas*, a white bulb, which, when cooked by roasting in a fire, covered with earth, is quite nutritious and agreeable to the taste. They have in that country various other roots besides the *kamas*, but of the roots this is their chief reliance.

In the country last mentioned, as soon as the snow is off the ground, they begin to search for a little bulbous root which they call the *pohpoh*, which looks like a small onion, and has a dry, spicy taste. In May they get the *spallam* or bitter root, a delicious white root which dissolves by boiling in water, and forms a jelly somewhat bitter in taste. The Bitter Root river and mountains derive their name from this plant. In June comes the little hyacinth bulb, which, when roasted, is as nice as a chestnut. The *kamas* stalk grows a foot or over, in length, having on it pale blue flowers. This plant grows in beds so profusely that the stalks cover the field so closely that at a little distance they somewhat resemble a sheet of water. The Indians live upon this root two or three months in the year, and, with the salmon, it is their chief article of food. The women stop upon the grounds and gather the *kamas*, while the men go to the fishing stations and procure fish.

The tribes of the Sierra Nevada country eat what is called the *mazameto*, or little apple; these, with pine and grass seeds and a little clover, with, at times, small quantities of fish and small game, mostly constitute the food of these tribes. An early American resident of California says he has frequently seen the natives of the San Joaquin valley eating green clover with great avidity. One of the delicacies of the Blackfoot tribe was berries boiled in buffalo blood.

John R. Jewett, four years a captive among the Indians in the vicinity of Vancouver's Island, nearly a hundred years ago, says of the mode of living among these tribes, that their food consists almost wholly of fish or fish spawn, fresh or dried, the bladder of whale, seal or sea-cow, clams and berries of various kinds, all of which were eaten with a profusion of train oil for sauce, not excepting even the most delicate fruit, as strawberries and raspberries. They had but two methods of cooking, boiling and steaming. Their cooking, however, was mostly by boiling.

The mode of boiling food among the tribes of the continent, in general, before the coming of the white man, was by putting water into a wooden trough or tub, then putting hot stones into the water, by which means the water was kept boiling until the food was cooked. Indians were quite fond of broth, and this was a common dish among them, both as a matter of choice and economy. Frequently, when their store of provisions was reduced to a small animal or small part of an animal, or a single bird, which could not well be divided among a party of several persons, it was put into a vessel and boiled, so that the substance became as far dissolved in water as possible, making it into a soup. In this manner the whole could be divided equally between the parties, by which each would receive a due share.

Meat was preserved by cutting into slices and hanging in the sun or near the fire, thereby drying or cooking it sufficiently for preservation without salt. Corn, when ripened, was generally secured by placing it in what were generally called *caches*, being holes dug in dry or elevated spots of ground, in which the corn was placed, and then covered over with earth sufficiently to turn off the water. Corn, among the Iroquois especially, was likewise preserved by braiding the husks of the ears together, and then hanging them up on poles, placed aloft in their cabins. It seems that the white man learned this manner of preparing corn of the Indian.

The Indians had no such thing as regular meal times, or periods in the day for eating. They simply ate when hungry; that is, when they had anything to eat.

Corn, the staple of their vegetable food, is cooked in various ways, and, as we have borrowed this plant from the Indians, so we have been instructed by them as to the various ways of cooking it; all of which we have observed to this day, together with preserving the identical names which the Indians gave to the same dishes. One mode of cooking corn is by taking it when green, removing the kernels from the cob, and boiling with beans. The dish, in the dialect of the

New England tribes, is called *succotash*, and the mode of cooking, as well as the name, we have derived from them.

Another mode is by taking the corn after it becomes ripe, shelling the kernels from the cob, and then boiling the corn by putting ashes into the water in which it is boiled, the effect of which removes the hull from the kernel. After being sufficiently boiled, the corn is taken out, put into cold water and washed clean, thus entirely removing the hull from the corn. This they call *hominy*, and the mode of cooking and the name of it we have also adopted. Another mode is by parching the corn in the fire, then separating it from the ashes, and pounding it in a mortar until pulverized into meal. This was eaten in various ways; by making it into a pudding, which we commonly call *hasty pudding* (which we learned also to make from the Indians), or by making it into cakes baked in the ashes. Hunters carried a quantity of this pulverized corn in their sacks, eating it dry, a small handful at a time, or mixing small quantities in water. Sometimes these various dishes would be improved by adding sugar or molasses, made from the sap of the sugar maple tree.

Mr. Brooks, in his "Story of the American Indian," says that from the Indians came our squashes and pumpkins, beans and melons, and that the Indian women were the first to serve the smoking meal of baked beans, and to teach the colonists from over the sea how to prepare the hoe-cake and the ash-cake, pone and hominy, samp and succotash, gruel for the sick-room, and the toothsome pop corn so dear to our childhood.

The mode of pounding or pulverizing dry maize varied considerably among different tribes. This work, by custom, was left to the women, who generally exercised their own ingenuity in regard to it. Where circumstances favored it, mortars and vessels of stone were used. The mortar was sometimes formed by a depression in the face of a rock or a detached block of stone. Frequently an orifice was formed in wood or a suitable log, by burning into the surface, and scraping out the coal. By renewing the fire on the clean surface, a deep excavation would soon be made, and, indeed, in this manner wooden bowls and quite large canoes were formed out of the logs of suitable trees.

Before obtaining the metal hatchet of the white man, hominy blocks, consisting of a movable wooden mortar, were formed from a solid block of wood, from two feet to thirty inches in length, by hollowing out one end by burning. The pestle used consisted of a smoothly-wrought piece of hard wood of about four feet in length, rounded off at each end, being smallest in the middle portion, so as to

be more conveniently grasped by the hand. After the introduction of the iron ax by the whites, the stump of a tree was excavated, or an orifice cut in the body of a fallen tree to serve as a mortar.

Among other articles of spontaneous production used as food among the Indians was that of the wild rice before mentioned, which grows in the shallow water of the rivers and lakes in latitudes north of forty degrees, in what is now the states of Michigan, Wisconsin, Iowa, Minnesota, and the valleys of the upper Mississippi and Mis-



INDIAN WOMEN GATHERING WILD RICE.

souri, and was found in such quantities as to furnish one of the principal means of Indian subsistence in the country of its production. It usually ripens in September. It is a small cylindrical grain of about half an inch in length, covered by a very thin pellicle of a dark color.

In preparing wild rice for eating, it is usually boiled in plain water to the consistence of hominy, and eaten with a spoon. It con-

tains more gelatinous matter than the southern rice, and is very nutritious. It is sometimes prepared for eating by roasting, when it is eaten dry. It grows upon a stalk which rises above the surface of the water some six feet or more. The labor of gathering this corn, is by custom, as in other like work, assigned to the women. The places where each family is to gather it are generally selected and assigned by mutual consent, which is respected by all as their individual possessions.

The grain when sufficiently ripe is separated from the stalk by thrashing or striking with a canoe paddle or stick prepared for that purpose. The harvesting is usually done by two or three women, one of whom takes the bow, and the other the stern, of a moderate-sized hunting canoe, perfectly water tight, which, being cleaned out for the purpose of receiving the grain, they shove into the field of rice, and bending the stalk in handfuls over the side of the canoe, they beat at the grain with a stick or paddle. When taken from the bottom of the canoe, it is full of husks or chaff, and requires to be winnowed. It is then put into bags and stored away for winter use. If a surplus is obtained, more than is needed for the family's use, it is sold to the traders on which to subsist the men engaged in their service.

The chief delicacy among the Indian tribes was wild honey, of the common honey bee. Of this they were very fond, and in many localities they gathered large quantities.

But the most esteemed article of food in the line of delicacies was maple sugar, made from the sap of the sugar maple tree, in all those latitudes where the ground becomes materially prepared by freezing weather in winter, and whereby the course of the sap is favorably affected, as it commences to ascend to the branches in the spring of the year. The season of sugar-making, from the beginning to the end, is a sort of carnival, or general holiday occasion, from which no Indian can be prevailed upon to absent himself under any inducement that could be offered him, and since the Indian has assumed the habits of the white man in those localities where the sugar maple grows, this same Indian carnival is kept up; and even where civilized Indians engage in the service of white men for hire, when the sugar-making season approaches they leave their employer for the sugar camp, the wages he is receiving being no object whatever. He prefers the festivities of the sugar camp during its season to the compensation of his employer, whatever the amount may be.

As the spring season approaches, and the sap of the sugar tree commences to pass upwards, the Indian families repair to their sugar camp and commence their favorite work. The mode of drawing the

sap is thus described by Charlevoix: "When the sap begins to rise, they make a jag or notch in the trunk of the maple, and by means of a bit of wood which they affix in it, the water runs as by a spout. This water is received into a vessel, which they set under it. To make it run plentifully there must be much snow upon the ground, the night must be frosty, the sky clear, and the wind not too cold." The sap is carried in bark vessels to a place where preparation is made to receive it, and where a fire is prepared. It is then put into kettles and boiled down to sugar, the labor of which devolves chiefly upon the women, as in most other occasions of domestic affairs.

Before the coming of the white man, since which kettles of iron or other metallic substances have been obtained, it is doubtful if the Indians had any mode of making the sap of the sugar maple into sugar, and it is said that the art of making it into sugar was not known to them until they were instructed therein by the white man; and that the Indians before that time only made the sap into molasses, or thickened it to some extent by boiling, which must have been by the use of hot stones, as in the case of cooking their meat; still we have accounts of earthen pots being used for boiling purposes to some extent by some tribes in their primitive condition.

Indians of all ages, and especially the children, eat greedily of this article, both while it is in the state of molasses and after it passes into the stage of sugar. They also put up large quantities of the latter for sale, in boxes made from the white birch bark, *mocoks* or *mokuks*. These boxes are in the shape of the lower section of a quadrangular pyramid, of a light brown color, and when new, a nankeen yellow. The children during the carnival, the same as our white children, engage with great delight in boiling down the sap to syrup, and laying it out on the snow to cool, making of it a kind of candy. Their mothers, too, supply them with miniature *mokuks* filled with sugar from the first running of the sap. These little *mokuks* are ornamented with porcupine quills, skillfully wrought in the shape of flowers and figures. The boxes designed for sale are of all sizes, from twenty to seventy-five pounds in weight. The number of boxes, of average size, made in a single season by an industrious and strong-handed family, it is said, is frequently from thirty to forty, in addition to the sugar which the family consumes; and seldom less than a dozen to twenty boxes to each family. The heyday scenes of the *Se-se-boh-kwud-oka-win* or sugar-making, crowns the labors and festivities of the spring.

CHAPTER XVII.

MARRIAGE AND DOMESTIC AFFAIRS.

Marriage Institution—Simplicity of the Marriage Ceremony—Observations of Rev. Isaac McCoy and Others—Pleasure Trips—The Mother had Custody of Children—Rights of Property—Marriage and Divorce—Wife's Attention to the Husband on Return from Hunting—Testimony of Mary Jemison—Her Experience as an Indian Wife—Her Labor not Severe—Continued Sameness in Domestic Duties—Her Task not Harder than White Women who are Brought up to Work—Polygamy Tolerated—Not much Practiced.



AS to the marriage customs among the Indians, we have been liable to the same errors and misconceptions concerning them as in regard to many other things pertaining to the Indian subject. Among most people or nations of the earth, whether civilized or otherwise, some kind of ceremony exists, in order to render the marriage of persons binding or complete. But the American Indian, it seems, had no idea of anything of this kind.

Rev. Isaac McCoy refers to certain misconceptions or popular errors in regard to the Indian

marriage. He states, that after twenty years' abode among the Indians, and an acquaintance with more than twenty tribes, and after inquiry of the missionaries and others in the Indian country, and of the Indians themselves, he was unable to find information that any kind of ceremony ever took place among the Indians in connection with a marriage between the parties, as in any way affecting the same; that the stories told by some writers on the Indian subject of the custom that a young man who desired a partner was made to whistle on a wooden instru-

ment prepared for the purpose, as a symbol of communicating his desires to some Indian maiden whom he wished to marry, are a fabrication. He says, that whilst such fancied customs make a very good story, it is unfortunate that such stories are altogether fabulous. His evidence, in which all the authorities seem to concur, is that in native Indian life, unaffected by the influences of the white man, the parties come together without ceremony, and that when either becomes tired of the other they separate with equal facility.

Father Hennepin declares that marriage among the Indians is not a civil contract; that the man and woman do not intend to bind themselves together for life; and that they live together no longer than they agree and love one another. As soon as they are discontented with each other they separate without any clamor or noise, and remain perfectly indifferent for each other thereafter.

But Father Hennepin mistakes the premises entirely when he declares that marriage among the Indians is not a civil contract. That is precisely what it is, and it is regarded in a no higher light than such. But it is not a civil contract with any express covenants, according to the customs of the white man; but rather an implied contract, or contract with implied obligations, like a common law contract, so called, in those countries where the English common law is in force, liable to be dissolved by mutual consent. Among the tribes in general, however, the husband might of his own motion put away or divorce his wife without her consent; but if he did so without cause, in the opinion of his wife's relatives, he incurred their displeasure, and was liable to retaliation. Among the Indians no tribunal for the purposes of relief of the parties in case of a desire to separate existed, the termination of the contract being entirely with the parties themselves.

Mr. Brickell, spoken of elsewhere in this work, speaking of the Indian marriage and divorce, says: "I know of no marriage ceremony among them, and never heard of a case of separation and divorce."

John Tanner, who was taken captive by the Indians when about seven years old, and grew to manhood among the Ojibways, in the vicinity of Lake Superior, in his narrative states the manner of his marriage to an Indian woman, which well illustrates the Indian custom. The name of the woman he gives as *Mis-kwa-bun-o-kwa*, "Red Sky of the Morning." He was then living with an aged woman, *Net-no-kwa*, who had adopted him as her son. The parties had met at the wigwam of his foster mother on several occasions, and she had expressed to Tanner a desire that he should marry this girl, which he was not inclined to favor. One day, on returning home after a short absence, he says:

“When I arrived at our lodge, on the following day, I saw *Mis-kwa-bun-o-kwa* sitting in my place. As I stopped at the door of the lodge and hesitated to enter, she hung down her head; but *Net-no-kwa* greeted me in a tone somewhat harsher than was common for her to use to me. ‘Will you turn back from the door of the lodge, and put this young woman to shame, who is in all respects better than you are? This affair has been of your seeking and not of mine or hers. You have followed her about the village heretofore; now you would turn from her, and make her appear like one who has attempted to thrust herself in your way.’ I was, in part, conscious of the justness of *Net-no-kwa*’s reproaches, and, in part, prompted by inclination, I went in and sat down by the side of *Mis-kwa-bun-o-kwa*, and thus we became man and wife. Old *Net-no-kwa* had, while I was absent at Red River, without my knowledge or consent, made her bargain with the parents of the young woman, and brought her home, rightly supposing that it would be no difficult matter to reconcile me to the measure. In most of the marriages which happen between young persons, the parties most interested have less to do than in this case. The amount of presents which the parents of a woman expect to receive in exchange for her, diminishes in proportion to the number of husbands she may have had.”

Mr. Tanner further adds that it commonly happens, even when a young man marries a young woman of his own band, that he has previously had no personal acquaintance with her. Perhaps they have seen each other in the village in passing about, but probably have never spoken together. The match is agreed on by the parents, and, when the arrangement is made known to the young people, they probably find in themselves no objection to it, as they know should it prove disagreeable mutually, or to either party, it can at any time be broken off.

Peter Jones says that the common practice among his people in marriage was for the parents of both parties to make up a match, very often without the consent or even the knowledge of the parties to the marriage. Sometimes this agreement was entered into when the children were very young, and it generally happened that they yielded to the arrangement made by their parents, not only without any courtship, but before they had spoken to each other. When the contract was not made by the parents, the Indian youth, having fixed his attention on some young woman, would make his wish known to his mother, or to some particular friend to whose care he had committed the presents he had prepared for the occasion. The presents usually consisted of a fine blanket, and other articles of dress for his intended, and a kettle, a sack of corn, or some other articles for the parents. If

these presents were received, it was at once understood that the offer was accepted. The period of courtship was not generally protracted beyond a few months, and was frequently of short duration.

According to the same authority, the practice of traveling, or going on a pleasure trip, in later times in our more finished society called "wedding tours," was a practice also in vogue among the Indians. On this subject Mr. Jones says: "The period of their courtship is not generally protracted beyond a few months, when it is terminated by the young man's taking his chosen companion on a wedding trip for several days. Wherever night overtakes them, there they pitch the wigwam, and spend the day in shooting or fishing, *the bride steering the canoe*. When this excursion is ended, they return with the product of the chase, which they present to the parents of the bride, laying it at the mother's feet; and with them they continue to reside, as the parents consider they have a claim on their industry and support till they have a family of their own to maintain. On this account the parents are always anxious that their daughters should marry good hunters. Although no public vows are made, nor any particular ceremonies are performed, at the marriages of the Indians, it is surprising how seldom their mutual engagements are violated."

Mr. Morgan, speaking of the customs of the Iroquois, says: "Marriage was not founded upon the affections, which constitute the only legitimate basis of this relation in civilized society, but was regulated exclusively as a matter of physical necessity. It was not even a contract between the parties to be married, but substantially between their mothers, acting oftentimes under the suggestions of the matrons and wise men of the tribes to which the parties respectively belonged. In a general sense, therefore, the subject of marriage was under the supervision of the older members of each tribe; but, practically, it was under maternal control."

Mr. Morgan says that according to custom among the Iroquois, the husband and wife were never of the same tribe, and the children were of the tribe of their mother. No right in the father to the custody of the children, or their nurture, was recognized, and so, after separation, the father gave himself no further trouble concerning them, nor interested himself in their welfare. They became estranged as well as separated. Among some Indian nations, in cases of separation, the male children were taken by the father, and the female children by the mother. The care of Indian children in infancy and childhood was entrusted to the watchful attention of the mother.

Among the Iroquois, inconsiderable as property was among them, it was held subject to distribution under fixed laws. It consisted

merely of planting lots, orchards, houses, implements of the chase, weapons, wearing apparel, domestic utensils, personal ornaments, stores of corn, skins of animals, and those miscellaneous fabrics which the necessities of life led them to invent. The rights of property of both husband and wife were continued distinct during the existence of the marriage relation, the wife holding and controlling her own the same as her husband, and, in case of separation, taking it with her. No individual could obtain the absolute title to land, as this was vested by the laws of the Iroquois in all the people; but he could reduce to possession unoccupied lands by cultivation to any extent he pleased, and so long as he continued to use them, his right to their enjoyment was protected and secured. He could also sell his improvements or bequeath them to his wife or children.

Whilst the Indians had no such thing in their custom, in general, as a marriage ceremony, considered necessary to give effect to the contract of marriage, yet they had customs of ceremonies attending or incident to occasions of such a union between the parties, as that of giving presents to the parents of the bride. This was different from the white man's custom, where the presents are given to the bride herself. They also had a custom of a great feast on marriage occasions, the same as people of the more civilized nations, where the guests were sometimes very numerous, at which they danced, sang and entered upon other diversions which usually took place on occasions of rejoicings.

On the subject of Indian domestic life, Mr. Heckewelder relates the following anecdote of an aged Indian who had spent much time among the white people of Pennsylvania and New Jersey:

One day about the year 1770, he observed that the Indians had a much easier way of getting a wife than the whites, but were also more certain of getting a good one. "For," said he, in his broken English, "white man court-court, may be one year! may be two year before he marry! Well! may be then got very good wife, but may be not! may be very cross! Well, now, suppose cross, scold so soon as get awake in morning, scold all day, scold until sleep,—all one; he must keep him (the pronouns in the Indian language have no feminine gender). White people have law forbidding throwing away wife, be he ever so cross! must keep him always. Well! how does Indian do? Indian, when he see industrious squaw, which he like, he go to him, place his two forefingers close aside each other, make two look like one, look squaw in the face—see him smile—which is all one, he say yes! so he take him home—no danger he be cross! no! no! Squaw know too well what Indian do if he cross! throw him away and take

another! Squaw love to eat meat! no husband, no meat! Squaw do everything to please husband; he do the same to please squaw; live happy!"

The Indian, according to his custom, had specific causes for divorce, the same as has the white man under his code of laws. These were, in general, unfaithfulness; and intolerable laziness, on the part of the wife, was also cause for divorce. Polygamy or plurality of wives prevailed to a very general extent among all the American tribes of the continent. It was considered lawful for any man to marry as many wives as he could provide for. They generally selected, if possible, sisters, from an idea that they would be more likely to live together in peace, and that the children of the one would be loved and cared for by the other more than if the wives were not related. According to Mr. Morgan, polygamy was forbidden by the Iroquois, and never became a practice among that people.

Mr. Heckewelder says the work of the women is not hard or difficult, and they perform their tasks with cheerfulness. Within their wigwams their labor is trifling, their utensils being few. There is no scrubbing to be done and but little washing, and that little is not frequent. Their principal occupation is to cut and fetch in the fire-wood, cultivate the ground, sow and reap the grain, and pound the corn in their mortars for use, and to make bread, which they bake in the ashes. When going on a journey or to hunting camps with their husbands, they carry a pack on their backs, which often appears heavier than it really is. Mr. Heckewelder says that he never knew an Indian woman to complain of the hardship of carrying this burden, the contents of which served for her own comfort and support, as well as that of her husband.

Mrs. Jemison, the so-called Captive White Woman of the Genesee, speaks of the cheerfulness with which she performed her task as an Indian wife. She says in pursuing their farming, in order to expedite their work, and at the same time enjoy each other's company, it was a custom among the Indian women to all work together, in one field, or at whatever job they may have had on hand. In the spring they chose for the ensuing year an old active squaw to be their driver and overseer when at labor, which honor she accepted, and whom they considered themselves bound to obey.

When the time for planting arrived, and the soil was prepared, the women assembled in the morning, and were conducted into a field where each planted one row; they then went into the next field and planted once across, and so on till they had gone through all the fields of different families in the vicinity. By this rule they per-

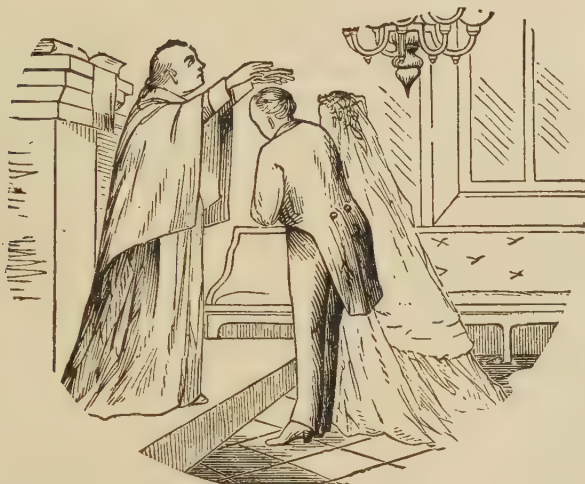
formed their labor of every kind, and every jealousy of one having done more or less than another was effectually avoided.

The Indian, in general, had no such thing in his household as domestic jars or family quarrels. His general character tended to harmony. Mr. Heckewelder says that it seldom happened that a man would condescend to abuse his wife or quarrel, even although she was inclined to do so, and had given him just cause therefor. In such a case the man, without replying, would take his gun or bow, and go off at a distance into the woods and remain there perhaps for several days, subsisting on the game he might kill, well knowing that he could not inflict a greater punishment on his wife for her conduct than by thus absenting himself for a time from the wigwam. She is not only thus kept in suspense, uncertain when he will return, but she would be reported as a bad and quarrelsome wife. On such occasions the man does not tell his wife on what day he will be back, which, otherwise, when on good terms, he never neglects to do. She is thus put to shame by her neighbors, who soon suspect something, and do not fail to put such questions to her as she either cannot answer or is ashamed to own. But when he returns she endeavors to show him by her attentions that she has repented, though perhaps neither speaks to the other a single word on the subject of what has passed, and as his children, if they have any, will hang about him and soothe him with their caresses, he is, on their account, ready to forgive, or, at least, to say nothing unpleasant to their mother.

According to Indian custom, on return of an Indian from a long journey or long absence, on entering his wigwam, the meeting with his wife and family is unattended by outward demonstrations of any kind. He simply says to his wife, "I am returned;" to which his wife will answer, "I rejoice," and, having cast his eyes around, he will ask if all the children are well, when, being answered in the affirmative, he replies, "I am glad," which for the present is all the conversation that passes between them, nor does he relate anything that occurred on his journey until he has partaken of nourishment, which his wife speedily prepares for him. After awhile, when he has refreshed himself, if the family are alone, or when the men of the village have assembled at his wigwam, his wife, with his family and others who may come in, hear his story at length.

Baron La Hontan, in his book entitled "New Voyages to North America," written in 1689, gives an account of some rather singular customs among the Indians of New France at that time, which is the starting point for writers of Indian manners and customs, on the subject of marriage and relation of the sexes, down to the present time.

Even Mr. Armstrong, in his work on the "Sauks and the Blackhawk War," repeats the substance of this story of La Hontan, as applied to the tribe of which he speaks. These stories of La Hontan, however, are believed to be incorrect, and that no such customs as he relates existed among any tribes of the North American Indians.



CHAPTER XVIII.

PARENTAL AND FILIAL AFFECTION.

Unfounded Prejudices against the Indian—Redeeming Characteristics in his Parental and Filial Affection—Striking Incidents Related—A Daughter's Attachment to her Aged Father—Pathetic Anecdote—A Father's Affection Manifested for his Son—Remarkable Instance—A Father's Cheerful Death to Follow the Spirit of his Child to the Land of Souls—Respect for Old Age—Fond of their Children—A Mother's Attention.



THE prejudice instilled into our minds against the Indian has led us to believe in the depravity of his nature, from which springs no redeeming features. There is much in this idea that is erroneous, for whilst the Indian presents an anomaly in human character differing in many respects from other races of the earth, he possesses many redeeming characteristics of marked excellence, especially in regard to parental and filial affection.

On this subject Mr. Catlin, after his many years' experience among the Indians, well remarks, that from the enslaved condition in which Indian women are held, the world would naturally think that theirs must be a community formed of incongruous and inharmonious materials, and consequently destitute of those fine, reciprocal feelings and attachments which naturally flow from the domestic relations in the civilized world. Yet, he declares, it would be untrue, and doing injustice to the Indians, to say that they are, in the least, behind in conjugal, filial and parental affection; that there is no trait in the human character which is more universal than the attachments which flow from these relations; no part of the human species who have a stronger affection and a higher regard for them than the North American Indians, and there is no subject in the Indian character of more importance to be rightly understood than this.

A very striking instance under this head is given by Mr. Schoolcraft, showing the devotion of a daughter for her aged father. The case occurred in the vicinity of Mackinaw. He says: "*Gitchie Nai-gow* (Great Sand Dune) was a Chippewa chief, who, during a long life, maintained a reputation for bravery, vigorous exertion, and policy in Indian life, in the region of the Upper Lakes. He was a warm friend of the French during their supremacy in the Canadas; and an actor in the scenes of peril that preceded and followed the fall of Quebec in 1759. He had been one of the assailants at the memorable capture of old Fort Michilimackinac, in 1763, and is mentioned by the name of *Le Grand Sable*, as one of the most sanguinary actors on that occasion. He lived many years afterwards, shifting his tent, as the seasons changed, from the open shores of Lake Huron and Michigan to the thick woods which are the shelter of the natives from the wintry winds. Eighty years and upwards have now whitened the locks of the aged chief, and he felt that his continuance in these scenes must be short, when he accompanied his relatives for the last time, during the month of March, from the borders of the water to those forests which yield the *acer saccharinum*, or sugar-maple. This is a season of enjoyment with the Indians, and they usually remain at their sugar-camps until the sap assumes too much acidity to be longer capable of being made into sugar syrup, and the trees begin to put forth leaves. In the meantime, the days of the enfeebled patriarch, who had pitched his tent in a hundred forests, approached their close. It was found that, when they had packed up their effects to return to the open lake, he was unable to sustain the journey. His daughter, *No-do-wa-qua*, the wife of *Sa-ga-nash*, determined to carry him on her shoulders, that he might, for the last time, be permitted to witness those refreshing shores. For this purpose, as soon as the carriers were ready to move, she took her long and stout deer-skin *a-pe-cun*, or head-strap, and fastening it around his body bent herself strongly forward under the load, then rose under the pious burden, and took the path for the lake. It is usual to put down the burdens at set places, and to proceed by rests (*on-wai-be* by *on-wai-be*) on their way. These she obeyed, and brought him safely to the open shores of Lake Michigan. The distance was about ten miles. I obtained these particulars from the woman herself at Michilimackinac, in 1833, when she was aged. The feat of Æneas in carrying Anchises, when infirm, on his shoulders through the flames of Troy, has long been celebrated, but is rivalled here by an Algonquin woman. Poetry has embalmed the one act, let history do the same for the other."

Another instance in the same direction is given by Mr. William

Warren, whose father was an Indian trader in the early days in the vicinity of Lake Superior, and whose mother was an Ojibway woman, and who grew to manhood among that people. The instance arose out of the following circumstances:

A large party of *O-du-gaum-ecg* Indians, otherwise called Foxes, floated down the Ontonagon river in their small inland bark canoes. They landed in the night on the island of their foes, the Ojibways, and early in the morning captured four women that had gone to gather wood. The revenge of the Ojibways was quick and complete; and as the Foxes, by their exultant yells, disclosed to their enemies the course of their flight, hundreds of Ojibway warriors embarked hastily in their large lake canoes in pursuit. A dense fog covered the lake, and depending on this for an eventual escape and confident of their superior numbers, the Foxes, elated with their success, kept up a continual yelling and singing. Thus guided, the Ojibways silently and swiftly pursued them, keeping purposely in their wake till they arrived opposite a line of steep, rocky course, a mile above the mouth of the Montreal river, and some twenty miles or more from the point. Here they fell upon the Foxes in great fury, fighting in large canoes, which sat firmly in the water. They nearly destroyed to a man the party of four hundred Foxes, who, being in small canoes, were upset, and most of them dispatched in the water.

Soon after the above occurrence, a party of Foxes fell upon a camp of Ojibways at *Kah-puk-wa-ka*, while the men were out hunting. They captured two youths, having driven them into boggy ground. One of these youths was the son of a principal Ojibway chief named *Bi-ans-wah*. At the time the capture was made, the father of the young man was out on a hunt. Returning home, he heard the heart-rending news, and, knowing that his son's fate would be at stake, he immediately pursued the returning captors singly and alone. Following in their trail, he arrived at one of their principal villages, where the Foxes were preparing for burning his son. He stepped boldly into the midst of his enemies, and offered to take the place of his son. "My son," said he, "has seen but few winters; his feet have never trod the war-path; but the hairs of my head are white, and over the graves of my relatives I have hung many scalps that I have taken from the heads of your warriors." The old chief's offer was accepted by the Foxes, his son released and himself burned at the stake, with all the tortures that savage ingenuity could invent. The son returned to his people, and was afterwards known by his father's name. He became a noted man in his tribe.

The act above related was terribly avenged by the Ojibway tribe.

A large war party was collected, and marched against the town of the Foxes, on the Chippewa river, and they returned not till six villages of their enemies had been laid waste, and their inhabitants destroyed. After this the Fox tribe retired from the country bordering on Lake Superior, and fell back on the Mississippi.

Another instance of parental affection, illustrating the peculiar belief and confidence of the American Indian in a future existence, is given by Jonathan Carver, in his travels among the *Nau-de-wis-sous*, or Dakota nation. He says:

“Whilst I remained amongst them, a couple whose tent was adjacent to mine lost a son of about four years of age. The parents were so much affected at the death of their favorite child that they pursued the usual testimonies of grief with such uncommon rigor, as through the weight of sorrow and loss of blood, to occasion the death of the father. The woman, who had hitherto been inconsolable, no sooner saw her husband expire than she dried up her tears and appeared cheerful and resigned.

“As I knew not how to account for so extraordinary a transition, I took an opportunity to ask her the reason of it, telling her, at the same time, that I should have imagined the loss of her husband would rather have occasioned an increase of grief, than such a sudden diminution of it.

“She informed me that as the child was so young when it died, and unable to support itself in the country of spirits, both she and her husband had been apprehensive that its situation would be far from happy; but no sooner did she behold its father depart for the same place, who not only loved the child with the tenderest affection, but was a good hunter, and would be able to provide plentifully for its support, that she ceased to mourn. She added that she now saw no reason to continue her tears, as the child on whom she doted was happy under the care and protection of a fond father, and she had only one wish that remained ungratified, which was that of being herself with them.”

Mr. Heckewelder, the devoted Moravian missionary, says there is no nation in the world who pay greater respect to old age than the American Indians. From their infancy they are taught to be kind and attentive to aged persons, and to never let them suffer for want of necessaries or comforts. The parents spare no pains to impress upon the minds of their children the conviction that they would draw down upon themselves the anger of the Great Spirit were they to neglect those whom, in His goodness, He had permitted to attain such an advanced age, and whom He had protected by His Almighty power through all the perils and dangers of life.

"It is a sacred principle among the Indians," he says, "and one of those moral and religious truths which they have always before their eyes, that the Great Spirit who created them, and provided them so abundantly with the means of subsistence, made it the duty of parents to maintain and take care of their children until they should be able to provide for themselves."

An established trait in Indian character is that they are fond of their children, and treat them with the greatest respect and consideration. They rarely punish them in any way, and no children seem happier than those of Indian families.

Some Indian tribes have among them regular story tellers, who have devoted a great deal of time to learning the myths and stories of their people. The Indian mother sometimes sends for one of these, and, having prepared for him a feast, she and her little ones, who are huddled up near her, listen to the stories of this dreamer, who thus entertains them for hours.

Orphan children are usually supported by their nearest relatives. When they have no relatives able to support them, they are maintained by individual parties, and this is done with the same cheerfulness and apparently with the same parental affection as if they were the children of the persons contributing to their support. Even in war between tribes and nations, captive children are adopted into families willing to receive them, and are treated in the same way as their own children.

CHAPTER XIX.

INDIAN HABITATIONS.

Simplicity of the Indian Habitation or Wigwam—Term Wigwam, from whence Derived—Mode of Constructing Habitations among Different Nations—Among the Algonquin Tribes—Among Tribes of the Sioux Stock—Among the Mandans—Among the Indians of the Plains in General—Among the Tribes of the Shoshonee Stock—Among the Nootkans—Among the Tribes of the Iroquois Stock—Inside Arrangement and Construction.



OJIBWAY VILLAGE.

THE Indian habitation is sometimes styled by our English speaking people a *lodge*; probably derived from the house of the gate-keeper on a gentleman's estate in England, which was called the gate-keeper's lodge; or from the same term frequently applied in England to a small house in a park or forest, thus referred to by Shakespeare:

“He and his lady are both at the *lodge*,
Upon the north side of this pleasant chase.”

These habitations were at first known to Europeans as *wigwams*, a word in the Algonquin language from *wigwas*, “birch bark,” *wigwam*, something made or constructed of birch bark; such habitations being generally covered with the bark of the birch tree. But latterly, since the white man's invasion has reached the great western plains, where the language of the Dakotas largely prevails, these Indian habitations have been more generally called by our English speaking people *tepees*, a word in the Dakota language signifying the same as *wigwam* in the Algonquin language. The word in the Iroquois language, to signify the Indian habitation, is *ga-no-sote*.

The aborigines of the Island of St. Domingo called a house *bohio*. This refers to their common dwellings, made of light wood work, cov-

ered with branches and shrubs interwoven. Others they called *boharques*, composed of piles of wood, driven into the earth, and joined at the top in a conical form, or shape of a tent. This last word the

Spanish took from the natives as *babeque*; from this, it is supposed, comes the word *barbecue*.



CARIB HOUSE.

The Pilgrim's Journal thus describes the Indian wigwam of New England at that day: "The houses were made with long, young saplings, bended, and both ends stuck in the ground. They were round like unto an

arbor, and covered down to the ground with thick and well-wrought nets, and the door was not over a yard high, made of a mat to open. The chimney was a wide hole in the top, for which they had a mat to cover it close, when they pleased. One might stand and go upright in them. In the midst of them were four little trunches (truncheons) knocked into the ground, and small sticks laid over, on which they hung their pots and what they had to seethe. Round about the fire they lay on mats, which are their beds. The houses were double-matted, for, as they were matted without, so were they within, with newer and fairer mats."

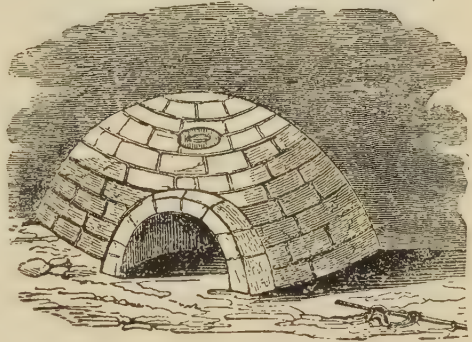
Another authority of like early date, speaking of Indian habitations, referring also to the fact of the protection of their villages by fortifications, says:

"Their houses are most of them built of one fashion, only differing in length, all of them agree in breadth of twenty feet. They build after this manner: they set peeled boughs of nut trees in the ground, according to the bigness of the place which they intend to build, then, joining the tops of the boughs together, they cover the walls and top with the bark of cypress, ashen and chestnut trees, which are laid one upon another, the smallest side being turned inwards, according to the bigness of the houses. Several families, to the number of fifteen, dwell together, every one having his own apartment. Their fortifications are most of them built on steep hills, near rivers; the access to them is only at one place. They are built after this manner: They set great poles in the ground, with oaken *pallisadoes* on each side, crossways, one amongst another; between the crosses, they set other trees, to strengthen the work. Within this

enclosure they generally build twenty or thirty houses, of which some are a hundred and eighty feet long, and some less, all of them full of people. In the summer they pitch tents along by the river side to fish. Against winter they remove into the woods, to be near their game of hunting and also fuel."

The mode of constructing habitations among the tribes of the Algonquin stock was quite uniform. Their temporary habitations, those designed for moving about from place to place in hunting and fishing, were constructed of pole frames and covered with matting or skins; but their more permanent dwellings, usually found in their villages, were constructed of bark. Light was usually admitted through an aperture at the top of the lodge, through which also the smoke escaped.

In their hunting or war expeditions, which often led them through desolate forests long distances from home, the Indians had the art of rearing temporary lodges with much readiness and facility. On arriving at their evening station, they gathered a few poles, placed them in the proper position, meeting at the top, and covered them with their matting or bark, completing the construction in perhaps half an hour's time. Among tribes of the snow latitudes, like the Esquimaux, they also understood how to convert snow into material for a wigwam, and in the depth of winter made them quite comfortable.



ESQUIMAUX SNOW HOUSE.

Mr. Morgan thus describes the habitation of the Iroquois people: "The *Ga-no'-sote*, or Bark house, was a simple structure. When single, it was about twenty feet by fifteen upon the ground, and from fifteen to twenty feet high. The frames consisted of upright poles, firmly set in the ground, usually five upon the sides and four at the ends, including those at the corners. Upon the forks of these poles, about ten feet from the ground, cross poles were secured horizontally, to which the rafters, also poles, but more numerous and slender, were adjusted. The rafters were strengthened with transverse poles, and the whole were usually so arranged as to form an arching roof. After the frame was thus completed, it was sided up and shingled with red-elm or ash bark, the rough side out. The bark was flattened and

dried, and then cut in the form of boards. To hold these bark boards firmly in their places, another set of poles, corresponding with those in the frame, were placed on the outside; and, by means of splints and bark rope fastenings, the boards were secured horizontally between



GA-NO-SOTE, OR IROQUOIS BARK HOUSE.

them. It usually required four lengths of boards and four courses from the ground to the rafters to cover a side as they were lapped at the ends, as well as clap-boarded; and also in the same proportion for the ends. In like manner the roof was covered with bark boards, smaller in size, with the rough side out, and the grain running

up and down; the boards being stitched through and through with fastenings, and thus held between the frames of poles, as on the sides. In the center of the room was an opening for the smoke, the fire being upon the ground in the center of the house, and the smoke ascending without the guidance of a chimney. At the two ends of the house were doors, either of bark hung upon hinges of wood, or of deer or bearskin suspended before the opening; and, however long the house, or whatever the number of fires, these were the only entrances.

“Over one of these doors was cut the tribal device of the head of the family. Within, upon two sides, were arranged wide seats, also of bark boards, about two feet from the ground, well supported underneath, and reaching the entire length of the house. Upon these they spread their mats of skins, and also their blankets, using them as seats by day and couches at night. Similar berths were constructed on each side, about five feet above these, and secured to the frame of the house, thus furnishing accommodations for the family. Upon cross-poles near the roof was hung in bunches, braided together by the husks, their winter supply of corn. Charred and dried corn and beans were generally stored in bark barrels and laid away in corners. Their implements for the chase, domestic utensils, weapons, articles of apparel, and miscellaneous notions, were stowed away and hung up wherever an unoccupied place was discovered. A house of this

description would accommodate a family of eight, with the limited wants of the Indian, and afford shelter for their necessary stores, making a not uncomfortable residence. After they had learned the use of the ax, they began to substitute houses of hewn logs, but they constructed them after the ancient model. Many of the houses in their modern villages in the valley of the Genesee were of this description."

The style of lodges among the tribes of the Dakota stock differed somewhat in their appearance and construction from those of the Algonquin. Their lodges were generally constructed by setting up poles, meeting and fastened at the top, making a lodge from eight to fifteen feet in diameter, the poles being from ten to fifteen feet high and covered with tanned buffaló skins; elk skins were also used for this purpose. They make summer houses, in size from twenty to thirty feet long and about fifteen or twenty feet wide, of wood or perches set upright. These perches were set in the ground about one foot, and were about six feet out of the ground, and over this was put a roof of elm bark. These habitations were very favorable for summer use. A lodge of skins would last three or four years. The skin lodge they carried about on their backs, or on horses, through all their winter hunts. These, in general, would accommodate five or six persons. In some lodges, the Sioux of the Plains say they have feasted fifty warriors without inconvenience. About four feet is what one person would occupy. The women constructed and removed the lodges.



MOVABLE WIGWAMS.

Among the Winnebagoes, a branch of the Dakota stock, the custom in constructing their lodges was much the same as with the tribes of the Algonquin stock. With them a lodge forty feet in length and sixteen in width would accommodate three families of ten persons each.

Among many tribes, of the Dakota and Shoshonee stock, their permanent habitations were constructed in more substantial style, and covered with earth. Of this class were the habitations of the Omahas, which are thus described by Alice C. Fletcher, for some time a resident among them:

"These dwellings are built by setting carefully selected and prepared posts closely together in a circle and binding them firmly with willows, then backing them with dried grass and covering the entire structure with closely packed sods. The roof is made in the same manner, having an additional support of an inner circle of posts, with crotches to hold the cross logs which act as beams to the dome-shaped roof. A circular opening in the center serves as a chimney and also to give light to the interior of the dwelling; a sort of sail is rigged and fastened outside of this opening to guide the smoke and prevent it from annoying the inmates of the lodge. The entrance passage way usually faces the east, is from six to ten feet long, and is built in the same manner as the lodge. A skin or blanket is hung at the outer



COMANCHE WIGWAM.

opening, and another at the inner entrance, thus affording a double protection against wind and cold. The fire is kindled in a hollowed place in the center of the floor, and around the walls are arranged platforms made of reeds, on which robes are spread for use as seats by day and as beds by night."

Such also, as before described, were the style of habitations among the Kansas, Mandans, Hidatsa, Osages and many other cognate tribes of the great American plains.

The Caddoes, Ionies, Ah-mau-dah-kas, Wacos and To-wac-o-nies, who dwelt in the country of the Brazos, had houses built of a framework of poles, in a conical shape, thatched with long prairie grass, with low doors; the fires built in the center of the lodge; the lodge circular, about twenty-five feet in diameter and twenty high.

In La Clercq's "Establishment of the Faith," Vol. 2, p. 170, is

the following description of the habitations of a tribe called the *Taensa*, in what is now the state of Tennessee: "The walls of their houses are made of earth, mixed with straw, the roof is of canes which forms a dome that is adorned with paintings."

Major Backus, of the United States army, says of the Navajoe lodge that it is an exceedingly rude structure, and is usually built of *pinon* or cedar sticks, which are covered on the exterior with flat stones and earth. It is in the form of a cone, seldom exceeding five feet in height, and has a triangular opening in front. The fire is made in front of the lodge. The Navajoes are nomadic in their habits, often changing their residences, frequently sheltering themselves in caves or fissures of the rocks. They have no permanent residences.

The Nootka Indians, a branch of the Shoshonee stock, built quite substantial habitations of planks and hewn timber, thus described by John R. Jewett, who was four years a captive among them: "They erect in the ground two very large posts, at such a distance apart as is intended for the length of the house. On these, which are of equal height, and hollowed out at the upper end, they lay a large spar for the ridge pole of the building, or if the length of the house requires it, two or more, supporting their ends by similar upright posts; these spars are sometimes of an almost incredible size, having myself measured one in Maquina's house, which I found to be one hundred feet long, and eight feet four inches in circumference. At equal distances from these two posts, two others are placed on each side, to form the width of the building; these are rather shorter than the first, and on them are laid in like manner spars, but of a smaller size, having the upper part hewed flat, with a narrow ridge on the outer side to support the ends of the planks. The roof is formed of pine planks, with a broad feather edge, so as to lap well over each other, which are laid lengthwise from the ridge pole in the center to the beams at the sides, after which the top is covered with planks eight feet broad, which form a kind of covering, projecting so far over the ends of the planks that form the roof as completely to exclude the rain. On these they lay large stones to prevent their being displaced by the wind."

The mats heretofore spoken of, used for lodge covering, were made from rushes in a manner somewhat like that by which the Chinese make similar fabrics, not unlike the mode in which the housewives in early times made rag carpet, the rushes serving as the warp of the fabric. They were about four feet wide, and of various lengths, as the occasion for which they were used demanded, and when carried from place to place were rolled up like a scroll.

It has been suggested that the Indian, in constructing his lodge

or wigwam of cone shape, or as Mr. Schoolcraft has expressed it, in the shape of an inverted bird's nest, has borrowed his idea from the habitation of the beaver, which is, in form, like the cone shaped wigwam of the Ojibways and many other tribes inhabiting the beaver countries.

Many travelers have noted the fact that there were some tribes of Indians, even in their native condition, who built quite substantial habitations. This class of habitations was somewhat common among the Dakotas, also the Chickasaws, and more southern tribes towards the Gulf of Mexico. Capt. Carver notes the fact that when he visited the tribe of Sauks, or *O-sau-kies*, on the Wisconsin river near the portage of the Fox river, they had, at that place, a village containing ninety houses, each large enough for several families. They were built of hewn planks, neatly jointed and covered with bark, so as to keep out the most penetrating rains, and before the doors were placed comfortable shades. The streets were regular and spacious, so that it appeared more like a civilized town than the abode of savages.

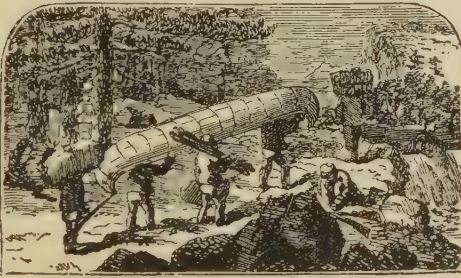


SUCCESSOR TO THE INDIAN HABITATION.

CHAPTER XX.

THE INDIAN CANOE.

The Word Canoe—From whence Derived—Among what People First Seen by Europeans—How Made—Became a Universal Word among the Whites—Indispensable to the Indian—Used by War Parties—Different Styles of Canoes—Among Different Tribes and Nations—Canoe of the Mandans and Western Tribes—Canoes of the Carribbees—Bark Canoes—Canoes of Light Material for Convenience of Portage—Mode of Constructing Canoes—Various Sizes—Selecting Trees for a Canoe—Time of Stripping Bark for Canoe—Quotation from Longfellow.



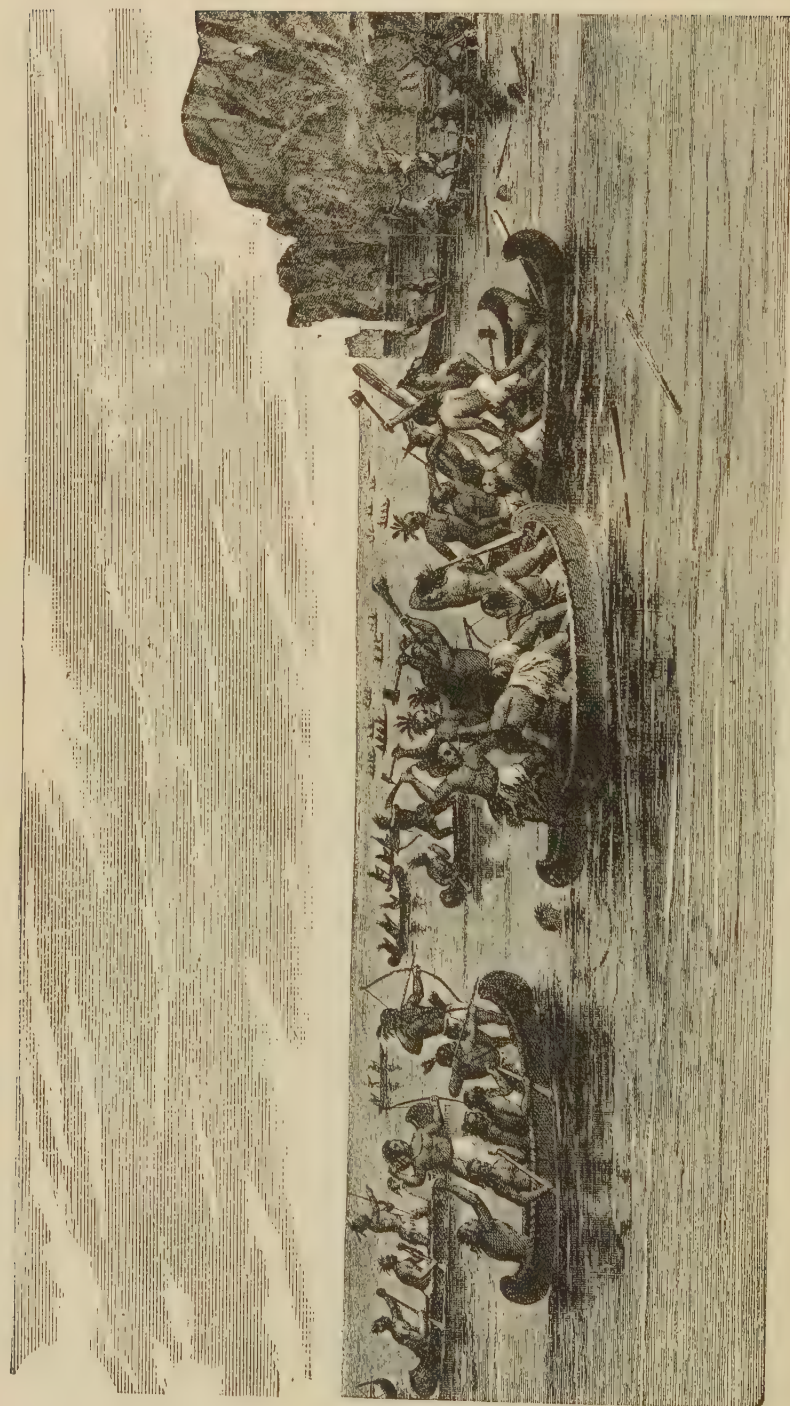
CANOE PORTAGE.

THE word *canoe* is one coming from the language of the Carribbees, a native people found by Columbus inhabiting the eastern portion of the West Indies. They called themselves, in their own language, *Carinago*, *Calliponan*, *Calinago*, and, abbreviated,

Calina, signifying, it is said, a brave and valiant man. The original word for canoe in the language of this people was *Canaoa*.

It is here, among this people, that this kind of boat was first seen by Europeans. It was formed from the trunk of a tree, dug out or excavated by cutting or burning into a suitable shape. The natives not being possessed of iron or metallic tools, and having the use of only such as could be shaped out of hard stone, made but slow progress in the process of cutting into wood, hence, in work of this kind, they were aided by the application of fire, through which means, by care in connection with their rude implements, they were enabled to shape boats of this kind, so as to make them quite perfect, although the process was very slow and tedious.

This kind of boat being something entirely new to Europeans, and unlike anything of their own, in its structure, attracted attention, and



CANOE BATTLE BETWEEN THE OJIBWAYS AND FOXES.—LAKE SUPERIOR.

became a marked object in their subsequent descriptions of the manners and customs of this people; hence, among all people of the various languages, subsequently visiting the American continent, the word *canoe* became the general term for a boat of this kind. Whilst the popular idea has been that it was an Indian word, in the language of the tribes of the American continent, the fact is, that it comes from the language or dialect of a tribe of minor importance, inhabiting the islands of the sea, and having no connection or communication, so far as known, with the natives of the continent or main-land.

The word for canoe in the language of the great Algonquin group is *Chee-maun*; in that of the Iroquois, *Ga-o-wa*; in the Dakota, *Wa-ta*. In the Nootka dialect the word for canoe is *Chap-atz*.

Mr. Ellis, in his work entitled the "Red Man and the White Man," very justly remarks that, "what the horse is to the Arab, the dog to the Esquimaux, and the camel to the traveler across the desert, the canoe was to the Indian; that it served the purpose for transportation of himself from place to place, across and along the rivers and streams, over the small lakes or still bodies of inland waters, and across the bay and arms of the sea, and other great waters of the continent; and that it served for the Indian's transport with his furs and commodities, which were rendered articles of commerce after the coming of the white man, the proportion which the waterways bore to land travel for the routes which the Indian traversed being estimated at least at nine parts out of ten. The lake shore was skirted, the swamp was cunningly threaded, the river channel was boldly followed, the rapids were shot and leaped, and the mazy streams of shallows and sand-bars were patiently traced in all their sinuosities by the frail skiff."

Canoes were also used by war parties, in fleets of large numbers, in proceeding to attack an enemy, and sometimes battles were fought by opposing forces in their canoes on some broad expanse of water. A noted instance of this kind is related where a party of Ojibways, to avenge an injury committed upon them, pursued a party of Fox Indians on Lake Superior, whom they overtook some distance east of La Pointe, and near the mouth of Montreal river, and, in their large canoes, which sat firmly on the water, attacked with great fury, and nearly destroyed the whole party of Foxes, some 400 in number, who, being in small canoes, were upset, and most of them drowned or dispatched in the water.

As the cities of the white man are, for the convenience of transportation and commerce, situated upon navigable waters, or arms and bays of great seas, so the Indian selected for his habitation, or

collection of habitations, called villages, some eligible spot upon a stream, lake or arm of some great body of water, for convenience in traversing the country by water, for various purposes suited to his mode of life.

The different tribes and nations had different styles in which canoes were made, and there was a diversity in the material, marked by the locality or other circumstances. One kind of canoe was constructed of wood from the section of a large tree in the manner heretofore described among the Carribbees; another was constructed of bark, generally of the birch tree; when this was not to be had, the bark of the red elm was used, especially among the Iroquois nation.



THE IROQUOIS BARK CANOE.

The Mandans, living on the upper Missouri river, and some tribes in the vicinity, made canoes of the skins of buffaloes, which were made almost round like a tub, by straining a buffalo skin over a form of wicker work made of willow or other boughs. These were moved by means of a paddle in the hands of a person standing at the bow, the person reaching the paddle forward and drawing it towards him, by which means he pulled the canoe along with considerable speed.

Mr. Catlin says that these very curious and rudely constructed canoes were made in the form of the Welch coracle, which he understands were propelled in the same manner as the Mandan canoe, and which he regards as a very curious circumstance, inasmuch as the Mandans are found in the heart of the great wilderness of America, while all the other surrounding tribes construct their canoes in decidedly different forms and of different materials. There were also different styles of canoes that were made of the same material; among many tribes the general style of the canoe, whether made of wood or bark, was, however, essentially the same.

As the ships or great water crafts for navigating the seas would vary in form or style among the different nations constructing them, so, among the different tribes and nations of Indians, the style of their canoes would be marked by a method of construction or ornament peculiar to each tribe or nation, which, in some respects, would note their ingenuity or degree of intelligence.

The canoe of the Carribbees was simple and rude in its form and construction, being what would be called in common speech a mere

dug-out, as straight in form as the log of which it was constructed, being, however, brought to a point at the bow and stern; but the tribes of the continent were very generally able to make the canoe more ornamental in style of construction, the bow and stern not only being brought to a sharp point, as a means to serve in guiding through the waters, whereby it would be propelled more easily, but also projecting upward, somewhat in the form of a scroll, and artistically carved so as to present a very fine appearance. In this regard the natives of the Pacific coast, in Oregon and Washington territories, were particularly ingenious, and showed remarkable skill and intelligence in constructing their canoes of wooden logs, making them sometimes of enormous size, so that they would stand very heavy seas on the ocean, upon which they sometimes ventured at considerable distance from the land.

Bark canoes were seldom found among the natives south of thirty-five degrees north latitude, which was from the fact, as is understood, that there was no suitable kind of bark found in that region from which to construct canoes; but among the tribes further north canoes were made of wood as well as bark, but to a more limited extent, from the fact that to make them of wood required more labor, and they could not be made so light as if constructed of bark.

In countries where tribes traveled over long distances in their canoes, which necessarily required that portages should be made on the route of long journeys, it was important that the canoes should be made of as light weight as possible, and among such tribes the bark canoe was quite universally in use. The Winnebagoes used chiefly canoes made of wood, which they finished with great skill. The Sioux or Dakotas made canoes of both wood and bark; but made few in proportion of the latter material, and even these, it is said, were poor and ill-constructed. They were more skillful in making canoes of wood.

It is remarked by travelers in early days that no bark canoes were found among the tribes in the country of the northwest coast.

It seems that some of the American tribes, although in the midst of streams, did not possess the ingenuity of making canoes of the ordinary style, but used instead a kind of raft. Mr. Wyeth, a trader forty years ago in the country of the Shoshonees, says that the navigation of that region appears to have been confined to the crossing of streams when the water was too cold for comfortable swimming, and that the only convenience used for that purpose was something that was little more than a good raft, made of reeds, which were found in many of the streams. These rafts were about eight feet long, and

were formed by placing small bundles of reeds, with the butt ends lashed together, with their small ends outwards. Several of these bundles were lashed together opposite each other, and in such a manner as to form a cavity on the upper side of the raft. There was no attempt to make them water-tight, the dependence for floating being on the buoyancy of the materials used. The raft was propelled with a stick, and almost entirely by pushing. This rude form of navigation was, apparently, the only one ever used in that part of the country, in which, in fact, there was hardly enough timber to encourage the more improved form of boat.

The tribes of the Algonquin group, and those of the Iroquois stock, north of the latitude before mentioned, as a general thing constructed their canoes of bark. Canoes of this material were seldom found among tribes of other nations save the Dakotas. The great Ojibway nation, who were of the Algonquin stock, used bark canoes. It is said they were the most skillful canoe builders in this country, and probably the most skillful in this regard of any people in the world.

The frame of the work was made of pine or some other light wood, which was sheathed over with birch bark, or, where it could not be had, that of the red elm tree. The edges of the sheathing were lapped and then sewed together with thin filaments of elm bark, or with the delicate strong roots of the tamarack, called in the Algonquin language *Watap*. Then the seams were covered over thoroughly with the gum from the fir tree, or other like substance, and thereby made perfectly tight, so that it would ride upon the water as light as a cork. As the bottom was perfectly round, having no keel, it required great skill in riding it, to keep it balanced so as not to upset; but the experienced Indian found no inconvenience whatever in this regard. Under his consummate skill, his canoe would glide over the water with such unerring balance that scarcely any deviation whatever could be perceived from its natural position in the water when not under motion.

These canoes were of various sizes, the most common being about twelve feet in length. Those of this length were intended for carrying two persons. The largest were from thirty-six to forty feet in length. The carrying capacity of a canoe of twenty-five feet long, it is said, was estimated at about two tons, but the Indians of the Pacific coast, before referred to, made much larger canoes with much greater carrying capacity, extending frequently to one hundred feet in length, and having a width in proper proportion.

In selecting trees from which to obtain bark for a canoe, the

object is to obtain such trees as will afford strips of bark as long as the canoe is designed to be, so that the bottom of the boat will be, if possible, all of one piece, thus affording greater strength. The sides of canoe may be of several pieces, properly joined as before described. Baron La Hontan, in describing the mode of construction of birch bark canoes, says they are trimmed and strengthened with wicker wreaths, and ribs of cedar wood, which are almost as light as a cork. On the two sides of the boat there run, from one end to the other, two principal head-bars, in which the ends of the ribs are encased, and in which the spars that run across the boat and keep it compact are made fast.

The time for obtaining bark from the birch-tree, in the order of nature, is during or about the month of August, when the sap is passing from the branches downwards, so that the bark is sufficiently loosened to be stripped from the tree without difficulty. Whenever the sap is wanting, at other seasons, during which it adheres tightly to the tree, it was loosened by the Indians by the means of hot water applied to the tree, so it could be easily taken off. This mechanical process, however, was not adequate to admit of taking off the bark in very large pieces.

The mode of proceeding in manufacturing the birch bark canoe is thus graphically described by the poet Longfellow, in his "Song of Hiawatha:"

"Give me of your bark, O Birch-Tree!
Of your yellow bark, O Birch-Tree!

* * * *

I a light canoe will build me,
Build a swift Cheemaun for sailing,
That shall float upon the river."

* * * *

Thus aloud cried Hiawatha.

* * * *

With his knife the tree he girdled;
Just beneath its lowest branches,
Just above the roots, he cut it,
Till the sap came oozing outwards;
Down the trunk, from top to bottom,
Sheer he cleft the bark asunder,
With a wooden wedge he raised it,
Stripped it from the trunk unbroken.

"Give me of your boughs, O Cedar!
Of your strong and pliant branches,
My canoe to make more steady,
Make more strong and firm beneath me!"

* * * *

Down he hewed the boughs of cedar,
Shaped them straightway to a frame-work,

Like two bows he formed and shaped them,
 Like two bended bows together.
 ' Give me of your roots, O Tamarack!
 Of your fibrous roots, O Larch-Tree!
 My canoe to bind together,
 So to bind the ends together
 That the water may not enter,
 That the river may not wet me!"

* * * *

From the earth he tore the fibers,
 Tore the tough roots of the Larch-Tree,
 Closely sewed the bark together,
 Bound it closely to the frame-work.
 "Give me of your balm, O Fir-Tree!
 Of your balsam and your resin,
 So to close the seams together
 That the water may not enter,
 That the river may not wet me!"

* * * *

And he took the tears of Balsam,
 Took the resin of the Fir-Tree,
 Smeared therewith each seam and fissure,
 Made each crevice safe from water.

* * * *

Thus the birch canoe was builded.



CHAPTER XXI.

WEAPONS AND UTENSILS.

Weapons of the Primitive Indian—The Bow and Arrow—War Club—Spear—Hatchet—Flint Arrow Heads—Stone Hatchets—Utensils for Various Purposes—Flint Knives—Graining Tools—Awls—Fish Spears—Nets—Implements for Producing Fire—Utensils for Cooking—Clay Pots.



AT the time when the American Indians were first encountered by Europeans they had among them no weapons or utensils made of iron or any other kind of metal, although it is incidentally noted in New England history that while a party of Pilgrims, who came over in the Mayflower, were out exploring the country soon after landing, on going back into the country a short distance, a volley of arrows was shot at them by the natives, without damage, however.

These arrows they took pains to gather up and examine, and found among them one that was pointed with brass, the others being with flint, and the tips of deer's horns; but this brass pointed arrow head, as noted, must have come from European sources in some way, and not from any manufacture of the Indians.

The evidence of history is that their weapons and utensils were originally made of wood, shells and stone, or the bones of animals. Along the Atlantic coast, and far back into the interior, the hoe with which the Indian women cultivated the field, it is said, was a clam shell or something of that kind. Their common ax was of stone, having a withe fastened in the form of a noose or loop around the head part for a handle. Their mortars, in which they pounded or pulverized their corn, pestles for pounding, and chisels for various purposes, were also of stone or wood. They also had implements of stone which served for knives for various purposes, which, it is said, were sharpened to so

keen an edge that they could easily cut their hair with them. They also had pots and vessels of numerous styles made of clay, some of which were made in that manner and of such kind of clay as to withstand the heat of fire for cooking.

In catching fish they made nets from the fibre of the bark of trees, or from a kind of weed in the nature of hemp. They also caught fish by means of a hook made of bones, fastened to a line in the same manner as practiced among our own people. When fish were found in shallow water, they were taken by shooting with a bow and sharp pointed arrow, in the use of which the Indians were very skillful. They also made a kind of spear pointed with deer's horn or sharp stone, with which they also took fish from the water.

Their weapons of war were the bow and arrow, spear, war club, and stone ax. The arrow was headed with a sharp stone or flint, sometimes with the horn of the deer or the claw of the eagle. They also had a kind of spear which they used as a weapon of war, and which was nothing more than a small pole sharpened at the end and hardened by means of fire, or by thrusting into hot ashes. As for the tomahawk, that common implement in both war and peace, with the Indian in later times, it was not the implement of such general use originally, when made of stone. The tomahawk of metal came into common use among the Indians in consequence of its being furnished them by the whites. After the introduction of the metallic hatchet or tomahawk, it superseded the use of many other implements; as did also the metallic scalping-knife, furnished them by the white man in later times.

Metallic scalping-knives and tomahawks of civilized manufacture for Indian use, were carried into the Indian country by thousands and ten thousands, and sold at enormous prices. In his rude, untutored condition, the Indian was a stranger to weapons of this kind, and, as Mr. Catlin remarks, "he works not in the metals, and his untutored mind has not been ingenious enough to design or execute anything so savage or destructive as these civilized *refinements on the Indian barbarity*. In his native simplicity he shapes his rude hatchets from a piece of stone, heads his arrows and spears with flint, and his knife is a sharpened bone or the edge of a broken silex."

The war club of modern times, with a blade of steel eight or ten inches in length, and set in a club studded around and ornamented profusely with brass nails, since the coming of the white man, is also another civilized refinement among later Indian weapons. The primitive war club of the Indian, curiously wrought of wood, and fashioned with considerable ingenuity of form and grace with a spike of bone or

point of deer's horn, which was imbedded in the ball or bulb at the head, was admirably fitted to the hand, and calculated to deal a deadly blow. The head of the war club is about three and one-half inches in diameter, with an edge of flint or some other hard substance that may be sharpened on one side.

Before the Indians acquired metallic hatchets they had great difficulty in cutting down trees and splitting up the wood for use. The mode of felling them was by burning at the roots, when they would cut off the branches and split up the tree with their stone hatchets to the best advantage these implements would admit of. Their hatchets were usually made of such hard substances as to withstand the stroke for this purpose; but to sharpen the edges of them it took a great deal of time and patience.

Another mode which the Indian had of putting a handle upon his stone hatchet was by splitting a thrifty growing branch of a young tree sufficiently to admit of crowding the ax into the same, so as to have each side of the branch fit into the groove around the head of the ax. Here it would be left until the branch had grown completely around the stone, sufficiently firm to form a handle, when the branch was cut off of even length. This made a very substantial implement for the purposes for which the ax was designed.

One of the Pilgrim writers, in giving an account of the exploration of a party of that people after landing from the *Mayflower*, gives the following information as to utensils of the Indians, found at that time on visiting some of the wigwams, whose occupants, it seems, were temporarily absent:

"In the houses we found wooden bowls, trays and dishes, earthen pots, hand-baskets made of crab-shells wrought together, also an English pail or bucket; it wanted a bail, but it had two iron ears. There were also buckets of sundry sorts, bigger and some lesser, finer and some coarser; some were curiously wrought with black and white, in pretty works, and sundry other of their household stuff. We found, also, two or three deer's heads, one whereof had been newly killed, for it was fresh. There was also a company of deer's feet, stuck up in the horns, hart's horns and eagle's claws, and sundry such like things there were; also two or three baskets full of parched acorns, pieces of fish, and a piece of broiled herring. We found, also, a little silk grass, and little tobacco seed, with some other seeds, which we knew not. Without were sundry bundles of flags, sudledge, bulrushes and other stuffs to make mats. Some of the best things we took away with us, and left the houses standing still as they were."

(The Indians no doubt considered themselves fortunate upon fur-

ther acquaintance with the white man, that their houses on the occasion referred to were left standing, and that they escaped by having only some of their best things taken away).

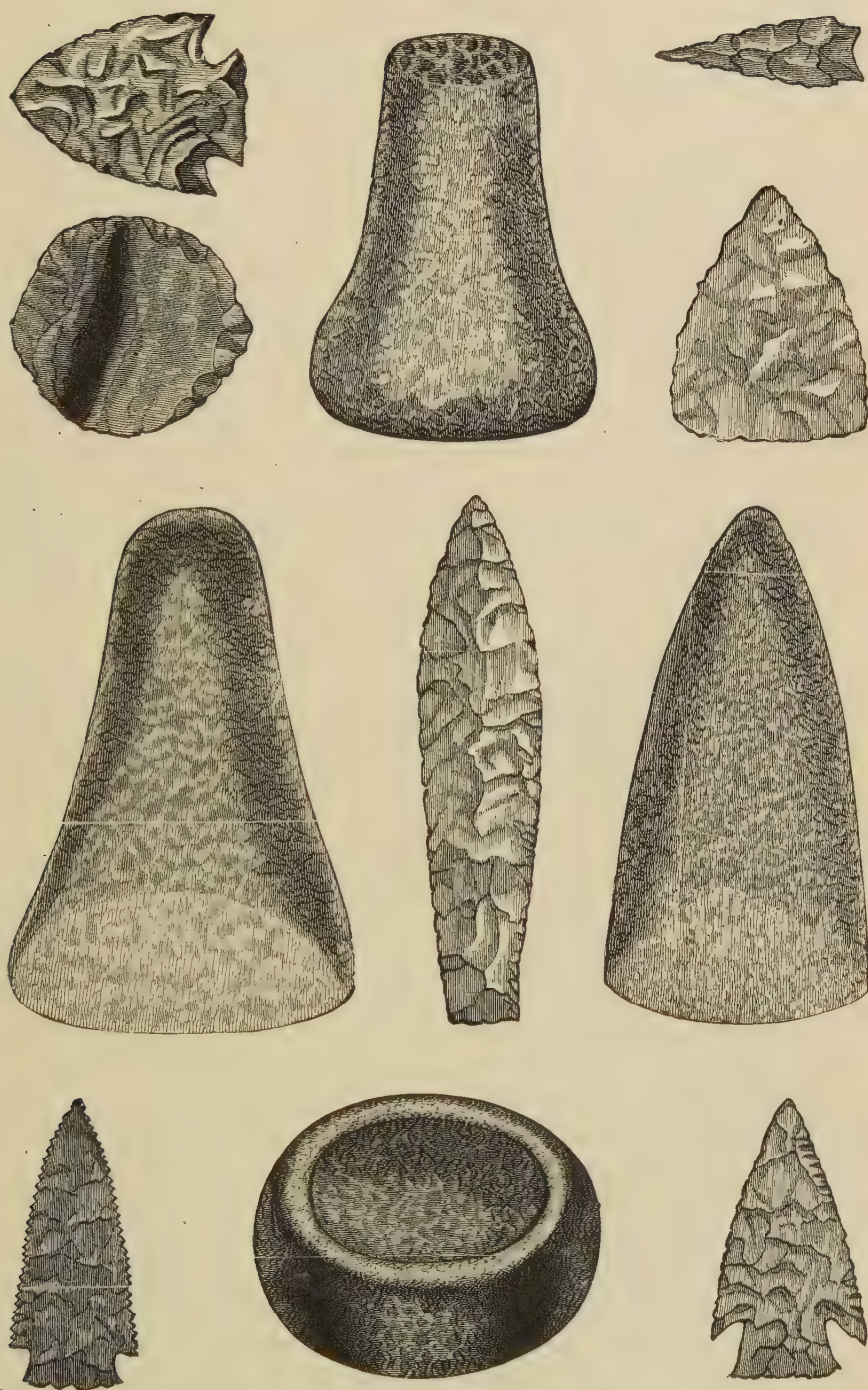
To accompany the bow and arrow, the Indian had what is called a quiver, in which he carried his arrows. It was variously constructed and ornamented, generally made of the skins of animals, or some kind of bark suitable to the purpose. It was suspended from the shoulders by a strap around the breast. The Indian's efficiency in war and hunting depended largely on the number of arrows he was able to procure. As a general thing each Indian possessed the ingenuity to manufacture his own arrows as well as most other weapons and utensils; but there would be among all tribes, as a rule, one or more persons skilled in the art of arrow-making, which was pursued as a calling. A character made so prominent in Longfellow's celebrated "Song of Hiawatha," wherein the arrow-maker is thus referred to:

"There the ancient arrow-maker,
Made his arrow heads of sand stone,
Arrow heads of Chalcedony,
Arrow heads of flint and jasper
Smoothed and sharpened at the edges,
Hard and polished, keen and costly."

It seems that the shield, that means of protection in battle so important among the ancient warriors of the Old World, was found among the native tribes of America at an early day, but mostly among those of the great American plains on the west of the Mississippi; but it is not well settled whether this implement was known to them before the discovery, or whether it was introduced among them by the Spaniards upon their invasion of New Mexico. The better opinion, however, would seem to be, that the Indian adopted the use of this implement after he acquired the use of horses, in which he imitated the Spanish warrior by use of a shield. The Indian shield was generally composed of the thickest pieces of buffalo skins, painted and decorated in the highest style of their art. They appended to it ornaments of eagle's feathers and the like.

Early travelers state that some of the tribes in the country of the northwest coast, wore for their dress a jacket of mail, which covered them in front, and afforded protection against arrows, to the most vital portion of their bodies, and was composed of thin battens of very tough wood, woven together by a small cord, with armholes and strings at the bottom corners to fasten it around the waist.

But among the catalogue of Indian utensils or implements, that of his pipe was the most important and indispensable. This was constantly at hand, and from it he drew consolation equally in hunger,



STONE IMPLEMENTS.

want or misfortune. To this he appealed as a medium of communion with the Great Spirit, the smoke of which, as it ascended upwards, he imagined was acceptable to Him as an offering of his gratitude and fidelity.

A traveler, speaking of household utensils in the primitive life of the Indian, says:

“The furniture in these native huts is exceedingly simple. The chief articles are two or three pots or kettles for boiling their food, with a few wooden plates and spoons. The former, in the absence of metal, with which the inhabitants were unacquainted, were made of coarse earthenware that resisted the fire; and sometimes of a species of soft stone, which could be excavated with their rude hatchets. Nay, in some cases, their kitchen utensils were of wood, and water made to boil by throwing in heated stones. Since their acquaintance with the Europeans, the superiority of iron vessels has been found so decided that they are now universally preferred. The great kettle or caldron, employed only on high festivals associated with religion, hunting or war, attracts even a kind of veneration, and potent chiefs have assumed its name as their title of honor.”

Mr. Wyeth, speaking of the Shoshonee Indians, says that the utensils originally in use among this people were wholly of stone, clay, bone or wood. Their implements were the pots, bow and arrow, knives, graining tools, awls, root-diggers (implements for digging roots used for food), spears, nets, a kind of boat or raft, the pipe, mats for shelter, and implements to produce fire.

The pot, in most common use, was formed of some kind of long, tough root, wound in plies around the center, shortening the circumference of the outer plies so as to form a vessel in the inverted shape of a bee-hive, properly securing the same, so as to make the vessel water-tight. This vessel, among other things, is used for boiling food, which is done by heating stones, and immersing them in the water contained in it, until the required heat is attained for cooking.

The bows of this people were made of the horns of the mountain sheep and elk, and of wood. When made of horn, they were about two feet ten inches long. They were of two parts, spliced in the center by sturgeon glue and deer sinews wound around a splice. The horn is brought into shape by heating and wetting, and is worked smooth by scraping with sharp stones, and being drawn between two rough stones, thus making an efficient and beautiful bow.

Their knives were rude instruments produced by breaking pieces of obsidian, which had a tendency to form sharp edges, like glass, and was common in that country.

Graining tools for preparing skins were originally made of bone; sometimes obsidian, secured to a staff, was used for this purpose. Awls were made of bone and large horns rubbed to a sharp point.

Root-diggers were crooked sticks, the end used in the earth being curved and sharpened by putting it in the fire and rubbing against a rough stone. They were also made of elk and deer horn, attached to a stick. They were used to obtain small roots which the country produced, such as *kamas*, *souk*, *yampas*, onions, tobacco root, etc.

The word *tomahawk* is from the Algonquin language, pronounced differently in the dialect of the various eastern tribes. The signification of the word by some authorities is said to be to strike.

Says La Hontan: "Before the Europeans arrived in North America, the savage of the north and south made use of pots of earth. Instead of hatchets and knives, they made use of sharp stones, which they tie with thongs of leather, in the end of a cleft stick. Instead of awls they make use of a certain sharp bone, which is above the heel of the elk. They have no fire-arms, but only make use of bows and arrows.

"When they would make platters or wooden spoons, or porringers, they drill their wood with their stone hatchets, and hollow it with fire, and do after scrape it, and polish it with a beaver's tooth.

"To plant their Indian corn they make use of pick axes of wood, for want of those of iron. They have large gourds in which they put the fat of bears, wild cats, etc. There is none but has his leather bag for his pipe and tobacco. The women make bags of the rind of linden trees, or of rushes, to put their corn in. They make thread of nettles, and of the bark of the linden tree, and of certain roots, whose names I know not. To sew their savage shoes, they make use of very small thongs. They make likewise mats of bulrushes to lie upon, and, when they have none, they make use of the barks of trees. They make use of the branches of trees to hang their earthen pots upon to boil their victuals."

Implements used for procuring fire have been already mentioned in Chap. XIII of this work, concerning "Manners and Customs."

CHAPTER XXII.

NAMES OF PERSONS.

Application of Names to Designate Persons—Imitation of Jewish Custom—Names have Signification—Male and Female Names—No Surnames—Duplicate Names—From whence Names of Persons are Derived—Baby Names—Naming Children—“There is Something in a Name”—Custom of the Dakotas—Custom in Changing Name—Nicknames—Objection to Speaking their Own Name—Husband and Wife do not Mention Each Other's Names—Examples of Indian Names.



MIN-NO-GEE-SHIK—"CLEAR SKY."

Name of an Ojibway chief and favorite name for persons among Indian tribes.

THE custom of the application of names to designate individuals among the race of mankind is, apparently, as old as language itself, and the system appears to have existed amongst all nations and people; observing the custom in general, in naming individuals, to give such as were descriptive of the person, or as referred to some circumstance with which the individual was in some way connected, and the like. This was especially so with the ancient Jews.

The North American Indians had no other rule or idea than this in giving names to persons. They

have faithfully imitated the Jewish custom in this regard. Throughout all Christendom, at least, the custom of the Jews has been followed, by simply adopting, to a great extent, the names in use by

that people; as, for instance, the word Aaron, which is a Hebrew name, signifying "lofty," "inspired." The only difference between Christian people and the Hebrews is, that we have adopted this and other like names arbitrarily or without reference to their original signification.

Mr. Heckewelder, the Moravian missionary, referring to this subject, says: Indians who have particularly distinguished themselves by their conduct or by some meritorious act, or who have been the subject of some remarkable occurrence, have names given to them in allusion to those circumstances. Thus, he says, he knew a great warrior who had been impatiently waiting for daylight to engage the enemy, who was afterwards called *Cause daylight*, or *Make daylight appear*. So, one who had come in with a heavy load of turkeys on his back, was called *The carrier of turkeys*, and another, whose shoes or moccasins were generally torn or patched, was called *Bad shoes*; all of which names were generally expressed in a single word, in compound form, or in the manner of our own compound words.

The custom in regard to names of persons, both male and female, seems to have been the same throughout all the native tribes of the continent, with all the attendant superstitions, which were faithfully imitated and reproduced in like manner among them, down to the minutest circumstances.

The custom of surnames, existing among our own race, was something unknown among the Indians. Indeed, there seems to have been no occasion or demand for a custom of this kind among them. The requirement or convenience which suggested among us the application of surnames to distinguish one person from another, as of one John from another John, by surnaming these persons Jones or Smith, was entirely obviated in the principle upon which Indian names of persons were applied; that is, by the application of a name which would be descriptive of the person, or which would, in some way, indicate the person. In this custom the repetition or duplication of names, or the same name among several persons, by which confusion would arise, would rarely, if ever, occur.

Among our own race, history informs us that each person originally had but one name. The custom of distinguishing persons by surnames, it is said, first originated in Greece and Egypt, not so much from design as from circumstances; as in the case of Aristides, who was called the *Just*, which latter word became his surname. So Phocion was called the *Good*; Plato, the *Athenian Bee*. Surnames were introduced into England by the Normans, and were adopted by the nobility A. D. 1100. The old Normans used *Fitz*, signifying son, as *Fitzherbert*.

The Irish used *O'* for grandson, as *O'Neil*. The Scottish Highlanders used *Mac*, as *Macdonald*, son of *Donald*. The Saxons added the word *son* to the father's name, as *Williamson*.

Plato recommended that parents give happy names to their children; and the Pythagoreans taught that the minds, actions, and successes of men were according to their names, genius and fate.

The Indians, however, according to a custom among them, frequently acquired duplicate names, and like a custom among our own people, were sometimes known as well by one name as another; as in the case of Zachary Taylor, the hero of the Mexican war, was given the appellation of "Rough and Ready;" so Gen. Jackson was called "Old Hickory;" which were peculiar names by which these distinguished persons were known as well as by their true names; and so in the case of the great Seneca chief, *Sa-gi-you-wat-ha*, or "Keeper Awake," was known also by the name of *Red Jacket*.

In general, Indian names for persons are derived from the terms for sky, cloud, sun, moon, stars, mist, wind, sound, thunder, lightning, lakes, rivers, trees, animals, birds, and the like. The Indians did not in their names of persons, strictly speaking, classify them as masculine and feminine, dividing them into classes for male and female. Amongst the Ojibways, however, in their names, the gender, or names for females, were marked by the terminal syllable *qua*, as in the name *Au-zhe-bik-o-qua*, "Woman of the rock." Names for women were frequently otherwise marked, by being taken from different sources from that of males; as from the skies, the forest, the stream, or the field of flowers, and the like.

The Indians also had amongst them a similar custom to our own, in regard to a class of names, which we call baby names, or names of childhood, such as Little Bird, Bad Boy, and other like names. They also had for their children their regular original, or what we call baptismal names, which were frequently given, as with us, in ceremonial style, concerning which Peter Jones says, that when a child is to be named, the parents make a feast and invite all the old people to come and eat at their wigwam; a portion of the meat is offered as a burnt sacrifice; and, during the time this is burning, the giver of the name makes a prayer to the God to whom he is about to dedicate the child, and towards the close proclaiming what the name is to be.

In some cases they had their children named when a few days old, in others not till they had attained the age of two or three years. Almost every young person received a nickname, either characteristic or arising from some peculiarity, which they often retained after arriving at maturity; but, in such cases, these names were considered

only in the light in which they were given, and not treated seriously or as permanent.

According to Capt. Clark, among the Shien or Cheyenne Indians, when a child is first born, whether a boy or a girl, it is called baby (a girl baby or a boy baby), afterwards by any childish name, until, if a boy, he goes to war. Then he will be named from something that has happened on the journey, from some incident, some animal killed, or some bird that is supposed to have helped him to success. Capt. Clark says that an old Cheyenne Indian gave him the following incident in his life concerning his own name. He said:

“When I was small I was called *Little Bird*. When I first went to war and returned to camp, the name of *Long Horn* was given me by an old man of the camp. Then the traders gave me the name of Tall-White-Man; and now, since I have become old, they (the Indians) call me Black Pipe. This name was given me from a pipe I used to carry when I went to war. I used to blacken the stem and bowl just the same as I did my face after these trips, and was especially careful to do so when I had been successful.”

The Indians, like our white people, believe that frequently there is something in a name, and under this notion they sometimes take the name of some successful, distinguished Indian warrior, who has passed away from his own band or totem, believing that there is some special luck or medicine in this name.

Among some of the Dakota tribes, the custom of naming their children in the order in which they were born prevailed; thus the first born son would be called *Chaske*, the second *Harpam*, the third *Hape'da*, the fourth *Chatum*, and the fifth *Harka*. The first born daughter would be called *Winona*, the second *Harpen*, the third *Harpstina*, the fourth *Waska*, the fifth *Weharka*.

The Sauks or Osaukies, a tribe of the Algonquin stock, had a custom of naming their children in the order of their birth, marked by the different colors with which the child was at first painted. The first in order, being painted white, would be called *Waupello*, meaning “he that is painted white.” There was a celebrated chief of that tribe by this name, who flourished in the forepart of the present century. The second would be painted yellow, and his name would be *Osauwa* or *Osauwakee*, meaning “he that is painted yellow.”

The Indians had a custom of a regular change of name, which was made, at times, with ceremony appropriate to the occasion. In such cases, the name adopted became permanent, and was not considered a duplicate of the former name, but as a substitute for that and all other names by which the party had before that time been known.

This custom finds its counterpart in the nations of the Old World, from the earliest time. For instance, Marcus Aurelius Antonius, Roman Emperor, A. D. 121, was first called Marcus and Annius Verus, the two latter names being those of his father. Being afterwards adopted into the Aurelian family by Antonius Pius, he took the name of *Marcus Aurelius*. On his accession to the throne, he took the name of *Antonius*.

The popes changed their names at their exaltation to the Pontificate, and history informs us that this was "a custom introduced by Pope Surgeus, whose name, till then, was Swine-Snout, A. D. 687." The custom was drawn originally, it is said, from the precedent furnished in the New Testament in the cases of Peter, who was formerly called Simon, and Paul, whose original name was Saul.

In France it was usual to change the name given at baptism, as was done in the case of two sons of Henry II., who were christened Alexander and Hercules, but whose names at their confirmation were changed respectively to Henry and Francis. And it was usual for those of the Romish church, at their entrance into monasteries, to assume new names, to show that they were about to lead a new life, and that they had renounced the world, their family and themselves.

According to a very general custom among the Indians, after performing any special exploits, an Indian had a right to change his name if he so desired, and the new name he assumed might be changed several times during his lifetime. The first occasion of change was generally a great event with an Indian brave. It was not necessary that the new name should be commemorative of the exploit occasioning the event of change, although this was, in general, suggestive of such new name.

According to custom among many of the western tribes, when the new name to be given a person was decided upon, in order to give it prominence by a kind of official sanction, a crier was employed, for some pecuniary consideration, to proclaim throughout the land that the person in question, giving his former name, had taken upon himself a new name, by which he should henceforth be known; at the same time announcing the new name. This corresponds to a like manner of changing names among the people of our more civilized governments, which is done by petition and sanction of the law making power, or by decrees in courts of justice under some general enactment.

Mr. Adair, who contends for affinity of the Indians with the Jews, remarks that when the Israelites gave names to their children or others, they chose such appellatives as best suited their circumstances

and the time, and this custom was as early as the patriarchal age, for we find Abram was changed into Abraham, the former meaning, "Father of elevation," and the latter, "Father of a multitude." Jacob was changed into Israel; the former meaning "a supplanter," and the latter, "a soldier of God." Such changes were made, it is understood, to correspond with changing circumstances and events in after life. Says Mr. Adair: "This custom is a standing rule with the Indians, and I never observed the least deviation from it. They give their children names expressive of their tempers, outward appearances, and other various circumstances; a male child they would call *Choola*, 'the fox,' and a female, *Pakoble*, 'the blossom, or flower.' The father and mother of the former are called *Choolinge* and *Choolishke*, 'the father and mother of the fox;' in like manner, those of the latter, *Pakablingge* and *Pakabliske*; for *Ingge* signifies 'the father,' and *Ishke* 'the mother.'

Peter Jones says that nicknames given to children are often retained after they have arrived at maturity. The character of this class of names can be judged from the following: *Cut Nose*, a notorious Indian of the Sioux nation, noted for his barbarity in the great Sioux massacre in Minnesota in 1862. *Loon Foot*, (Maung-zid'), generally known among the whites as Big Foot, a noted chief of the Pottawattamie tribe in the early part of the present century; *Winking Eye*, (Che-che-bing-way), a leading chief of the Pottawattamie tribe, promoted to that position by a great council at Prairie Du Chien in 1829.

The following is mentioned by Peter Jones among others, as an occasion for change of Indian names: If a sick person or his friends suppose that the grim monster Death has received a commission to come after an Indian bearing a certain name, they immediately make a feast, offer sacrifices, and alter the name. By this maneuver they think to cheat Death, when he comes, of the soul of the Indian of such a name, not being able to find the person bearing it.

According to Charlevoix, one Indian, when talking to another in common discourse, never called him by his proper name. This would be considered impolite; but they always gave him the quality he had with respect to the person that spoke to him, but when there was between them no relation or affinity, they used the term brother, uncle, nephew or cousin, according to each other's age, or according to the estimation in which they held the person they addressed.

A very peculiar custom, it seems, prevailed very generally throughout all the tribes, in regard to persons telling their names. When asked to do so, an Indian would decline to give it himself, but such

person as might be in company with him would give the name for him. The Arrapahoes say that this has been a custom with them from their earliest traditions, of which they give no other explanation than that they were so raised or educated, and they firmly adhere to this accepted custom.

According to Peter Jones, the same custom prevailed among the Ojibways, of which he says, when an Indian is asked his name he will look at some bystander and request him to answer. This reluctance arises from an impression they receive when young, that when they repeat their own name it will prevent their growth and they will be small in stature. Husbands and wives, he says, never mention each other's names, it not being in accordance with Indians' notions of etiquette.

The Indian is not alone in notions of this kind; a very common custom prevails in domestic life among our white people, especially in the middle and lower walks, wherein the wife, in referring to her husband, uses the personal pronoun, and the husband frequently returns the compliment in the same manner. And it is indeed quite common, after the charms of early married life have passed away, and have given place to the frosts of fading years, for the wife, instead of referring to her husband by name, to mention him as the "old man," and he, again, to return the compliment, speaks of her as the "old woman."

The Indian was tenacious of his custom in giving names, so much so, indeed, that he was reluctant to recognize white men, as he became compelled to mingle with them, by any names but those which he himself applied to them. Mr. Heckewelder notices this peculiar Indian trait, and says they will give names to white men derived from some remarkable quality which they have observed in them, or from some circumstance which remarkably impresses them. Thus when they were told the meaning of the name of William Penn, and that the word "pen" meant an instrument for writing made of a quill, they translated it into their language *Mequon*, meaning "a feather or quill." The Iroquois called him *Onas*, which in their idiom means the same thing.

The characteristic features in Indian names of persons are thus given by Em. Domenech, in his work entitled "Seven Years' Residence in the Great Deserts of North America:—"

MEN'S NAMES.

The Four Bears.
The Deceitful Wolf.
The White Buffalo.
The Red Bear.

WOMEN'S NAMES.

The Rose Bud.
The Reclining Flower.
The Weeping Willow.
The Sweet Scented Herbage.

MEN'S NAMES.

The Elk's Head.
The Horses' Tramp.
The Sensible Man.
The Smoke.
The Bloody Hand.
The Shell.
He who Ties His Hair in Front.

WOMEN'S NAMES.

The White Cloud.
The Swimming Hind.
The Polar Star.
The Pure Fountain.
The Woman Who Strikes Many.
The Woman that Dwells in the Bear's Cavern.

The following examples of names of persons (males) in the Ojibway dialect, with translations, are given by Peter Jones, the educated Ojibway:

Nawahjegezhegwabe, the sloping sky.
Pepoonahbay, the God of the north, who makes the winter.
Manoonooding, the pleasant wind.
Kezhegoowinene, sky man, or man of the sky.
Pamegahwayahsing, the blown down.
Sahwayahsegog, the scattering light, by the sun or moon.
Mahyahwegezhegwaby, the upright sky.
Kanahwabhahmind, he who is looked upon.
Oominwahjewun, the pleasant stream.
Naningahsega, the sparkling light.
Pahoombwawindung, the approaching roaring thunder.
Ahzhahwahnahguahdwaby, the cloud that rolls beyond.
Madwayahshe, the whistling wind.
Oozhahwahshkooezhig, the blue sky.
Shahwundais, the God of the south, who makes the summer.
Wahbegwuhna, white feathers.
Wawanosh, the beautiful sailor.
Wahbahnoosay, morning walker.
Nahwahquayahsega, the noon day, or shining sun.
Kecheгахmewinene, man of the lake.

The female names are distinguished from the males by the feminine termination, *quay*, or *gooquay*, or *qua*. Masculine names can be rendered feminine by adding the foregoing termination; for example:

Naningahsegaquay, the sparkling light woman.
Oozhahwahshkooezhigooquay, the blue sky woman.
Oogenebahgooquay, the wild rose woman.
Mesquahquahdooquay, the red sky woman.

The following are examples from Indian names of persons from Schoolcraft, drawn from the stock words sky, thunder, sun, storm, wind, clouds, earth, stars, etc.:

Au-be-tuh-gee-zhig, center of the sky.
Ba-bwa-me-au-she, low pealing thunder
Kau-che-daus, the cloud in contact with the sun.

Kau-ga-au-she, the equinoctial wind or storm.

Mo-kau-ge-zhig, the sun bursting from a cloud.

Waub-un-nung, the morning star.

The following are drawn from terrene objects:

Kau-gwa-dwa, the questioner.

Neezh-e-pe-nais, the coupled birds.

Wau-goosh-aince, the little fox.

The following are examples of the names of women in the Ojib-way dialect, taken from atmospheric phenomena, from the forests, streams, and the like:

Au-zhe-bik-e-qua, woman of the rock.

As-sin-au-mik-e-qua, woman of the pebbly bottom water.

Bain-wa-wa-ge-zhig-e-qua, woman of the thunder cloud.

Ke-neance-e-qua, little rose bud woman.

O-buh-bau-mewa-wa-ge-zhig-e-qua, woman of the murmuring of the skies.

CHAPTER XXIII.

INDIAN LOCAL NAMES.

Indian Names Applied to Localities—Popular Idea—Signification—Classification of Groups in Determining Names—Tracing Origin of Names—Algonquin Names Prevail—Phrases Reduced to One Word—Contraction of Words—Ignorance of Origin and Meaning—Indian Names of States and Territories—Names Coming from the French and Other Languages—Same Word in Different Languages and Dialects, Differing in Meaning—Names Coming Through Illiterate Persons—The Word *Penobscot*—Rendered by the French in Sixty Different Ways—The Word *Calumet*—Not an Indian Word as Supposed—Words of French Orthography—Corruption of Indian Names—Examples of Corruption of Indian Words—Inappropriate Signification of Words.



OHIOPEHELLE.

"Water whitened by rapid descent over rocks."

descriptions, the origin and meaning of which are becoming a subject of interesting inquiry.

As Mr. Lossing well observes, in speaking of the destiny of this fading race, they will leave behind them myriads of memories of their existence here, in their beautiful and significant names of our mountains and valleys, our lakes and rivers, our states, counties, villages and cities; but we may say to our people:

WHILST the primitive race of this country whom we call Indians is fast disappearing before the march of civilization, they have left to us a constant reminder of their former existence in the land, through the multitude of local names which have been applied to rivers, lakes, towns, counties, states, and localities of various de-

"That mid the forests where they warr'd,
There rings no hunter's shout;
But their name is on your waters—
Ye may not wash it out."

The popular idea is that these Indian local names, or those taken to be such, are genuine names and possess some appropriate signification; but whoever will take the trouble to investigate in this regard will find much in this notion that is erroneous. The language of this people not being a written one, there is wanting a permanent standard of pronunciation; hence, in transferring Indian names into our literature they have been liable to material changes in their sounds, so much so, in a large proportion of instances, that the original intention can scarcely be arrived at with any degree of certainty.

In pursuing this subject intelligently, it is proper first to classify the various groups of native inhabitants, as nearly as may be, so far as they are marked by a common or generic language; and in this connection a brief reference to the Indian languages in general would also seem proper. Indian geographical names, or names applied to localities, are supposed to mark the fact that the tribe or nation from whose language the same are derived once inhabited the country in which such names are found. This, in general, is found to be the case; therefore, the classification of these inhabitants and designation of the country which each nation or group inhabited, becomes material in pursuing an investigation in regard to the origin and meaning of these names.

In a preceding chapter entitled "Linguistic Groups," information on this subject is given, showing as definitely as can well be shown, the country inhabited by the various linguistic groups according to the most convenient classification.

Thus, in tracing the origin or arriving at the meaning of Indian geographical names, we have first to determine from which language of the several groups they are derived, and through what particular dialect they are produced.

Among the tribes east of the Rocky Mountains, the Algonquin language, as spoken by the Ojibway nation, was, in general, regarded as the court language, so that when a person fell among a strange tribe whose language he did not understand, if he spoke this language, they were bound, as a rule, to furnish some one who could communicate with him in this language. It was through this medium that Marquette, on his route from Montreal to the Des Moines, spoke with the various tribes; and so it was with all those early French travelers, including La Hontan, who proceeded, as we may believe from his narrative, far among the western tribes. Thus, the language of the

Algonquins became, in one sense, the universal language of the continent, whereby it happens that a large proportion of our Indian geographical names are derived from that source.

Indian local names, as well as names of persons, when expressed in our language, are, in general, comprised of several words, but when expressed in the Indian language are composed of a single word, compounded in the manner of their accustomed ingenuity in the use of their language. As an illustration of this, Mr. Heckewelder cites the instance of the name given by the Indians to the place where Philadelphia now stands, which they preserved to the latest time, notwithstanding the great change which had taken place. The name was *Kue-que-na-ku*, pronounced *Koo-ek-wen-aw-koo*, and which means "the grove of the long pine trees."

The same authority further remarks that the Indians have proper names not only for towns, villages, mountains, valleys, rivers and streams, but for all remarkable spots, as, for instance, those which are particularly infested with gnats and mosquitoes, places where animals have their dens, and the like.

In regard to Indian names, not only are the people who have succeeded the native tribes of this country in complete ignorance of the origin and meaning of those they have left to us to designate rivers, lakes, and other localities, but they are unaware of the fact that very many of the local names which we are now using and which we suppose to come from other sources are also Indian names, or are derived therefrom. Of the thirty-eight states of the Union eighteen have Indian names: Massachusetts, Connecticut, Alabama, Tennessee, Kentucky, Ohio, Michigan, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Mississippi, Texas, Arkansas, Nebraska, Kansas, and, as is supposed, Oregon; which, in general, are derived from great rivers or other waters. Of the nine organized territories of the United States five have Indian names: Dakota, Wyoming, Utah, Idaho and Alaska; and it is to be noted also that the principal rivers of North America, especially those in the United States, with but a few exceptions, have Indian names, or those which are intended to be such.

Our Indian local names, in general, with the exception of those east of the Alleghany Mountains, have come to us through the early French adventurers or their descendants; and, in general, as has been before mentioned, from the language of the Algonquin group. In the foregoing assertion an exception has to be made in regard to some few local Indian names in the southern states which have come through the Spanish, who had invaded that country before the French had reached the valley of the Mississippi; so that our Indian local names

have come to us through, or according to, the orthography of three several languages, viz.: Spanish, English and French.

In pursuing the subject of Indian geographical names, there is one thing with which we have to deal, wherein, at this time, we can obtain little or no satisfactory aid in case of doubt or uncertainty. We frequently find the same Indian word, or one having the like sound, in different languages or dialects, with an entirely different meaning; so, what may have been the original intention in applying such name to any given locality, or from which language or dialect the word is derived, will be a matter difficult to determine. As a general rule, in such cases, conjecture only can be given. For instance, the word *Chicago*, or that which is essentially the same, is found in several languages and dialects with entirely different meanings.

Whilst those to whom we are indebted for our Indian local names were in some instances, as in the case of Marquette, Hennepin and La Hontan, men of learning, and are supposed to have written with some degree of accuracy when referring to them, yet a large proportion of those to whom we are indebted therefor were illiterate persons and relied exclusively upon sounds addressed to the ear, and were unable to aid their memory by reducing them to writing; so that very few of these Indian geographical names have come to us in correct form. They are almost universally a corruption, to a greater or less extent, and their meaning has to be arrived at either from tradition or by patient investigation into the language of the group or dialect of the tribe from which the name is derived. This has been done, to a considerable extent, and the world is much indebted to those patient students who have undertaken this task, and given their time towards accomplishing a result so much desired.

Take as an example the word *Penobscot*, the name of a river in the state of Maine. This name, which passes for an Indian word, and which is brought to us by the French, is said to have been reported by them in sixty different ways during their occupancy of the country in the vicinity of this river, about 1664. The name most generally used by them, however, was *Pan-au-an-shek*. The English, the new Plymouth colonists, caught the word of the Indians, *Penobscot*, by which it was known as early as 1626. The true Indian name, it is said, was *Pen-ob-sceag* or *Pen-ob-scoote*, suggested by the rocky falls just above Bangor, from *Penobsg*, "rocky" and *Utteral*, "a place," that is "the rocky place."

The learned Dr. Trumbull, of Hartford, Connecticut, who is probably the best authority on Indian languages now living, in referring to this subject, says: "Remembering how unsettled and capricious

was the English spelling in the seventeenth century, how absolutely every clerk and recorder was a law unto himself, and how often we find a common English word spelled in three or four different ways by the same writer and perhaps on the same page, in early colonial records, uniformity in the spelling of *Indian names* was not to be expected. The variations which some of these names present are almost innumerable. Others have undergone complete transformation, retaining scarcely a suggestion of their original sounds."

Dr. Trumbull, amongst others, has given the following examples of the metamorphosis or change of Indian local names or "place-names," as he calls them, transforming them not only into a corrupted form of Indian names, but also into English words and terms. Thus, he says: "*Kuppauke*" has become "Cape Poge," and its equivalent in another dialect is "Quebec;" *Nameock* is "May Luck;" *Oggussepangsuck* is shortened to "Oxyboxy;" *Neastoquaheaganuck* to "East-críg;" *Tomheganompskut* to "Higganum;" *Wonococomaug* to "Congamuck;" *Webompskat* to "Obscob;" *Mashenupsuck* to "Snipsic;" *Weguapaugset* to "Boxet."

"So, in Maine, *Matche-baguatus* has been identified with 'Major Bigyduce;' in Maryland *Potopaco* survives as 'Port Tobacco;' in Rhode Island *Wannemetonomy* is reduced to 'Tommony,' or 'Tammany' hill; *Papasquash* becomes 'Papoose Squaw' point, and *Musquataug* passes through *Musquetohaug* to the more familiar 'Musqueto-hawk' brook. Of *Quenechouan* (or *Quinnitchuan*), the designation of a 'long rapid' near the entrance of the Ottawa river, the French of Canada first made 'fifteen dogs' (*quinze chiens*), and then invented a story to account for the name.

"The signification of many place-names is obscured by the loss of one or more syllables or an initial consonant, as in 'Toket' for *Totoket*, 'Quaddie' for *Pattaquottuck*, 'Catumb' for *Ketumpscut*, 'Paug' for *Pishatipaug* or *Pesuckapaug*, and for *Neeshapaug* 'Was-suc,' for *Assawassuc* or *Nashanasuck*, 'Nunkertunk' for *Wanungatuck*, and 'Titicut' (on Taunton river, in Massachusetts), for *Kehteiktukut*, or *Kettetukut*. The sound of *m* or *p* before a sibilant or mute was often lost to English ears; thus for *M'squamicuk* we have 'Squomacuk,' for *Mashapaug* 'Shepaug,' for *Pescatuk* 'Scantie' and 'Scitico,' for *Pishgachtigok* 'Scatacook,' etc. Nearly as often an initial *n* has been dropped, e. g., 'Ashawog,' 'Assawaug,' 'Shetucket,' 'Shan-nock' and 'Shunock.'"

To show the misconception we have as to Indian names, the word *Calumet* will serve as an illustration. This is the name of a river putting in at the southern extremity of Lake Michigan. In early

times frequent inquiry was made as to why this river was so called. The answer, in general, was that it was an Indian word signifying "pipe of peace," which the Indians smoked at their councils, and that in the vicinity of this river was a place of holding Indian councils.

This is correct with three exceptions. First, the word *Calumet* is not an Indian word; second, it does not of itself signify pipe of peace; third, Indian councils were never held in the vicinity of this river. The word *Calumet*, says Charlevoix, in his book of travels in North America, is a Norman word, which signifies *a reed*, forming a natural tube with which Norman smoking implements were constructed. The word *Calumet* originally referred only to the tube, afterwards used to designate the whole implement, the same as in our language we call the same thing *a pipe*. The Indian name of this river was *Conamic*, and signifies "snow beaver," which, it would seem, our English speaking people mistook for *Calumet*, which is not an appropriate signification applicable to this river as intended.

One source of confusion or uncertainty with our English speaking people in regard to these Indian local names, is in reference to those that come to us through the French, which have generally remained as originally fixed and are designated on our maps, and in our histories in the French orthography, in pronouncing which we are in the habit of giving to the letters used the sounds they have according to our own orthography; of this class are the words Michilimacinac, Ohio, Miami, Illinois, Chicago, Iroquois, Quebec, etc.

Few people understand that the word *Miami* and *Maumee*, which are generally understood to be Indian words, are both the same word; that the only difference in them is that the former is given in French orthography, whilst the latter is rendered according to English orthography. The word given, according to French orthography, when properly pronounced, as they pronounce it, and as the Indians would speak it, is *Me-au-mee*, hastily pronounced in common speech *Maumee*.

It is not altogether the fact of these various ways of rendering Indian words that has created so much confusion in our Indian local names, but the difference in the orthography of words or mode of spelling them has been also a source of great perplexity, as before illustrated. This has occurred sometimes through misapprehension, and sometimes through sheer carelessness.

There is a post-village in Wisconsin called *Weyauwega*, which is a name passing for an Indian word, but in that form is not. The word intended, according to the late Gov. Doty of that state, from whom the writer obtained this information, is *Wey-au-we-ya*, which, while he was a member of congress from that state, he gave to the

postoffice department at Washington, as the name he recommended for a postoffice then about to be established at that place. The department, he says, mistook the *y* in the last syllable as written by him for *g*, and recorded the name accordingly, rendering the same as it now is as the name of that village. The word intended is an Algonquin word of the Menominee dialect, and signifies "whirling wind." It was the name of a faithful Menominee Indian guide, long in the service of Gov. Doty in early days, whose name after his death he sought to perpetuate by applying it to this town, in which it seems, however, he was unsuccessful.

There is a class of local names which are understood to have the sound of Indian words, and, therefore, are taken to be such, which in fact are not really Indian names. Of this class, as an example, may be mentioned the word *Monee*, the name of a town in Illinois on the Illinois Central railroad. This was the accepted name of the wife of an Indian trader, Joseph Bailes, a French-Canadian of considerable influence and note among the Indians, in the early days of the Northwest Territory.

His wife was an Indian woman of the Pottawatamie tribe, with whom she was a great favorite. Her baptismal name was *Mary*, which her husband pronounced *Mauree*, according to the French pronunciation. In the Pottawatamie dialect, like that of most all other tribes of the Algonquin group, as before mentioned, there is no sound of *r*, the sound of *n* being used instead. The Indians, therefore, pronounced her name *Maunee* or *Monee*. In a treaty between the United States Government and the Pottawatamies a tract of land was reserved to this woman by the name of *Monee*, in the vicinity of the town before mentioned.

The word *Kalamazoo*, the name of a river in Michigan, and which passes for an Indian word, may be cited as one among the numerous instances as an example where an Indian word has been corrupted from inattention in catching sounds in Indian words. The proper word is said to be *Ne-gik-an-a-ma zu*, which is stated to be a contraction of an Indian phrase descriptive of the stones seen through the water in the river bed, which, from a refractive power in the current, resembled an otter swimming under the water. The term having its root forms in *Negik*, an otter, the verb *Kana*, to hide, and *Ozoo*, a quadruped's tail. The letter *l* is a mere transposition of *n* in native words passing from Indian to the French language.

But the French are not alone chargeable with the confusion before referred to, from their manner of rendering Indian names in so many different ways; the English were alike heedless or inattentive in

this regard. For instance, the word that we generally pronounce *Mohegan*, which is accepted as the name of a tribe of Indians once dwelling on the east bank of the Hudson river, the English have, at different periods, referred to as *Mohiccon*, *Mohuccan*, *Mohegans*, *Muhheckanew*, *Mahingan*; the Dutch called them *Mohikanders*; and the French referred to them as *Mourigans*. It would seem that the proper term is *Mahingan*, signifying wolf.

Among the striking instances of the numerous ways of rendering Indian words by the English is that of the word accepted as *Pokanokit*, the name given by historians to the locality at which was the seat of the noted chief, called by the English "King Phillip." The English rendered this word in the following various different ways: *Paukanakett*, *Pocanaket*, *Pockanockett*, *Pokanokik*, *Pokanockett*, *Pawunnawkutt*, *Puckanokik*, *Pockanacket*.

As to the signification of Indian local names, to which reference has been made, as a rule they always possess some appropriate meaning, but which when translated into our language are frequently wanting in that elegance of signification which we suppose them to possess, especially from their magnificent or euphonious sounds. As an illustration of this, a few examples will suffice:

The word *Nokomis*, the name of a town of some importance in Illinois, supposed to be taken from Longfellow's poem of "Hiawatha," when translated into our language, means simply "grandmother," or "my grandmother." The word *Ontonagan*, the name of a river in the upper peninsula of Michigan, rather a bold-sounding word, which is supposed to signify something grand, means in our language, "there goes my dish," or "lost my dish," from the circumstance, it is said, of an Indian girl attempting to dip up some water from the stream, when the current swept the dish out of her hand, whereupon she exclaimed, "there goes my dish." *Muskingum* (properly *Moos-gig-am*), a river in Ohio, signifies "Moose Eye." *Iowa*, one of the states of the Union, from a tribe of the Indians of that name, signifies "sleepy," or "drowsy ones." *Chenango*, the name of a river in New York, is an Iroquois name, meaning "bull thistles."

CHAPTER XXIV.

DRESS.

Simplicity in Style—Suggestive of Convenience—General Uniformity among the Tribes—Different Styles—Dress According to Weather and Season—Description of the Indian Dress—Material—Skins of Animals—Mocassins for the Feet—Dress of the Indian Woman—Its Convenience—According to Notions of Strict Propriety—Indians of the Pacific Coast—Criticism of the White Man on Fantastic Indian Dress—The White Woman's Fantastic Dress Compared—The Indian Paints his Face, so does the White Woman—The Indian War Bonnet—Not a Fantastic Display, but a Superstitious Notion—Buffalo Horns as a Badge of Bravery—The Indian Dress is Symbolic, rather than one of Fantastic Display—The Indian Dude—Indian Dress of the Mountains and the Plains.



IDEAL INDIAN MAIDEN.

THE dress of the American Indian, in his native condition, was one of simplicity in style and suggestive of convenience, in which there was very general uniformity among the tribes and nations of the continent. There were different styles or grades of dress, but these were, in general, everywhere nearly or substantially the same; commencing with a simple article of apparel or excuse for apparel, and passing through various styles and grades to the completely clothed body, as the inclemency of the weather or other circumstances might demand.

On this subject Charlevoix remarks that the men, when it is hot, have often only something of an apron to cover a particular part of the body. In the winter they clothe themselves more or less according to the climate.

One of the most prominent articles of Indian apparel was the kilt, secured around the waist by a belt, and descending midway or more to the knees. This, with the addition of moccasins for the feet, was, in general, the complete dress of the Indian when on the war path or engaged in the hunt. The object was to free himself from all encumbrances, as far as possible, so as to admit of greater activity, and to avoid fatigue that might be induced from restraint of much clothing. The dress further consisted in clothing the waist and arms with a kind of loose garment, somewhat in the style of what we call a hunting shirt, and a blanket or robe thrown over the shoulders. This was the complete dress of an Indian.

Before the invasion of the white man the Indian dress was manufactured from the skins of animals; since which event, the fabrics of art, or productions of the white man's skill, have been adopted, except as to moccasins for the feet, usually made of dressed deer skin and other animals affording like substantial material; but it is noted that the Indian parts with this traditional article of apparel with extreme reluctance. On this subject Mr. Schoolcraft says, moccasins have stood their ground as a part of the Indian costume with more entire success against European innovation than perhaps any other part of the original dress.

Another style of Indian costume, very generally adopted in warmer weather or warmer climates, instead of the kilt, was that called in the language of the Algonquins, *Azian* or *Unseacun*; in English, loin-cloth, and, in common speech, breech-cloth; the body being otherwise nude with the exception of moccasins.

The dress of the Indian woman was one of like convenience, in a style marking her native modesty and strict notions of propriety, ornamented in a manner peculiar to Indian ideality and taste, being the costume of their mothers from all time. There were no ever changing Paris fashions in those days to upset feminine minds and impoverish masculine pockets.

Peter Jones, in speaking of the Indian woman's dress, says the native Indian women wore "short gowns and petticoats, made of dressed deer skin, and a mantle thrown over the shoulders. They also wore leggins and moccasins neatly worked." As a mark of neatness and modesty in the character of the native Indian woman, her garment, called a short gown, completely covered her arms, and was closely fitted about the neck.

An early writer thus describes the Indian woman's dress at the time the English first came among this people on the Atlantic coast: "Their garments are a pair of sleeves of Deer or Moose-skin drest,

and drawn with lines of several Colours into Asiatic works, with Buskins of the same, a short Mantle of Trading Cloath, either Blew or Red, fastened with a Knot under the Chin, and girt about the middle with a Zone, wrought with white and blew Beads into Pretty Works. Of these Beads they have Bracelets for their Neck and Arms, and Links to hang in their Ears, and a fair Table, curiously made up with Beads likewise, to wear before their Breast. Their Hair they Combe backwards, and tie it up short with a Border, about two handfulls broad, wrought in Works as the others with their Beads."

The dress of the Indian man in his native simplicity, is described by the same authority as simply a waist cloth, and a mantle of skin or cloth, which was commonly laid aside. Yet, nakedness, it is said, did not result in indelicacy. In this regard Roger Williams says, "I have never seen that wantonness among them, as with grief I have heard of in Europe." The same author further says that the Indians were fond of dress, as all uncivilized and most civilized people are, is a matter of course, and cheap ornaments of glass or metal could buy from them their choicest furs.

The dress of the Indians of the Pacific coast, in what is now Oregon and Washington Territory, according to John R. Jewett, for several years a captive among the Indians of that country, usually consisted of but a single garment, which was a loose cloak or mantle called *kutsack*, in one piece, reaching nearly to the feet. This was tied loosely over the right or left shoulder, so as to leave the arms at full liberty. In winter, however, they sometimes made use of an additional garment, which was a kind of hood, with a hole in it, for the purpose of admitting the head, the garment falling over the breast and back as low as the shoulders. This was bordered at the top and bottom with fur, and only worn when going out in the cold. The garments of the women did not vary essentially from those of the men, the mantle having holes in it for the purpose of admitting the arms and being tied closely under the chin, instead of over the shoulders. The chiefs dressed in more costly apparel, and in a manner to distinguish them from the common people of the tribe.

There has been much criticism among civilized people on the fantastic dress of the native Indian; that he paints his face; that he wears quills of birds stuck in his hair; that he wears strung about his neck the claws of birds and ferocious animals as valued ornaments. Whilst the dress of the white man, it is true, is not open to criticisms of this kind, and is, perhaps, as consistent in its make-up as the compulsion of fashion will admit, the case of our white woman, under the guidance of fashion, is not so easily disposed of. Whilst the

white man, under our custom, does not paint his face like the untutored Indian, this much cannot be said of the white woman.



BLACKFOOT CHIEF—FANTASTIC DRESS.

from the great bird of the desert, purely as a matter of ornament, prescribed by the rules of fashion. The Indian, in putting on plumes, selects them from his own great native bird of the air, and this he does, not as an ornament, but as a symbol to signify his courage and bravery.

The Indian, in his dress, is in the habit of wearing many things which appear to us as fantastic, and a mark of his light character and folly. For instance, there is a style of head-dress called the war-bonnet, composed of quills or feathers taken from particular kinds of birds, that we frequently see painted in fancy sketches of Indian figures, which is generally taken among us to be worn purely as an ornament, the fact being quite otherwise. This war-bonnet is thus described by Capt. Clark, in his work on "Indian Sign Language:"

"The tail feathers of the golden eagle are used for making these gorgeous head-dresses. There are twelve feathers in the

Whilst the Indian, it is admitted, wears bird's claws, suspended about his neck, which he does as a symbol for some purpose; the white woman puts upon her bonnet the whole bird, claws included, with no signification whatever, except that the fashion director informs her that it adds a charm to her personal appearance. The white man, it is true, does not wear the quills of birds stuck in his hair, nor in the hat covering his head, but leaves this to the taste of the white woman, who sends across the sea to obtain plumes



PRINCE OF WALES—FANTASTIC STATE DRESS.

Compare fantastic dress of the Indian chief with that of the white chief. Compare Indian symbol of peace (pipe), with white man's symbol of war (the sword).

tail, and as many as sixty or seventy are used in making the bonnet. The feathers for the cap proper are fastened to cloth or skin, made to fit the head in the shape of a brimless and crownless hat. The feathers are placed side by side, touching, and, when the bonnet is put on the head, assume a nearly vertical position, the whole forming a cylinder-shaped head-gear. Fastened to the head-piece behind is a long strip of skin or cloth (red cloth is now generally used) which, when the person is standing, reaches to and sometimes trails on the ground. The feathers are fastened on one side of this cloth. This head-dress is also frequently decorated with real or imitation buffalo horns, and some tribes have, besides, masses of ermine skin fastened on near the base of the feathers. Some bird, or the special medicine, which belongs to the owner of the bonnet, is also fastened on these in front. At the tips of the feathers a few horse hairs are fastened to the tail piece."

Many Indians placed the most implicit confidence in this war-bonnet, thus aided by this special medicine, which may be only a dirty little bag given them by their magician or medicine man; and are firm in the belief that it turns aside all the missiles of their enemies.

As an example, an instance is related of a once famous chief of the southern Cheyennes, showing the confidence the Indians have in the war-bonnet for protecting them against harm. He was engaged in a fight between the Cheyennes and Foxes, who were behind cover, dismounted. He charged on them and was met with such a storm of bullets that the feathers in his bonnet were entirely cut away. On being asked how it was that he was not hit in the engagement, he replied that his medicine was on his head, regarding this as a full, complete and perfect explanation. His story was corroborated by warriors who were engaged with him in the action. Instances of this kind tended to confirm Indian confidence in the war-bonnet, like the helmets of the ancients, as a protection from harm in hostile engagements.

Courage and skill in war, or special deeds of bravery and daring, obtain for the favorite brave in all tribes distinguished features in dress. Under this rule the Indian warrior, who by his bravery had become entitled to this favor, was permitted to wear as an ornament upon his head the horns of a buffalo, which was added to his head-dress as a symbol of bravery. This could be worn only by consent of the council. A chief could not wear this symbol of courage unless it was bravely won and accorded him by the council of his tribe. As the white soldier rejoices in his stars and stripes, so did the Indian in his buffalo horns or other symbolizing features.

The Indian woman took great pride in her black, luxuriant growth of hair, which she allowed to grow at full length, never trimming nor cutting it in the least degree, and which she parted in front and combed down upon her back, usually braided or tied with a band to keep it in place. With the Indian woman there were no wigs, false

curls or frizzes. The Indian man was in like manner proud of his fine growth of hair, and would have considered himself disgraced to have it shorn off.

However, among some tribes a custom prevailed of plucking out the hair of the head by the roots, with the exception of a small lock or tuft on the crown, which was left as a bravado, that in case they should fall into the hands of their enemies, there is left remaining a scalp, which, it is conceded, the conquering party is entitled to. This custom prevailed among the Mohawks of the Iroquois nation, and some of the other tribes of that people, but not among the Senecas. It prevailed also among the Pawnees, Sacs and Foxes, Iowas, Kansas, Otoes, Shawnees, and some of the Dakota tribes.

It is said that notwithstanding the stern character of the Indian, and his utter detestation of effeminacy in man, scarcely a tribe was exempt from the humiliation of occasionally producing specimens of that abnormal human growth,



SENECA MAIDEN.

particularly mentioned by Mr. Catlin and known among our own race as the *dandy*; in modern times, the *dude*. The characteristics of the Indian specimen were similar to those of the same species in the white race, and were held in as much contempt in the sensible Indian mind.

This class despised war or danger of any kind, and were averse to engaging in the fatigues or perils of the hunt. Their robes were never adorned with scalp locks, nor their necks with the claws of the

bear. They could not wear red paint, as this symbolized success in battle. For the *dandy* to attempt to wear these emblems of a brave career might imperil his life. His dress was usually made from the skin of the mountain goat or red deer; and the trimmings were of ermine, swan's down, porcupine quills and wampum. He usually spent hours every day in making his toilet, the minutest details of which received his greatest care. He would languidly watch the athletic games engaged in by the young braves of the tribe, but took no part in their sports himself.

If coincidences, in the resemblance of character, may be taken as evidence in the claim for race unity, then the resemblance of characteristics in the Indian *dandy* and the white *dude* would avail much as proof in support of this claim.

In dress, while comfort and convenience seemed to be the one essential sought for by the Indian, yet there were those among them who were skillful in arranging, ornamenting and adorning their native costumes with pleasing and picturesque effect.

It is said of the Crow Indians, and of their hereditary enemies, the Blackfeet, that they paid more attention to dress than other North American tribes. The native dress of the Crow was of white skins, which travelers and traders tell us they excelled in dressing. The marked feature of the warrior's uniform was war-eagle feathers, wampum, ermine and scalp locks. The dress of the women was less showily trimmed, yet very attractive, as worn by the handsome belles of the Crow tribes.

The dress of the Blackfeet tribe was similar to that of the Crow Indians, except that it was black or brown skins instead of white. The trimmings or general manner or fashion of garments were the same.



YOUNG SENECA WARRIOR.

Not less interesting than that of the Crow and Blackfeet, was the dress of the Comanches or Navajoes of the southwest, who are said to have worn cloth garments, and surprised the invading white men with the beauty and harmony of colors in their blankets or shawls, the three primitive colors, red, blue and yellow, blending with brown and other neutral colors with very pleasing effect. The decided colors were obtained from the mountain flowers, and the shades and tints from the roots and barks of trees, well known for their coloring qualities by these students of the native weeds.

A favorite robe among all classes of natives was the skin of the bear or bison dressed carefully and painted on the inside with symbolic figures.

The Indian's love of display is prominent only on days of festivity or occasions of note. "In holiday attire" the native dress is profusely ornamented. The raven's or eagle's feather is one of the valued ornaments, and is worn as proudly by the Indian brave as a soldier wears his epaulets or the duñe his silk hat and matchless swallow-tail coat. The reader has, no doubt, learned that the men among the natives of America display more love for dress, ornament and style than the women, and noticed that with the white race this is reversed. The Indian women, in dress, simply ignored paint, pomatum and feathers, while the men delighted in the contrast of decided colors, painted their faces, and in "full dress" were as elaborate as a city belle, and sometimes quite as *decollete*. The head-dress of a chief is plumed and garnished according to his merit or bravery and skill in war or hunting. A war eagle's feather is added to the head-dress of a chief for every enemy slain by his own hand.

It has been recorded that among certain tribes the war chiefs went about among their people dressed in poorer garments than any member of the tribe, unless upon "state occasions," when their dress is adorned and made gorgeous in the extreme. The plain style of garments worn by the chiefs in every-day life can be accounted for in no other way than that these high officials desire to be an example of patience and economy to their people, or it may be that the Indian mind places the power of leadership far beyond and above outward show. Whatever the cause of their plainness of attire in their chiefs, it is true that no people were more loyal or devoted to their rules than the native red men of America.

CHAPTER XXV.

RELIGION.

Man Naturally a Religious Being—A Characteristic Prominent among the Indians—Religion Similar to the Jews—Belief in One Great Spirit—Belief in a Bad Spirit—Subordinate Good Spirits—Like the Jews they had Fasts and Feasts—Observed with Religious Devotion—Traditions of the Flood—Houses of Worship of Civilized People—Indian Medicine Lodge—Abiding Faith in a Future Existence—Land of the Blessed, or Country of Souls—The Passage of the Soul to the Everlasting Abode—Belief in Difficulties on the Way—Belief that the Soul Tarries a Time Near the Body—Passage Over a Stream on the Way to the Land of Souls—Like the River Styx of the Greeks—Perils in Passing Over this Mythical River—Description of the Land of the Blessed—Indian Religion a Subject of Criticism—What the Indian Thinks of the Religion of the White Man—The Indian Priest—The Indian Highly Devotional—Smoking, a Devotional Act—Believed in Souls of Animals—Belief of the Iroquois and other Tribes.



"DAWN OF PERPETUAL PEACE."

MAN, it is said, is naturally a religious being, and that no people have been found on earth without some kind of religious belief. This characteristic was especially prominent with the aborigines of this country. Their religion was similar to that of the Jews, as coming to us through the inspired writings of that people. They believed in one great Creator and supreme, overruling power; they believed

in a bad spirit, to whom was assigned, in general, the evil doings of earth; and they believed in subordinate good spirits, who administered to the happiness of mankind within their sphere.

Like the Jews they had their fasts and feasts, which they observed with like religious devotion. The tribe of Mandans, who dwelt in the upper country of the Missouri river, had a tradition that at some time there was a great flood over the face of the earth, destroying the race

of mankind with the exception of one person, who was saved by the means of a great canoe constructed by the advice of the Great Spirit. Many other tribes were known to have a similar tradition.

Civilized people have their houses of worship, or place of religious devotion; the Indian had his medicine lodge, or *Medawegamig*, wherein were held ceremonies of mystery, under charge of their high priests or big medicine men.

The Indian had an abiding faith in a future existence, "in a land of the blessed or country of souls, upon a new earth or terrene abode, which is to be replete with animal life, disporting its varied creations amidst beautiful groves or along the banks of smooth streams and lakes, where there are no tempests, no pinching and chilling vicissitudes of weather, and no broken formations of rough mountains, cataracts or volcanoes; but where the avocations of life are so delightful and varied, and so completely exempt from the power of evil, that their happiness is complete. Death, it is fancied, opens the door to this sweet land, and death is, therefore, viewed with complacency. The great Manito is heard of, and presides there, but he is not a God of judgments or punishments; his voice is exclusively that of a father welcoming home his wandering children from the land of sufferings, trials, and death."

Many Indians believed that their souls, after death, were many months in traveling to the regions of the everlasting abode; and that in reaching it they had great difficulties to surmount and great dangers to encounter, especially of a river, which they would have to pass, and where many had been wrecked. They speak of a dog against which they have to defend themselves; of a place of torments, where they expiate their faults; and of another place where the souls of the prisoners of war who had been burned are tormented. This notion accounts for one reason why, after the death of such persons, they fear their souls will stay about their abodes to revenge their suffering. They very carefully visit all places, striking continually with a stick, and sending forth hideous cries to drive away these souls.

Mr. Catlin says that the Dakotas believe that after death the soul, in reaching the place of eternal abode, has a great distance to travel to the west, and has to cross a dreadful deep and rapid stream, which is hemmed in on both sides by high and rocky hills, over which, from hill to hill, there lies a long and slippery pine log, over which the dead have to pass to the delightful hunting-grounds. On the other side of this stream, there are six persons of the good hunting-grounds with stones in their hands, which they throw at those who attempt to cross, when they reach about the middle of the stream. The good walk on

safely to the end of their journey, where there is one continual day; where the trees are always green; where the sky has no clouds; where there are continually fine and cooling breezes; where there is one continual scene of feasting, dancing and rejoicing; where there is no pain or trouble; and where the people never grow old, but live ever young, and enjoy the youthful pleasures.

In crossing over this log the wicked see the stones coming and try to avoid them, by which they fall from the log and go down thousands of feet to the water which is dashing over the rocks, and which is polluted with dead fish and animals, where they are carried around and continually brought back to the same place, in whirlpools, where the trees are all dead, and the waters are full of toads and the like, and the dead are always hungry and have nothing to eat, are always sick and never die, where the sun never shines, and where the wicked are continually climbing up by thousands on the sides of a high rock, from which they can overlook the beautiful country of the good hunting-grounds, the place of the happy, but can never reach it.

This mythical river of the Indians corresponds to the river Styx, of the ancient Greeks, in the lower world, which, in their belief, was to be crossed in passing to the region of the dead.

But it must be noted that these beliefs, as to temporary or prolonged punishments, mentioned, did not extend to all the American Indians, but were entertained only by some particular tribes. In general, the Indian held to the belief that *Gezhe-Manito*, the Great Merciful Spirit, would not, in after life, inflict upon them punishments or torments of this kind.

The Indians hold, also, that there are spirits of a lesser degree, who have their particular departments, and whom they suppose preside over all the extraordinary productions of nature, such as lakes, rivers, cataracts or mountains that are of an uncommon magnitude, and likewise over the beasts, birds, fishes, and even vegetables and stones that exceed the rest of their species in size and regularity. To all of these they pay some kind of adoration. Thus, when arriving at a great cataract, on the borders of a great lake, the banks of a great river, or other great body of water, they present to the spirit that presides there, some kind of offering.

It was a general belief among the Algonquin tribes, and indeed the like principle of belief pervaded the whole American race, with some variations or minor exceptions, that there were two great beings that ruled and governed the universe, who were at war with each other, or, in other words, whose purposes were antagonistic. One was good, the other bad. The good spirit, called by the Algonquins *Gitché-Manito*,

“Great Spirit,” or *Gezhe-Manito*, “Merciful Spirit,” was all kindness and love. The bad spirit, called by them *Mache-Manito*, was the spirit of all evil, who delighted in doing mischief. Some thought that these two spirits were equal in power, and therefore they worshipped the evil spirit on a principle of fear. Others doubted which was the more powerful, and therefore endeavored to keep in favor with both, by giving each of them some kind of worship; adoring the one, through a spirit of gratitude for his goodness, and appeasing the other, through a spirit of fear.

On this subject Mr. Schoolcraft pertinently remarks, that one of the strongest, and at the same time one of the most ancient points of Indian belief is, that of the duality of God; in other words, the separation of that great overruling power into two antiponent spirits, *good* and *evil*. This, as he remarks, was the leading doctrine in the *zendavesta* of Zoroaster; and was a common oriental notion long before the son of Terah was called from the plains of Persia to cross the Euphrates. Everywhere our Indians have upheld this idea of duality of gods, ascribing to one *good* and to the other *evil* powers, with its ancient developments of subordinate polytheism.

The religion of the native Indian has been the subject of some ridicule by persons of the Christian faith; but there has been, in this respect, a spirit of mutual retaliation, to some extent, between the untutored savage and the enlightened Christian. An example of this is given by Baron La Hontan, in his book of travels among the North American Indians, two hundred years ago, showing how this people ridicule the scriptural account of the creation and the fall of Adam, entailing upon his posterity perpetual sin. The death of Christ for the redemption of mankind, they declare, according to Christian showing, has failed of its intended purpose; that this Christian religion is divided and subdivided into so many sects that it can be no other than a human artifice, leaving them in doubt as to which of these various sects they must join in order to conform to the true faith.

The minister or priest of the Indian religion was a person whose calling, in general, was comprised in a threefold capacity, minister, physician and prophet. According to the ideas of many, the pretensions of the Indian medicine-man did not differ essentially, in some respects, from that of the corresponding individual of the white man of the present day, called our physician or doctor of medicine, who prescribes medicine for the sick in an unknown tongue, and diagnoses the disease of his patient in mysterious terms, beyond his patient's comprehension.

The Indians, like Christian white men, concurred on one general point in their religion—that of a future existence; but like Christian white men they differed among themselves upon many other phases of their religious beliefs. Many believed in a resurrection of the body, the same as some Christian white men. Whilst some believed in perpetual happiness for all, in the eternal hunting-grounds, others believed, like the Christian white man, in future rewards and punishments. They thought that those who lived virtuously would be transported to a place abounding with every luxury, and where the earth produces to the greatest perfection all her sweetest fruits; and, on the other hand, some believed that those who have spurned the duties of life will be removed to a barren soil, where they will wander up and down among rocks and through barren places, where they will be stung by gnats of enormous size.

One of the earliest writers on the subject of the American Indian, in reference to his religion and ideas of a future existence, says: "Yet do they hold the immortality of the soul, in which their Indian faith jumps, much with the Turkish Alkoran, dreaming of a certain paradise or southwest elysium, wherein they shall everlastingly abide, solacing themselves in odoriferous gardens, fruitful corn fields, green meadows, bathing their tawny hides in the cool streams of pleasant rivers, and sheltering themselves from heat and cold in the sumptuous palaces framed by nature, concluding that neither pain nor care shall molest them, but that nature's bounty will voluntarily contribute from the storehouse of their elysium, at the portals whereof, they say, lies a great dog, whose churlish snarlings deny admission to unworthy intruders; wherefore it is their custom to bury with them their bows and arrows, and good store of their *wampumeage* and *mowhacks*, the one to affright that affronting cerberus, and the other to purchase more immense prerogatives in their paradise. For their enemies and loose livers, whom they account unworthy of this happiness, they say that they pass to the infernal dwelling of *Abomocho*, to be tortured according to the fictions of the ancient heathen."

The Indian was highly devotional in his nature and exceedingly devout. He attributed to the Great Spirit all the blessings he enjoyed in life, for which he was continually returning thanks. The evils of life which overtook him he did not recognize as judgments from the Great, Good Spirit, whom he designated as *Gezhe-Manito*; but in his opinion they were the workings of the Evil or Bad Spirit, designated by him as *Mache-Manito*; and whilst he returned thanks to the Great, Merciful Spirit, from whom all these blessings were derived, on the other hand he was constantly endeavoring to appease the Evil Spirit,

that he might forbear inflicting those evils and disasters which he had the power to visit upon him.

It is remarked by those best acquainted with Indian manners and customs, that in regard to their religious devotion, as a rule, in taking up their pipe to indulge in smoking, or in setting down to their simple repast, they rendered some homage, or in some way acknowledged their gratitude to the Great Spirit for his goodness in supplying them with the needs and comforts of life, which they enjoyed at his hands.

They believed that the Evil Spirit entered into and took the form of venomous reptiles or species of furious animals, which they always refrained from killing or injuring, lest they might increase the wrath of the Evil Spirit, who, in return, they believed, would visit them with evil consequences.

The Indians believed that the soul of the dead lingers about the wigwam, or place of the departed, for several days, and that it hovers about the body after it has been laid in the grave or place of burial for some time, before it finally departs to the world of spirits, in consequence of which belief a custom prevailed of leaving a small opening in the grave, when the body was buried in the ground, through which the soul might enter to its former tenement.

In general, the Indians not only believed in the immortality of the souls of the human family, but they believed that all animals are endowed with immortal spirits, and that, after death, they possess supernatural power to punish any one who has dared to despise them or make unnecessary waste of their race. So that when they deified any of these animals they imagined that they had the aid of their souls, imparting to them the power or destructive quality the animal in life possessed.

Peter Jones says that the Indians had an idea that living trees possessed the sense of feeling, and that to cut them down put them in pain, and that some of their pow-wows or medicine-men pretended to hear the wailing of the forest trees when suffering under the operation of the hatchet or ax. They were, therefore, superstitious on the subject of cutting down green or living trees, fearing the consequences that might follow from the spirits of the forest in retaliation for such act of destruction.

Among the Iroquois, says Mr. Morgan, heaven was the abode of the Great Spirit, the final home of the faithful. They believed that there was a road down from heaven to every man's habitation. On this invisible way the soul ascended in its heavenly flight, until it reached its celestial habitation. After taking its final departure the soul was supposed to ascend higher and higher on its heavenly way,

gradually moving towards the westward, until it came out upon the plains of heaven. The same authority informs us that with the Iroquois people heaven was not regarded as a hunting-ground, as among other native tribes. Subsistence in after life, in their opinion, had ceased to be necessary; that when the faithful partook of the spontaneous fruits around them it was for the gratification of taste and not for the support of life.

The Creeks believed in a good and bad spirit, and a future state of rewards and punishments. They believed that the Good Spirit inhabits some distant, unknown region, where game is plenty and goods very cheap, where corn grows all the year round, and the springs of pure water are never dried up.

They believed also that the bad spirit lives a great way off, in some dismal swamp, which is full of galling briers, and that he is commonly half-starved, having no game or bear's oil in all his territories. They had an opinion that droughts, floods, famines, and their miscarriages in war, were produced by the agency of the bad spirit. But of all these things they seem to have had only confused and irregular ideas and some special opinions.

The Chickasaws believed in a Great Spirit, by whom they were created; but they did not believe in any punishment after death. They believed that the spirit leaves the body as soon as it dies, and that it assumes the shape of the body, and moves about among the Chickasaws in great joy. They believed that the spirits of all the Chickasaws go back to Mississippi, in the country in which they took up their abode at the end of their journey from the west, and join the spirits of those who have died there; and then all the spirits will return to the west before the world is destroyed by fire.

A part of the Winnebago Indians believed that the paradise of souls is above, but did not define its particular location in the heavens. Some said that good Indians go, after death, to the paradise above, and that bad Indians go to the west; others believe that this paradise is located in the west, and that all go there. Those who believed in the latter theory generally located their land of souls on an island far in the west.

There seems to have been a general belief, among all the Indian nations, that the country of the happy future was seated somewhere to the westward, and was reached by a journey in that direction, the same as civilized or christian people, in speaking of heaven, locate it above.

Col. Dodge, in his book entitled "Plains of the West," speaking of the religion among the numerous tribes of Indians of the Plains, or what was then the great wild west, says their religious creed was a

wide one; that all persons of all ages, colors or beliefs, who died unscalped or unstrangled, will meet in that final heaven of bliss; that each goes there just as he was here; with the same passions, feelings, wishes and needs; his favorite pony is killed at his burying place, to enjoy an eternity of beautiful pasture, or to bear the master in war or in chase; that he will need arms to defend himself against enemies, therefore his bow and quiver, or other weapons of defense, are buried with him. He will need fire, so flint and steel, or a box of matches, are included in the outfit for his final journey.

The personal misfortunes and peculiarities which an Indian has in this life, they believe follow him beyond the grave. A one-legged man in this life is one-legged through all eternity; one who loses his sight here goes blind through all the eternal life. There is no such thing as growing older there, consequently they believe every one remains forever at exactly the age at which he entered the new life. The puling infant, the decrepit hag, the young girl or stalwart warrior, as each dies, so remains through all eternity. A body emaciated or distracted by pain or disease, sends on the long journey a soul which suffers in the same way. This affords another reason or explanation why an Indian warrior, overtaken by his enemies, so cheerfully meets his fate of death.

According to John R. Jewitt, who was several years a captive (something over eighty years ago) among the Indians, in what is now Washington Territory, on the northwestern coast, those Indians believed in the existence of a supreme, Great Good Spirit, who was one great *Tyee*, or chief in the sky, who gave them their fish and all other means of subsistence; they also, like other Indians, believed that there was an evil spirit who was the author of all evil. Their usual place of worship of the Great Spirit appeared to be the water. Whenever they bathed they addressed some words of prayer to him, entreating that he would preserve them in health and give them good success in fishing and other undertakings. The same authority, however, says that those Indians had no belief in a future existence; that in his effort to instill such belief into their minds, they could comprehend nothing of what was said, and pointing to the ground on the occasion of the burial of one of their number, the chief remarked that that was the end of him, and he was like that. This people, it appears, had no superstitions whatever about ghosts or subordinate spirits, like most of the Indian tribes of the continent.

The Senecas, one of the Iroquois Six Nations, believed in a Great Good Spirit, whom they called *Mau-wah-ne-u*, who was the creator of the world and every good thing. They also believed in a bad spirit,

whom they called *Ha-ne-go-at-geh*, the "Evil Minded," whom they believed to be the brother of the Great, Good Spirit, but was less powerful than he, and who was opposed to him and everyone that wished to be good. They believed that this evil spirit made all the evil things of earth, such as snakes, wolves and all other boisterous or noxious animals of that kind.

Charlevoix says that some Indians are of opinion that all human bodies have two souls; that one never leaves the body but to go into another. The Indians thought that the soul, which so faithfully remained to keep company with the body, must be fed, and it was to fulfill this duty that they carried provisions to the tombs or graves of the dead; a practice so well marked in Indian custom.

According to Mr. Catlin, the Mandans believed in the existence of a Great or Good Spirit, and also an evil spirit; the latter of whom they said existed long before the Good Spirit, and is far superior in power. They all believed in a future state of existence and future rewards and punishments. But they believed that those punishments were not eternal, but commensurate with their sins. As this people lived in a country where they suffered from cold in the severity of winter, they very naturally reversed our ideas of heaven and hell; the latter they describe as a country very far to the north, of barren and hideous aspects, and covered with eternal snows and ice. The terrors of this freezing place they described as most excruciating; whilst heaven they believed to be in a milder and more congenial latitude, where nothing was felt but the purest enjoyment, and where the country abounded in buffaloes and all the luxuries of life. Those who went to the regions of punishment, they believed, were tortured for a time in proportion to their transgressions, and then transferred to the land of the happy, where they were again liable to the temptations of the evil spirit, and again answerable for other new offenses.

The primitive Indians offered sacrifices or burnt offerings to the Great Spirit or *Gitchi-Manito*; but they were not sacrifices of living creatures, but, as La Hontan informs us, were sacrifices of goods or articles of property. He says that in one day the Indians burnt, as a sacrifice to the Great Spirit, at *Missilimakinac*, 50,000 crowns worth of goods, which were received of the French in exchange for beaver skins. These religious ceremonies, he informs us, are required to be at a time when the air is clear and serene, and the weather fair and calm; everyone brought his offering, which was laid upon a pile of wood, of which the fire was to be kindled. When the sun mounted higher, a ring was made around the pile, each with a piece of bark lighted in order to set the pile on fire, and the warriors danced around

and sang until the whole was burnt, when the old men made their harrangues or invocations addressed to *Gitche-Manito*, and presented him, from time to time, with pipes of tobacco lighted, at the sun. This ceremony generally lasted till sunset, allowing some intervals of rest, at which they sat down and smoked leisurely. Of their praises or invocations to *Gitche-Manito* or the Great Spirit on such occasions, the following example, which is given by La Hontan, sums up in a degree the essential points in the native Indian theology, and well illustrates their devotional spirit:

“Great Spirit, Master of our Lives; Great Spirit, Master of all Things, both Visible and Invisible; Great Spirit, Master of other Spirits, whether Good or Evil, command the Good Spirits to favor thy Children, the *Outaouas*, etc. Command the Evil Spirits to keep at a distance from ’em. O Great Spirit, keep up the Strength and Courage of our Warriors, that they may be able to stem the fury of our Enemies; Preserve the Old Persons whose Bodies are not yet quite wasted, that they may give Counsel to the Young. Preserve our Children, enlarge their Number, deliver ’em from evil spirits, to the end that in our old Age, they may prove our Support and Comfort; preserve our Harvest and our Beasts, if thou mean’st that they should not die from Hunger; Take care of our Villages, and guard our Huntsmen in their Hunting Adventures. Deliver us from all Fatal surprises, when thou ceasest to vouchsafe us the Light of the Sun, which speaks thy Grandeur and Power. Acquaint us by the Spirit of Dreams, with what thy Pleasure requires of us, or prohibits us to do. When it pleases thee to put a Period to our Lives, send us to the great Country of Souls, where we may meet with those of our Fathers, our Mothers and our Wives, our Children and our Relations. O Great Spirit, Great Spirit, hear the Voice of the Nation, give ear to thy Children, and remember them at all times.”

Rev. Isaac McCoy says that the religious opinions of Indians who have received no impressions from other people are remarkably uniform, excluding the absurdity of idol worship, and embracing the fundamental truths of the existence of God and his overruling providence, man’s accountability, the immortality of the soul, future rewards and punishments, a consciousness of guilt for offenses against God, etc. Their external ceremonies embrace sacrifices for the purpose of propitiating the Deity, and festivals, accompanied with music, dancing, speeches, unmeaning noises, etc. Mr. McCoy, in this connection, advances the opinion that the ancient mounds found in this country were erected as places of worship from high places, according to custom spoken of in scripture among the ancients.

CHAPTER XXVI.

INDIAN SUPERSTITION.

Multitude of Spirits—Manifested in Mysterious Ways—Omens among the Stars and Clouds—Flight of Birds—Superstition about the Robin—Thunder God of the Ojibways—Superstition of the Ojibways—Creek Indians had Sacred Plants—Buffalo Blood—Magic Properties—Superstitions of the War Bonnet—Large Animals Objects of Superstition—White Animals Objects of Worship—Large Animals Believed to Possess Powerful Spirits—Spiritualism an Old Story among the Dakotas—Tendency to Believe Everything is Inhabited by Spirits—Legend of a Mythical Bird Singing at Evenings—Sacred Character of Fire—Dreams Believed in—Superstitions of the Indian and the White Man do not Essentially Differ.



"FLIGHT OF BIRDS."

HISTORY has no record of any people not possessing some degree of superstition. The American Indians had a system of superstition that can be accounted for in no other way than by their faith in a multitude of spirits, manifested to them in various and mysterious ways. The significance which Indian superstition gives, as omens, to signs in the heavens among the stars and clouds, or to aspects, inci-

dents or objects around them, which attract their attention, will either quicken their minds to joy, or strike their souls with terror.

They are close observers of the flight of birds. Their motions in the "upper deep" are studied as a page of revelation. The gyrations of birds of prey are most intently watched, as they are believed to presage events of peace or war. "Where the carcass is, there are the eagles gathered together," is the image strongly thrown forward in their war songs and chants.

The birds of the carnivorous species are familiar with the upper currents of the atmosphere, where the gods of the air are supposed to

dwelling; hence their associations in the Indian mind with the deities of battle, as messengers to carry intelligence.

Minute attention is also given to the meteorology of the clouds. Their size, their shape, their color, their motions, with their relative position to the sun, and the horizon, form the subject of a branch of Indian knowledge which is in the hands of their *medas* and prophets. Important events are often decided by predictions founded on such observations. The imagery of this exalted view of the celestial atmosphere, with its starry background, and its warfare of thunder, lightning, electricity and storm, is very much employed in their personal names, either from superstition or taste. This imagery is capable of the grandest construction and is highly poetic.

While the eagle and the vulture are known to be held in high esteem by various Indian tribes, we find, by research, that birds are generally regarded as the especial messengers of "*Gitchi-Manito*." A page or two relating to the Indian folk lore, telling us of the wonderful power with which birds are endowed, will be read with interest.

Yehl, the Crow, is looked upon by the *Thlinkeets* as their Creator. It is believed to have beaten back the dark waters of chaos with its wings.

Indian tradition tells us that the wind is produced either by a bird or a serpent. The owl produces the north wind, the butterfly the south wind.

A very pretty Indian tradition is, that the robin was once an Indian woman, who fasted a long time, and just before she was turned into a bird she painted her breast, and, as she flew away, she laughed for joy, but left the promise that she would return to her friends early in each spring-time through all the coming years. If there was to be peace and plenty, she declared she would come laughing; but if war or trouble, her voice should convey the prophecy of evil tidings.

Among some of the far western tribes, we are told that the belief exists that animals were created before the light. Many accidents were the result of this condition, one of which resulted in light being produced. A hawk, happening to fly into the face of a coyote, mutual apologies and a long discussion on the emergency of the situation, followed. The result of the discussion was that the coyote got ready a ball of inflammable material and some pieces of flint. These the hawk took and flew with them into the sky, where he struck fire and lighted his ball, and sent it onward, as it continues to move with its bright and shining light, for it was the sun. In the *Chibcha* history of creation, the blackbird is a prominent actor in carrying light over the world.

The Ojibways consider the thunder to be a god in the shape of a large eagle, that feeds on serpents; and that it has its abode on the top of a high mountain in the west, where it lays its eggs and hatches its young. Hence, "young thunder" is something more than a figure of speech to the children of the forests.

Rev. Peter Jones, an Ojibway Indian, gives the following traditional instances current among his people, on the aforesaid subject: An Indian who was said to have ventured, at the risk of his life, to visit the abode of the thunders, after fasting and offering devotion to the thunder, with much difficulty ascended the mountain, the top of which reached to the clouds. To his great astonishment he there saw the thunder's nest, where a brood of young thunders had been hatched. He saw here, also, all sorts of curious bones of serpents, on the flesh of which the old thunders had been feeding their young, and the bark of the young cedar trees peeled and stripped, on which the young thunders had been trying their skill in shooting their arrows before going abroad to hunt serpents.

Of another tradition, he says that a party of Indians were traveling on an extensive plain, when they came upon two young thunders lying in their nest in their downy feathers, the old thunders being absent. Some of the party took their arrows, and, with the point, touched the eyes of the young thunders. The moment they did so their arrows were shivered to pieces. One of the party, more cautious than his companions, entreated them not to meddle with them; but the foolish young men would not listen, but continued to tease and finally killed them. Soon after, a black cloud appeared, advancing towards them with great fury. Presently the thunder began to roar and send forth volumes of its fiery indignation. It was evident that the old thunders were enraged on account of the destruction of their young. Soon, with a tremendous crash, the arrows of the mighty thunder-god fell on the foolish young men and destroyed them; but the more cautious and good Indian escaped unhurt.

John Tanner, in his narrative of his thirty years' captivity among the Ojibway Indians, speaks of the occasion of a severe thunder storm one night, when one of the Indians of their camp, becoming much alarmed at the violence of the storm, got up and offered some tobacco to the thunder, entreating it to stop.

He says that in the morning, after the storm, they found an elm tree near by, which had been struck and set on fire by lightning and was still burning; and that the Indians had a superstitious dread of this fire, and none of them would go to get some of it to replace theirs, which had been extinguished by rain. He at last went and brought

some of the fire himself, though, he said, not without apprehension. Whilst he had fewer fears than the Indians, yet, he confesses, he was not entirely free from the same unfounded apprehensions which so constantly pursue them.

Some Indians believe, as before mentioned in a preceding chapter, that the Great Spirit specially presides over the extraordinary works of nature, such as lakes, rivers, cataracts or mountains that are of an uncommon size, and to whom they pay special adoration when visiting places or objects of this character, and there present to him some kind of offering in token of their adoration. An instance of this kind is given by Capt. Jonathan Carver, in the case of a young prince (as he styles him) of the Winnebago Indians, whom he fell in with in his travels, and who accompanied him to the Falls of St. Anthony. He says:

“The prince had no sooner gained the point that overlooks this wonderful cascade, than he began with an audible voice to address the Great Spirit, one of whose places of residence he imagined this to be. He told him he had come a long way to pay his adoration to him, and now would make him the best offering in his power. He accordingly first threw his pipe into the stream; then the roll that contained his tobacco; after these, the bracelets he wore on his arms and wrists; next, an ornament that encircled his neck, composed of beads and wires; and at last, the ear rings from his ears; in short, he presented to his God every part of his dress that was valuable; during this he frequently smote his breast with great violence, threw his arms about, and appeared to be much agitated.

“All this while he continued his adorations, and at length concluded them with fervent petitions that the Great Spirit would constantly afford us his protection on our travels, giving us a bright sun, a blue sky, and clear, untroubled waters; nor would he leave the place until we had smoked together, with my pipe, in honor of the Great Spirit.”

The Indians of southern California always hunt in pairs, through the superstitious fear of the spirit of animals. They believe that good luck will forsake them if they eat of the game that their own hands have killed. Hence, they exchange game with each other at the close of the day's hunt.

An Ojibway can rarely be induced to speak his own name, being early taught that speaking it will lessen his stature. The New England tribes never mention the name of one who is dead, for fear of some evil that would follow.

A cruel superstition existed among some of the tribes of the

western plains, that of sacrificing a female slave on various suspicious notions, as that of averting the displeasure of the spirits.

The Creek Indians had seven sacred plants which they regarded with superstitious observance.

It was a belief among some of the Ojibways that buffalo blood had magic properties, and that bathing in it would keep them from harm in battle.

A superstition prevailed among the tribes of the great western plains, and some tribes in the mountains beyond, that a warrior in battle who wore upon his head a war bonnet, so called, a kind of head-dress extending down upon the back, ornamented with a certain kind of quills, will escape danger from the arrows or bullets of his enemies.

With most Indians a strange animal was an object of superstitious fears, and white animals were always objects of their superstition to a greater or less extent.

The Apaches regard white birds as possessing souls. The Indians of the plains worship the white buffalo. This animal is very rare.

Among all the American tribes large animals were believed to possess powerful spirits, and were objects of worship or adoration.

What in modern times is termed *spiritualism*, was, with the Dakota Indians, an old story. They practiced summoning spirits of the dead, and questioned them concerning friends and relatives at a distance, or of their own ventures or future success; all this with light extinguished, as is the present custom of spiritualism. Usually, the presence of the spirits was invoked while the mediums were sitting covered with blankets and singing in a low tone.

The tendency of the Indian mind is to the belief that everything is inhabited by spirits. On this subject, we may add that science no longer puts aside, as beneath its notice, new facts that do not fit old theories; and the mind is less disturbed by the thought of spirits assuming various forms and taking on material shapes than in any other period of the world's history. There is, at this day, a large class of our own race who assert that they can make the spirits of the dead answer them at will, and who claim to hold communion with friends from the spirit world.

The American Indians have a beautiful legend of a mystical bird that comes only in summer evenings, when the moon is full, and sings in the grove, beside their wigwams, songs of the spirit land, that give tidings of their departed friends.

One of the most curious opinions or superstitions of this people is their belief in the mysterious and sacred character of fire. Sacred fire was obtained from the flint. None other was used for national or

religious purposes, after that mode of making fire became known to the Indians. Fire was always considered by them a symbol of purity.

Dreams are considered by the Indians as a direct communication from the spirit world. It is said that the boldest warrior will wake with shudderings from a profound sleep, and nothing will bend his will to a course which he has thus been instructed to avoid. A whole family have been known to desert their lodge at midnight, because one of their number had an ominous dream of blood and tomahawks. The dream of a brave, whose character or counsel carries weight with it, will often decide the issue of peace or war for his tribe.

Among the ancient Jews, dreams were supposed to proceed from God, and, if bad, inspired fear and provoked prayer.

It is said by an officer of the United States navy, speaking on the subject of superstition among the tribes of California, Oregon and Washington Territory, that they are very superstitious, and liable to be deceived by jugglers or professed dreamers; but, he remarks, he very much questions if they are more thoroughly "bamboozled and mystified than a large proportion of our own people are by another set of jugglers who practice their art, and make their living, surrounded by all the intelligence and civilization of the age."

According to the notions of the white man, it is this intense superstition of the American Indian which conduces largely in marking him as a pagan, and in pointing him out as a special object of our attention and missionary work; forgetting that the Indians are not alone in attaching importance to dreams, the flight, motion and songs of birds; nor that superstition did not entirely vanish from ourselves with the mad frenzy of the days of the *Salem witchcraft*.

It is a well recognized superstition, especially among the Puritan descendants, that pigeons appearing in large flocks, presage sickness or pestilence; whilst smaller flocks generally foretell health and happiness. Wild geese flying south in the early autumn foretell an early winter. If the hooting of an owl over the lodge of an Indian causes dread to fill the hearts of the inmates, the crowing of a domestic hen is no less a sign of terror to the more enlightened race, and it was believed that nothing short of the immediate killing of this feathered example of "feminine rights" would avert from the household some pending disaster, thus foretold.

In the opinion of the white man, it is a good sign for swallows to build their nest at the window of his dwelling, and children are early taught to believe that to destroy a swallow's nest, thus built, will bring misfortune to the family. The four leaf clover lightens the heart of the finder, as being sure to bring good luck; and a horseshoe is found

in cottage and mansion as an emblem of like import. At weddings, funerals and baptisms, superstition figures largely in the display or mode of conducting the ceremonies. The tick of the death-watch in the wall is cause for the deepest anxiety, as a warning of approaching death of some one of the family.

If a white or brown spider spins his web before you, good tidings await you, but if it is a black spider, it forebodes sorrow or disaster. The howl of a dog or lowing of cattle in the night are heard with apprehension.

A suspicious dread of evil will fill the hearts of the aborigines and Anglo-Saxon alike, if a rabbit chance to cross his path. With the Iroquois, amulets were worn to ward off witches; and so with the "Mohawk Dutchman," a horseshoe was put over the door of his dwelling for the like purpose.

Many of the foregoing superstitions, in some instances, so deep rooted in our prejudices, have come with our ancestors across the sea, and become a part of our own mystic household philosophy, and yet we wonder at the superstition of the untutored Indian.

The English poet, in his masterly essay on man, has given us the following suggestion concerning Indian superstition, as viewed by the average mind, which may afford an appropriate field for a moment's reflection.

"Lo, the poor Indian, whose untutored mind,
Sees God in clouds and hears him in the wind."

And yet, by the writings of the Jews, like accounts are given of the manifestation of the Divine voice and His holy presence among men, as here assigned to the imagination of the untutored Indian; and yet, for this, we have never styled that people the untutored Jews. This idea, thus expressed, is but the outcropping of that misconception existing in the prejudiced mind of the white man. If the tutoring of the savage mind is to be accomplished with those barren results which have attended our own efforts at reforming society and restraining wickedness and sin among ourselves, then it may be well for the poor Indian that he has remained in ignorance of the calamities to overtake him, when his mind shall have become tutored up to the standard of our own civilization; that is, if we would believe what we say of ourselves and read in the newspapers.

CHAPTER XXVII.

WITCHCRAFT.

Pagan Character of the Indian Marked by His Belief in Witchcraft—The Civilized White Man and Pagan Indian Compared in this Regard—The Indian's Fear of Supernatural Agencies—Belief in Witchcraft was Universal—Effect upon their Prosperity and Population—Among the Iroquois League—Wizards, a Secret Association—Meeting at Night—Tradition among the Onondagas—Indian Powwows—Conjurers and Medicine Men—Witches—Wizards—Their Powers and Characteristics—Witches in the Shape of Animals—The Puritan Idea of Witches—Ignorance Charged upon the Indian for his Belief in Witches—Reference to the Learned Sir Mathew Hale—Who Tried and Convicted Two Old Women for the Crime of being Witches.



THE GREAT HEAD.

It was a common belief among Indians that there was a human-like creature, consisting simply of a head made terrific with large eyes, and covered with long hair. His home was supposed to be somewhere upon a huge rock.

AMONGST other attributes marking the Pagan character of the American Indian, in the opinion of the christianized white man, was that of his belief in witchcraft; and, while those devoted missionaries of Europe were hastening to the American continent to christianize the untutored Indian and reclaim him from his benighted condition, the learned Sir Mathew Hale was sitting in judgment and condemning innocent, harmless old women to be burned at the stake for the crime of witchcraft.

However much the Indian may pride himself upon his native courage, braving all seasons, baring his breast to the storm, careless of danger, hunger, thirst and cold, fond of displaying his courage and firmness of charac-

ter in the midst of tortures, at the very thought of which our own natures revolt and shudder, the Indian, whose life is spent in constant warfare against the wild beasts of the forest and savages of the wilderness, possesses a weakness in his character which makes him one of the most fearful and timid beings. The vague childish apprehension of an unknown power, which, unless he can summon sufficient fortitude to conquer, changes him from a hero into a coward; and such change comes over him when he is called upon to pass from those things material, or which he recognizes as real, to confront that which, in his superstitious belief, he looks upon as supernatural, or that which we call *witchcraft*.

It is incredible, says Mr. Heckewelder, to what a degree the Indians' superstitious belief in witchcraft operates upon their minds. The moment their imagination is struck with the idea that they are bewitched, they are no longer themselves. Their fancy is constantly at work in creating in their minds the most horrid and distressing images. They see themselves falling a sacrifice to the wicked arts of a vile, unknown hand, one who would not have dared to face them in fair combat.

The belief in witchcraft prevailed extensively among the North American tribes, and it is known, even in more modern times, that it was one of the principal means used by the Shawnee prophet, brother of Tecumseh, to get rid of his opponents, and that several prominent men of his tribe were sacrificed to this diabolical spirit. Mr. Schoolcraft, who investigated concerning this subject among the Iroquois, says that the belief in witchcraft among that people was universal, and its effects upon their prosperity and population, if tradition is to be credited, were at times appalling.

The theory of the popular belief, as it existed in the several cantons of the Iroquois league, was this: The witches and wizards constituted a secret association, which met at night to consult on mischief, and each was bound by inviolable secrecy. They say that this fraternity first arose among the Nanticokes, a tribe of the Algonquin stock, latterly inhabiting eastern Pennsylvania. A witch or wizard had power, they believed, to turn into a fox or wolf, and run very swiftly, emitting flashes of light. They could also transform themselves into turkeys or big owls, and fly very fast. If detected or hotly pursued, they could change into stones or rotten logs. They sought carefully to procure the poison of snakes or poisonous roots to effect their purpose. They could blow hairs or worms into a person.

There was formerly a tradition among the Onondagas that an old man of their tribe, living on the *Kasonda* creek, where there was, in

old times, a populous Indian village, and that one evening, whilst he lived there, he stepped out of his lodge, and on doing so immediately sank into the earth and found himself in a large room, surrounded by three hundred witches and wizards. Next morning he went to the council and told the chiefs of this extraordinary occurrence. They asked him if he could identify persons he saw there; he said that he could. They then accompanied him to all the lodges, where he pointed out this and that one, whereupon they were marked for execution. Before this inquiry was ended, a very large number of both sexes were killed for being witches.

Another tradition says that about fifty persons, charged with being witches, were burned to death at the Onondaga castle. The witchcraft delusion prevailed among all the cantons. The last persons executed for witchcraft among the Oneidas, it is said, were two females, about the year 1800, the executioner being the notorious Hon Yost of Revolutionary memory, and the execution was done in accordance with the decree of the council, the mode being that of striking the victims with the tomahawk.

The Indian *pow-wows*, conjurers or medicine men, (synonymous terms), in general, united witchcraft with the application of their medicines. Witches and wizards were persons supposed to possess the agency of familiar spirits, from whom they received power to inflict diseases on their enemies, and prevent the good luck of the hunter and the success of the warrior. They were believed to fly invisible at pleasure from place to place, and to turn themselves into bears, wolves, foxes, and, in short, into animals of all descriptions. Such change they pretended to accomplish by putting on the skins of such animals, at the same time crying and howling in imitation of the animal they wished to represent. The Indians said they had seen and heard witches in the shape of these animals, especially the bear and the fox.

They said when a witch, in the shape of a bear, was being chased, all at once it would run around a tree or a hill, so as to be lost sight of for a time by its pursuers, and then, instead of seeing a bear, they would behold an old woman walking quietly along, or picking up roots, and looking as innocent as a lamb. The fox witches, they said, were known by the flame of fire which proceeded out of their mouths every time they barked.

It is to be noted that the harmony of opinion between the Indian and the white man, in regard to witches, in one respect, is quite remarkable. The white man, especially the Puritan, in general, marked the person of a witch as an old woman. This was the general characteristic of Indian belief. It is said that an Indian council, in condemning

a person for being a witch, did so with great caution, lest the conjurer should get the advantage over them and thus bewitch the whole assembly. If, therefore, the witch was an innocent old woman, she would be less liable, for want of physical capacity, to turn around and bewitch her accusers.

The self-righteous, Christian white man, who has delighted in his criticisms upon the character of the red man for his ignorant, unfounded superstitions, may draw consolation, in his assumption, from the judgment rendered by the learned Sir Mathew Hale, before referred to, wherein Amy Dunny and Rose Cullender, two harmless old women of the vicinity, were convicted and condemned to be burned at the stake, at St. Edmondsbury, on the charge of bewitching two neighboring children. In addressing the jury, he charged them that there were two things they had to inquire into. First, whether or not these children were bewitched; secondly, whether these women did bewitch them. He said he did not, in the least, doubt there were witches. First, because the scriptures affirm it; secondly, because the wisdom of all nations, particularly their own, had provided laws against witchcraft, which implied their belief of such a crime.



WHITE MAN'S WITCH—TEST BY FLOATING.

If she floats on the water she is a witch. If she sinks and drowns she is proven not a witch.

The Christian white man, who has indulged so much in his intolerant criticisms upon the Indian character for his barbarous practices and ill-founded superstitions, assuming so much perfection for his own race in this regard, should take the trouble to read a brief chapter on the *witch mania*, set out in Mackay's work, entitled "Extraordinary Popular Delusions." He will find a history here of superstitious beliefs and barbarous conduct of the Christian white man which far eclipses the most extreme illustrations of Indian barbarity ever recorded against that people.

The career of one Mathew Hopkins, whom the writer aforesaid styles an "ill weed," who flourished amidst the long dissensions of the

civil war in England, in the time of Cromwell, and who was styled the "Witch Finder General," as occurring in an age of enlightenment and learning, seems almost incredible, even of a half civilized country

But witches were not confined to the Old World. They followed the Puritan and Christian adventurer in their emigration to New England and Virginia, and here the judicial horror of the Old World was continued in the condemnation and execution of innocent old women and harmless individuals; and, in one case, a writer observes, "It can hardly increase our feelings of disgust and horror that this insane community actually tried and executed a dog for the same offense."



WHITE MAN'S WITCH FINDER.

This illustration, representing Matthew Hopkins examining two witches who are confessing to him the names of their imps and familiars, is copied from Caulfield's *Memoirs of Remarkable Persons*, 1794, where it is taken from an extremely rare print.

CHAPTER XXVIII.

FASTS AND FEASTS.

The American Tribes had a Custom of Fasts and Feasts—Custom of Fasts Not Frequent—Custom of Feasts Quite Frequent—Feasts a Favorite Source of Excitement—Different Kinds of Feasts among Different Nations—Feasts of the White Dog Universal—General Resemblance of Feasts among All—The Man who Gave Many Feasts a Great Favorite with his Tribe—Feasts among the Ojibways—Medicine Feast—Feasts for Dreams—Feast of Giving Names—War Feast—The Great Feast—Wabweno Feast—Feast for the Dead—Feast for His Medicine—Boys' Feast—Regular Feasts of the Iroquois—Maple Feast—Planting Festival—Strawberry Festival—Green Corn Festival—Harvest Festival—New Year's Festival—Fasts Strictly a Religious Custom.



HARVEST FESTIVAL.
From an old picture.

THE custom of fasting and feasting prevailed among all the American tribes. The occasions on which fasting was enjoined were, however, not so very frequent. Rigorous and long-continued fasting was enjoined upon the young, unmarried persons of both sexes, beginning at a very early age. To be able to continue long fasting con-

ferred an enviable distinction; the Indians therefore enjoined upon their children the necessity of remaining long without food. This custom, it is said by some, was for the purpose of inuring their children to endure hunger in case of want from lack of a supply of food, which so often occurred in Indian life; and it may have been partly designed for this end, but all the circumstances which accompany these fasts leave no room to doubt that religion was the principal motive, and the better opinion seems to be that this custom of fasting was from religious superstition, through which they received some spiritual benefit. Sometimes the children fasted three, five, seven, and some, it is said, even ten days, in all of which time they took only a

little water, and that at distant intervals, during which they paid particular attention to their dreams, from the character of which their parents, to whom they related them, formed an opinion of the future life of the child.

Dreaming of things above, as birds, clouds, and the sky, was considered favorable. In these dreams, also, the children received impressions which continued to influence their character through life. An instance is related of a distinguished warrior, who dreamed in his childhood, when fasting, that a bat came to him, whereupon he chose this animal for his medicine or guardian spirit. Throughout his life he wore the skin of a bat tied to the crown of his head, and in his war excursions he went into battle exulting in confidence that his enemies, who could not hit a bat on the wing, would never be able to hit him. He distinguished himself in many battles, and killed many of his enemies; but, throughout his long life, no bullet ever touched him; all of which he attributed to the protecting influence of his medicine or guardian spirit, revealed to him in answer to his fasting in boyhood.

Feasts among all the American tribes were frequent, of which the different kinds and occasions among some tribes were quite numerous. When the chiefs were convened on any public business they generally concluded with a feast, at which time their festivities and mirth knew no bounds. There were, among all the tribes, certain stated feasts or festivals; but, as the Indian kept no special note of time, as that of the annual recurrence of certain days in the year, the observances of these feasts were suggested by the changing of the seasons, the ripening of the fruits, or the gathering of the harvest; the time of these feasts and festivals, therefore, being regulated in this manner.

According to John Tanner, among the Ojibways, the parent stock of the Algonquins, there were nine established feasts:

First. *Me-tai-we-koon-de-win*, Medicine feast, or that feasting which forms a part of their great religious ceremony, the *Metai*. This is under the direction of some old men, who are called chiefs for the *Metai*, and only the initiated are admitted. The guests are invited by a *Me-zhin-no-way*, or chief's man of business, who delivers to each of the guests a small stick; in the South, they use small pieces of cane; in the North, quills, which are dyed and kept for the purpose, are sometimes substituted. No verbal message is delivered with this token. Dogs are always chosen for the feast, from a belief that as they are more sagacious and useful to men, so they will be more acceptable to their divinities than any other animals. They believe that the food they eat at this and some other of their feasts ascends, though in a form invisible to them, to the Great Spirit. Besides the songs chanted

on occasions of this feast, they have numerous exhortations from the old men. Among much of unintelligible allusion and ridiculous boasting, these addresses contain some moral precepts and exhortations, intermixed with their traditionary notions concerning *Na-na-bush* and other personages of their mythology. Whenever the name of the Great Spirit is uttered by the speaker, all the audience seem wrapped in the deepest attention, and respond to it by the interjection *Kwa-ho-ho-ho-ho-ho!* the first syllable being uttered in a quick and loud tone, and each of the additional syllables fainter and quicker, until it ceases to be heard. They say the speaker touches the Great Spirit when he mentions the name, and the effect on the audience may be compared to a blow on a tense string, which vibrates shorter and shorter, until it is restored to rest. This peculiar interjection is also used by the Ottawas, when they blow or shoot with their medicine skins at the persons to be initiated.

This is a sort of special feast, participated in only by a certain class called the *Medawin*, or society of the *Meda*, more particularly described in another chapter of this work, entitled "Secret Societies."

Second. *Wain-je-tah We-koon-de-win*, Feasts called for by dreams. Feasts of this kind may be held at any time, and no particular qualifications are necessary in the entertainer or his guests. The word *Wain-je-tah* means common, or true, as they often use it in connection with the names of plants or animals, as *Wain-je-tah O-muk-kuk-ke*, meaning a right or proper toad, in distinction from a tree frog or lizard.

Third. *Ween-dah-was-so-win*, Feast of giving names. These are had principally on occasion of giving names to children, and the guests are expected to eat all, be it more or less, that is put into their dishes by the entertainer. The reason they assign for requiring, at this and several other feasts, all that has been cooked to be eaten, is, apparently, very insufficient; namely, that they do so in imitation of hawks, and some other birds of prey, who never return a second time to what they have killed.

Fourth. *Me-nis-se-no We-koon-de-win*, War feast. These feasts are made before starting, or on the way towards the enemy's country. Two, four, eight, or twelve men, may be called, but by no means an odd number. The whole animal, whether deer, bear, or moose, or whatever it may be, is cooked, and they are expected to eat it all; and, if it is in their power, they have a large bowl of bear's grease standing by, which they drink in place of water. Notwithstanding that a man who fails to eat all his portion is liable to the ridicule of his more gormandizing companions, it frequently happens that some of them

are compelled to make a present of tobacco to their entertainer, and beg him to permit that they may not eat all he has given them. In this case, and when there is no one of the company willing to eat it for him, some one is called from without. In every part of this feast, when it is made after the warriors leave home, they take care that *no bone of the animal eaten shall be broken*; but after stripping the flesh from them, they are carefully tied up and hung upon a tree. The reason they assign for preserving, in this feast, the bones of the victim unbroken, is, that thus they may signify to the Great Spirit their desire to return home to their own country with their bones uninjured.

Fifth. *Gitche We-koon-de-win*, The great feast. This is a feast of high pretensions, which few men in any band, and only those of principal authority, can venture to make. The animal is cooked entire, so far as they are able to do it. This kind is sometimes called *Mez-ziz-a-kwa-win*.

Sixth. *Waw-bun-no We-koon-de-win*, Wawbeno feast. This, and the other mummeries of the Wawbeno, which is looked upon as a false and mischievous heresy, are now laid aside by most respectable Indians. These feasts were celebrated with much noise and disturbance, and were distinguished from all other feasts by being held commonly in the night time, and the showing off of many tricks with fire.

Seventh. *Je-bi Naw-ka-win*, Feast with the dead. This feast is eaten at the graves of their deceased friends. They kindle a fire, and each person, before he begins to eat, cuts off a small piece of meat, which he casts into the fire. The smoke and smell of this, they say, attracts the *Je-bi* to come and eat with them. It may here be mentioned that the Chinese also have the custom of similar feasts.

Eighth. *Che-bah-koo-che-ga-win*, Feast for his medicine. During one whole day in spring, and another in autumn, every good hunter spreads out the contents of his medicine bag in the back part of his lodge, and feasts his neighbors in honor of his medicine. This is considered a solemn and important feast, like that of *Metai*.

Ninth. *O-skin-ne-ge-tah-ga-win*, Boys' feast. This might be called the feast of the first fruits, as it is made on occasion of a boy, or a young hunter, killing his first animal of any particular kind. From the smallest bird or a fish, to a moose or buffalo, they are careful to observe it.

According to Mr. Morgan, six regular festivals, or thanksgivings, were observed by the Iroquois. The first in order of time was the Maple festival. This was a return of thanks to the maple itself, for yielding its sweet waters. Next was the Planting festival, designed

chiefly as an invocation of the Great Spirit to bless the seed. Third came the Strawberry festival, instituted as a thanksgiving for the first fruits of the earth. The fourth was the Green Corn festival, designed as a thanksgiving acknowledgment for the ripening of the corn, beans and squashes. Next was celebrated the Harvest festival, instituted as a general thanksgiving to "our supporters" after the gathering of the harvest. Last in the enumeration is placed the New Year's festival, the great jubilee of the Iroquois, at which the white dog was sacrificed.

O-ta-de-none-ne-o Na-wa-ta, or Thanks to the Maple. This, as before mentioned, was the first stated feast or festival of the year, held in the spring, and usually called the *Maple dance*. The primary idea in the ceremonial was to return thanks to the maple itself; at the same time they rendered their thanks to the Great Spirit for the gift of the maple. This occasion lasted but for one day. At the season when the sap commenced to run, the keepers of the faith, who were persons specially appointed in each tribe for religious ceremonial purposes, announced the time and place for commemorating the occurrence of this event, and summoned the people to assemble for that purpose. Several days beforehand, the people assembled for the mutual confession of their sins, both as an act of religious duty and as a preparation for the council. This preliminary council was called a meeting for repentance, and was opened by one of the keepers of the faith, with an address upon the propriety and importance of acknowledging their evil deeds to strengthen their minds against future temptations. Old and young, men, women and children, all united in this public acknowledgment and joined in the common resolution of amendment. One of the keepers of the faith first set the example of confession by taking a string of white wampum in his hand, after which he handed the string to the one nearest to him, who made his confession in like manner, and passed it to another, and so on around among all assembled. It was the wampum which recorded their words and gave their pledge of sincerity.

On the morning of the day of this festival, the matrons to whom the duty was assigned commenced the preparation of the customary feast, which was as sumptuous as the season and their limited means would afford. Towards mid-day the outdoor sports and games, which were common to such occasions, were suspended, and the people assembled in council. An opening speech was then delivered by one of the keepers of the faith, of which, according to Mr. Morgan, the following was the usual form:

"FRIENDS AND RELATIVES: The sun, the ruler of the day, is

high in his path, and we must hasten to do our duty. We are assembled to observe an ancient custom. It is an institution handed down to us by our forefathers. It was given to them by the Great Spirit. He has ever required of his people to return thanks to him for all blessings received. We have always endeavored to live faithful to this wise command.

"Friends and relatives, continue to listen: It is to perform this duty that we are this day gathered. The season when the maple tree yields its sweet waters has again returned. We are all thankful that it is so. We therefore expect all of you to join in our general thanksgiving to the maple. We also expect you to join in a thanksgiving to the Great Spirit, who has wisely made this tree for the good of man. We hope and expect that order and harmony will prevail.

"Friends and relatives: We are gratified to see so many here, and we thank you all that you have thought well of this matter. We thank the Great Spirit that he has been kind to so many of us, in sparing our lives to participate again in the festivities of this season. *Na-ho*."

The Iroquois generally concluded their customs with the word *Na-ho*, signifying "I have done." Other speeches, in the nature of exhortations to duty, followed from various persons and sages assembled among the multitude. These were followed by a dance, usually that which was called the *Great Feather dance* (*O-sto-weh-go-wa*), which was performed by a select band in full costume, reserved for religious councils and great occasions. Other dances followed, in which all participated. Before the ceremonies were ended the thanksgiving address was made to the Great Spirit, with the burning of tobacco as an offering, after which the people partook of the feast, then separated, and repaired to their homes.

A-yent-wa-ta, or Planting festival. This word signifies the planting season. When this season arrived, it was always observed by a feast or festival. The season of planting was usually determined by certain manifestations in nature or progress of vegetation, as that of the voice of the whippoorwill, or that when the leaves of the trees became as large as a mouse's ear. This, like that of the Maple festival, continued but one day, and in its observances and ceremonies was similar to that occasion. The following is the form of the opening address generally in use among the Senecas in this latter festival:

"Great Spirit, who dwellest alone, listen now to the words of thy people here assembled. The smoke of our offering arises. Give kind attention to our words, as they arise to thee in the smoke. We thank thee for this return of the planting season. Give us a good season, that our crops may be plentiful.

"Continue to listen, for the smoke yet arises. (Throwing on tobacco). Preserve us from all pestilential diseases. Give strength to us all, that we may not fall. Preserve our old men among us, and protect the young. Help us to celebrate with feeling the ceremonies of this season. Guide the minds of thy people, that they may remember thee in all their actions. *Na-ho.*"

The concluding address was as follows:

"Great Spirit, listen to the words of thy suffering children. They come to thee with pure minds. If they have done wrong, they have confessed, and turned their minds (at the same time holding up the string of white wampum with which the confession was recorded). Be kind to us. Hear our grievances, and supply our wants. Direct that *He-no* may come, and give us rain, that our Supporters may not fail us, and bring famine to our homes. *Na-ho.*"

Ha-nun-da'-yo, or Berry festival. In the progress of the season, next came the Strawberry festival, the earth's first fruit of the season. The Iroquois seized upon this spontaneous gift of the Great Spirit, or as they styled him *Ha-wen-ne-yu*, as another suitable occasion for a feast or festival of thanksgiving. The observances at this festival were substantially the same as those at the festival of the Maple, with variations of terms to designate the particular occasion, which was concluded with a feast of strawberries mixed with maple sugar, prepared in the form of a jelly, upon which the people feasted. The ripening of the whortleberry was often made the occasion of another festival in like manner and form as the Strawberry festival.

Ah-dake'-wa-o, or Green Corn festival. This word, or that from which it is derived, signifies a feast. It continued four days, the proceedings of each day being different in many essential particulars, but each terminating with a feast. When the green corn became fit for use the Indian made it another occasion for feasting, rejoicing, and general thanksgiving to the Great Spirit. On the first day of this festival, after introductory speeches were made, the Feather dance, the thanksgiving address, with the burning of tobacco, and three or four other dances, made up the principal exercises. The second day commenced with the usual address, after which they had a thanksgiving dance, which was the principal religious exercise of the day, interspersed with thanksgiving speeches and songs. The following is a collection of these thanksgiving speeches, well illustrating the Indian's grateful character and devotion to the Great Spirit:

"We return thanks to our mother, the earth, which sustains us."

"We return thanks to the rivers and streams, which supply us with water."

"We return thanks to all herbs, which furnish medicine for the cure of our diseases."

"We return thanks to the corn, and her sisters, the beans and squashes, which give us life."

"We return thanks to the bushes and trees, which provide us with fruit."

"We return thanks to the wind, which, moving the air, has banished diseases."

"We return thanks to the moon and stars, which have given to us their light when the sun was gone."

"We return thanks to our grandfather, *He-no*, that he has protected his grandchildren from witches and reptiles, and has given to us his rain."

"We return thanks to the sun, that he has looked upon the earth with a beneficent eye. Lastly, we return thanks to the Great Spirit, in whom is embodied all goodness, and who directs all things for the good of his children."

The third morning was set apart for a thanksgiving concert, called the *Ah-do-weh*, which constituted the chief ceremony of the day. The occasion was opened by an appropriate introductory speech from one of the keepers of the faith. The ceremonies or worship consisted of a succession of short speeches from different persons, one after another, returning thanks to a great variety of objects, each one following his speech with an appropriate song, the words of which, and sometimes the music also, were of his own composing. In a chorus to each song, all the people joined, after which two or three dances were introduced before the enjoyment of the feast, with which the proceedings of the day terminated. On the fourth day, the festival was concluded with the peach stone game, *Gus-ga-a*, a game of chance on which they wagered profusely.

Da-yo-nun'-neo-qua Na De-o-ha'-ko, or Harvest festival. After the gathering of the harvest, the Iroquois held another great thanksgiving for four days. The name given to this festival signifies "Thanksgiving to our Supporters." It was instituted primarily, it is said, to return thanks to the corn, beans and squashes, which were also characterized by the Iroquois under this figurative name, our supporters, (the same as we are in the habit of calling bread *the staff of life*), also to the tribe of spirits who are so intimately connected, in their minds, with these plants themselves, that they are nearly inseparable. The resulting object, however, of all these Indian rites, was praise of *Ha-wen-ne-yu*. In occasions under this head, the ceremonies and festivities of each day resembled that of the Green Corn festival.

The poet Longfellow, in his "Song of Hiawatha," thus refers to the Harvest festival or Feast of *Mondamin*:

"And still later, when the Autumn
 Changed the long, green leaves to yellow,
 And the soft and juicy kernels
 Grew like wampum hard and yellow,
 Then the ripened ears he gathered,
 Stripped the withered husks from off them,
 As he once had stripped the wrestler,
 Gave the first feast of Mondamin."

Gi-ye-wa-no-us-qua-go-wa, or New Year's jubilee. The name given this festival literally signifies "The most excellent faith," or "the supreme belief," the word being analyzed as follows: *Gi-ye'-wa*, faith or belief; *no-us-qua* (superlative), excellent or best; and *go'-wa*, great or supreme. The ceremonies, on this occasion, were such as were deemed by the Iroquois appropriate in ushering in the New Year. This religious ceremony was held in midwinter, about the first of February, and continued for seven successive days, revealing in its ceremonials nearly every feature in their religious system. The most prominent peculiarity characterizing this jubilee, and indicating what they understood by the most excellent faith, was the burning of the white dog, on the fifth day of the festival, or feast of the white dog, a custom prevailing generally throughout all the tribes of the continent—another evidence in their customs strongly marking the unity of the American tribes. Among other ceremonies during this festival was the following, as given by Mr. Morgan:

"The observances of the new year were commenced on the day appointed, by two of the keepers of the faith, who visited every house in and about the Indian village, morning and evening. They were disguised in bear skins or buffalo robes, which were secured around their heads with wreaths of corn-husks, and then gathered in loose folds about the body. Wreaths of corn-husks were also adjusted around their arms and ankles. They were robed in this manner, and painted by the matrons, who, like themselves, were keepers of the faith, and by them were they commissioned to go forth in this formidable attire, to announce the commencement of the jubilee. Taking corn-pounders in their hands, they went out in company, on the morning of the day, to perform their duty. Upon entering a house, they saluted the inmates in a formal manner, after which one of them, striking upon the floor to restore silence and secure attention, thus addressed them:

"Listen, Listen, Listen: The ceremonies which the Great Spirit has commanded us to perform are about to commence. Prepare your

houses. Clear away the rubbish. Drive out all evil animals. We wish nothing to hinder or obstruct the coming observances. We enjoin upon every one to obey our requirements. Should any of your friends be taken sick and die, we command you not to mourn for them, nor allow any of your friends to mourn. But lay the body aside, and enjoy the coming ceremonies with us. When they are over, we will mourn with you.' After singing a short thanksgiving song they passed out."

The foregoing injunction of these "keepers of the faith" singularly finds a corresponding incident in the gospel of St. Luke, wherein it is written: "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." St. Luke, ix, 59, 60, 61, 62.

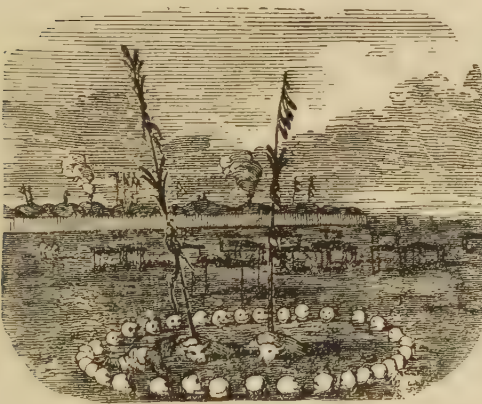
In this connection Mr. Morgan pays the following tribute to the devotional spirit and religious character of the Indian:

"The fruits of their religious sentiments, among themselves, were peace, brotherly kindness, charity, hospitality, integrity, truth and friendship; and towards the Great Spirit, reverence, thankfulness and faith. More wise than the Greeks and Romans in this great particular, they concentrated all divinity into one Supreme Being; more confiding in the people than the priestly class of Egypt, their religious teachers brought down the knowledge of the 'Unutterable One' to the minds of all. Eminently pure and spiritual, and internally consistent with each other, the beliefs and the religious ceremonies of the Iroquois are worthy of a respectful consideration."

CHAPTER XXIX.

DEATH AND ITS INCIDENTS.

Coincidences with Nations of the Old World—No Fear of Death—Ceremonies Much Like the Jews—Relatives of the Deceased put on Coarse Garments—Women as “Hired Mourners”—Offering Made During Time of Mourning—Ojibways—Custom—Attended with Much Interest—Offering Food to the Dead—Cremation among Some Tribes—Instance Related—Mourning Cradle of Child—Custom Never to Mention Name of the Deceased—Bury Body East and West—Reasons Therefor—No Enduring Monuments.



MANDAN CEMETERY.

MANY of the incidents and customs related under this head lead us to note the remarkable coincidence with those we find in the customs among nations of the Old World, thereby affording another instance affirming the theory of the affinity of the American Indians with the inhabitants of the other continents.

To “the man without fear—this stoic of the wood,” death has no terror. Its coming is rather an event of joy. He meets his summons to the land of the Eternal with the hope of fairer fields and happier hunting-grounds. Calm and unmoved in spirit, the Indian faces death. His fortitude, as he makes his exit from this life, even from youth to old age, under all circumstances, has been the theme of much comment and unsettled opinion. Death to the red man is only a release from all the ills of the present existence, and he goes onward to eternal life with a fearless faith in a future of never failing happiness.

The ceremonies that attend upon the death and burial of any member of an Indian tribe or family, are much like those recorded of like ceremonies among the Jews of the olden time.

When a death occurs, the near relatives of the deceased put on coarse and tattered garments, blacken their faces, and, sitting upon the floor near the departed, bewail their dead in tones of the deepest grief and despair. In many of the tribes the custom of calling in women as "hired mourners," to aid in honoring the dead, prevails. These women take their places near the body of the deceased, and keep up a constant wail until exhausted, when another set take their places, and thus the mourning and great lamentation is kept up until after the burial. The coarse garments are worn a year, which is the usual time of mourning for a deceased parent, husband or wife.

The first few days after the death of the relative are spent in retirement and fasting. During the whole of their mourning, they make an offering of a portion of their daily food to the dead, and this they do by putting a part of it in the fire, which burns while they are eating. They deem this very acceptable on account of its igniting the moment it touches the fire. Occasionally they visit the grave of the dead, and there make a feast and an offering to the departed spirit. Tobacco is never forgotten at these times. All the friends of the dead will, for a long time, wear leather strings tied around their wrists and ankles for the purpose of reminding them of their deceased relatives.

At the expiration of a year, the widow or widower is allowed to marry again. Should this take place before the year expires, it is considered not only a want of affection for the memory of the dead, but a great insult to the relations, who have a claim on the person during the days of mourning.

Among the Ojibways, a custom observed by the widows was that of tying up a bundle of clothes, somewhat in the form of a small child, frequently tastefully ornamented, and which she would carry about or have constantly near her, as a memorial of her departed husband. When the days of mourning were ended, a feast was prepared by some of her relatives, at which she appeared in her best attire, having for the first time in twelve moons washed herself all over, when she again looked neat and clean.

We are informed that both among the Ojibways and other Indian tribes, it was a custom to cut off a lock of hair in remembrance of their deceased children, especially young infants, and to wrap it up in paper and gay ribbons. Around it they laid the playthings, clothes, and amulets of the departed child. These formed a tolerably long parcel, which was fastened up crosswise with strings, and could be carried like a doll.

They gave the doll a name, signifying "misery" or "misfortune," and which may be best translated "the doll of sorrow." This

lifeless object took the place of the deceased child. The mourning mother carried it about for a whole year, and placed it near her at the fire, sighing often when gazing upon it. She also took it on her travels, like a living child. The leading idea was that this helpless child, as it did not know how to walk, could not find its way into paradise. The mother could therefore help its soul on the journey by continually carrying about its representative. This they carried about till they fancied the spirit of the child had grown sufficiently to be able to help itself along.

When the year of grief was ended, a family feast was prepared, the bundle unfastened, and the clothes and other articles given away, but the lock of hair was buried.

The mode of burial of the dead, while strikingly similar throughout the tribes, varied in different localities. Mrs. Jemison, the captive white woman of the Genesee, says that the general custom is to dress the deceased in his best garments, and place the body in a coffin made of skins or bark. With the body is placed a drinking cup and a cake, two or three tapers or torches, and the implements most used during the lifetime of the person. If he is a warrior, his weapons of warfare are buried beside him; if a hunter, his trappings for the chase; if a woman, some treasure of her wigwam garnishings; if a child, its favorite plaything. As the coffin is lowered into the grave, the "burial service," which consists of an address to the dead, is delivered by the chief or person in charge of the burial. In this address, the dead is charged not to worry on his way to the "happy land," and not to trouble his wife, children or friends whom he has left.

He is admonished to inform or tell all strangers whom he will meet, to what tribe he belongs, who his relatives are, and the condition in which he left them. He is assured that he will soon meet all the friends and relatives that have gone before him, together with all the famous chiefs who will receive him with joy and furnish him with the things needed in his home of perpetual happiness. After the address the grave is filled and left until evening, when near relatives of the dead build a fire near the head of it, around which they sit until morning. This is kept up for nine successive nights, at the end of which time, it is believed, the departed one has reached the end of his journey.

They carry a portion of their daily food to the grave while the spirit lingers with the body. The time for its final exit varies with the different tribes.

In the case of burial of a female, she is provided with a paddle, a kettle and *apekun*, or carrying strap for the head, and other feminine implements.

Baron La Hontan says of the Indians that "these good people believe that death is a passage to a better life. When the corpse is dressed they set it upon a mat in the same posture as if the person were alive; and his relations being around him, every one in his turn addresses him with a harangue, recounting his exploits with those of his ancestors. He that speaks last speaks to this purpose: 'You sit now along with us, and have the same Shapes that we have; you want neither Arms, nor Head, nor Legs. But at the same time you cease to be, and begin to evaporate like the smoke of a Pipe. Who is it that talked with us two Days ago? Sure, 'twas not you; for then you would speak to us still. It must therefore be your Soul which is lodged in the great Country of Souls along with those of our Nation. This Body which we now behold will, in six Months' time, become what it was two Hundred Years ago. Thou feelest nothing, thou seest nothing, because thou art nothing. Nevertheless, out of the friendship we had for the Body, while animated by thy Spirit, we thus tender the Marks of that Veneration, which is due to our Brethren and our Friends.'"

Charlevoix says that when an Indian is sick and thinks himself past recovery, he calmly takes leave of his friends around him and gives orders for a feast, in which all the provisions which remain in the cabin must be used. His dogs are killed, that the souls of these animals may go into the other world, and give notice that the dying person will arrive there soon. All the bodies of the slaughtered dogs are put into the kettle to enlarge the feast.

Schoolcraft says the burial ceremony among our Indian tribes is at all times attended with interest, from the insight they give to Indian character. Some of these incontestably disclose their belief in the immortality of the soul, while the idea of its lingering with the body for a time after death and requiring food, denotes a concurrence with oriental customs and beliefs.

In modern times, with the Ojibways, when a corpse is put into its coffin, the lid is tied, not nailed on. The reason they give for this is that the communication between the living and the dead is better kept up; the freed soul, it is believed, can thus have free access to the newly buried body.

Over the grave a roof shaped covering of cedar bark is built to shed the rain. A small aperture is cut through the bark at the head of the grave. On asking an Ojibway why this was done, he replied: "To allow the soul to pass out and in. You know that, in dreams, we pass over wide countries, and see hills and lakes and mountains and many scenes, which pass before our eyes and affect us. Yet, at the same time, our bodies do not stir, and there is a soul left with the body,

else it would be dead. So, you must perceive, it must be another soul that accompanies us."

The offering of food and libations to the dead is one of the oldest rites of the human family and pervaded the whole Indian continent. This reveals a custom known to have prevailed among the people of India, and widely, at ancient periods, among the Mongols.

Fires are kindled at the graves of the dead and continued for nights, the object being to light the spirit on its journey to the spirit land.

In regard to death and burial among the Bonaks, or Root Diggers, in the region of California, the following is given, as the custom among this people, by an early resident of that country. He says:

"After sunrise the body of the deceased was tied up in a blanket, which she possessed when living, and borne to a spot some hundred yards distant, where her funeral pyre was being raised. The entire camp followed, most of whom were crying and wailing greatly. The body was laid on the ground while the pyre was being built. This occupied considerable time, during which the mourning was kept up in loud and wild wailings. The females were blackened around their chins, temples, ears, and foreheads, and jumped and cried like Methodists under excitement. They often prostrated themselves upon the ground and, not unfrequently, on the body of the deceased. The pyre being finished, the body was placed upon it with all her beads, baskets, and earthly effects. This done, the pyre was fired all around, and as the blaze enveloped the body the mourners seemed to give way to unbounded grief."

"I noticed one individual who gave utterance to his sorrow in loud and broken strains. He was naked, as were most of the men, except a small girdle round the middle. As he half cried, half sung his sorrow, he would occasionally speak something distinctly, but without appearing to address himself to the people or any portion of them. I learned he was the speaker, or what might, perhaps, on this occasion be termed the priest of the tribe. In the course of the ceremony, groups of Indians would occasionally gather around him. On one occasion, I observed him drawing marks in the sand as he spoke. He said: 'We are like these lines; to-day we are here and can be seen; but death takes one away, and then another, as the winds wipe out these lines in the sand, until all are gone.' And drawing his hand over the marks, he continued, 'they are all gone even now; like them, we must all be wiped out, and will be seen no more.' I witnessed the burning, until the body was almost consumed, and during the whole time the mourners kept up intense feelings of grief and anguish."

The Tlinkits, and other tribes of Alaska, also burn their dead upon funeral pyres, with the exception of the bodies of *Shamans* or sorcerers, which are deposited in boxes and elevated on posts. Slaves who die are not considered worthy of any ceremony whatever. The corpse of such are thrown into the sea like the carcass of a dog.

According to an intelligent traveler who visited Alaska in 1877, when a Tlinkit dies his relatives prepare a great feast, inviting a large number of guests, especially if the deceased was a chief or worthy member of a clan. The guests are chosen from some other clan; for instance, if the deceased belonged to the raven clan, the guests must be from the wolf clan, and *vice versa*. Poor persons, who are unable to pay the expense of such ceremony, take their dead to some distant cove or other place, and burn them without any display.

When the invited guests have assembled, and the pyre is erected, the corpse is carried out of the village and placed upon the fagots. The pyre is then ignited in the presence of the relatives, who, however, take no active part in the ceremonies, confining themselves to weeping and howling. On such occasions many burn their hair, placing their heads in the flames; others cut their hair short. After the cremation is accomplished, the guests return to the dwelling of the deceased. If he was a husband, they seat themselves with the widow, who belongs to their clan, around the walls of the hut. The relatives of the deceased then appear with their hair burned or cropped, faces blackened and disfigured, and place themselves within the circle of guests, sadly leaning, with bowed heads, upon sticks, and then begin their funeral dirges with weeping and howling. The guests take up the song when the relatives are exhausted, and thus the howling is kept up for four nights in succession, with brief interruptions for refreshment.

If the deceased was a chief or wealthy person, the custom is for the relatives to kill one or two slaves, according to the rank of the dead, in order to give him servants in the other world. At the end of the period of mourning, or on the fourth day following the cremation, the relatives wash their blackened faces, and then paint them with gay colors; at the same time making presents to all the guests, chiefly to those who assisted in burning the corpse. Then the guests are feasted again, when the ceremony is ended. The heir of the deceased is his sister's son, or if he has no such relative, then the younger brother. The heir of a male is compelled to marry the widow.

The custom of cremation, or disposition of the dead by burning the body, seems to have prevailed very generally among the tribes of the Pacific coast.

The Indian usually seeks the highest point of land he can obtain

for the burial of his dead. The body is often buried in a sitting posture, sometimes with the limbs drawn up, and sometimes extended and in a reclining position. It is a custom among the tribes, very generally, to put up grave posts and paint characters upon them, denoting the number of enemies killed, prisoners taken, and the like. Flags are often hung over the graves of chiefs and warriors. For other Indians a piece of white cotton or something of the kind is used instead. This custom is very ancient. With many tribes, when a person first dies he is put upon a scaffold. The Indians sometimes light a fire somewhere near. The rubbish is all cleared away from under the scaffold, and everything is kept clean around the place.



PAINTED GRAVE POST.

With the Sioux, if a warrior is killed in battle, they secure his body, dress it in the most showy manner, and bury it in a sitting posture. This is considered an honor due alone to warriors. It is said that the Dakotas make no mounds over the graves of the dead.

When one of the Chickasaws dies, they put on him his finest clothing, also all his jewelry and beads. This is done that he may make a good appearance in the new and happy country to which he is going.

The Pawnees bury their dead with the same general ceremonies as is recorded of other tribes. The chief persons of the band receive especial honors. The horse of a warrior is killed upon his grave, that it may be at his service in the country of the dead, and bear him to the appointed place of rest. The women are as much honored in their death as the men.

There is less demonstration in the burial of children and youth when they pass on from the scenes of this life, though the grief of the parents is often inconsolable. This grief, when the object is a son, is often deeply partaken of by the father, especially if the lad be grown and has developed forensic talents to succeed him in the chieftainship of the tribe or band. Black is the universal sign for mourning. It is, with the Indian, the symbol for death.

When a little child dies, it is at once wrapped in a white skin, pinked, and painted with many colors. This is done in the presence of the parents. It is then placed upon a kind of sledge and carried

to its burial. Presents are bestowed on those who assist in the burial of children, the same as for older people.

Among many tribes, the mourning cradle is an object of interest. In life, the Indian mother has her babe bound to a board in an upright position, with its feet resting on a broad band at the base. It is then placed in a light wicker cradle and slung over her back. If the infant dies before it arrives at the age of seven months, the mother fills the empty cradle with black feathers and still carries it for the space of a year. During the time, nothing will induce her to be separated from it. She is often heard singing her wigwam lullabys and talking to her inanimate treasure, in the sweet low tones that only the mother's voice can give.

The delicate custom of never mentioning the name of a deceased friend, proves that the tenderest feelings of humanity rest in the heart of the Indian. If obliged to refer to the departed, it is usually done by speaking of some incident in which the deceased was connected; or they may say (referring to the dead), he who was our friend, our counselor, or our father, as the case may be.

Hennepin says of Indian burial, according to the customs of the tribes with which he became acquainted, that they bury their dead in the manner of a mausoleum, which they encompass around about with stakes or palisadoes, twelve or thirteen feet high. These mausoleums, he says, are commonly erected in the most eminent place of their savage borough. They send every year solemn embassies to their neighboring nations to solemnize the feast of the dead. All the people of Northern America spare nothing to honor their dead friends and relations, whom they go to lament. They go to the mausoleum, muttering a sort of prayers, accompanied with tears and sighs, before the bones, whose memory they honor for their great exploits in peace and war.

He says, "they have likewise a Custom of putting in the Coffin of the deceased of riper Years, whatever they esteem valuable. They put their Shoes of pinked Skins, garnished with red and black Porcupines, a pair of Tongs, a Hatchet, Necklaces of Purple, a Pipe, a Caldron, and a pot full of *Sagamite*, or Pottage of Indian Corn, with some fat Meat. If he be a Man, they bury him with a Gun, Powder and Ball; but those that have no Fire-Arms, content themselves with putting in their Coffin their Bows and Arrows, that when they are in the *Country of Souls* (as they phrase it) and of the Dead, they may make use of them in Hunting."

The Indians chose elevated places for burial, completely out of the reach of floods or standing water. They were often sightly and picturesque points, which commanded extensive views. As they were

without proper tools, they did not dig the graves deep; but made them secure from the depredations of wild beasts by placing over or around them the trunks of trees, in a suitable manner, to prevent such depredations.

Mr. Schoolcraft says, in burying they placed the body east and west, with the head to the east. The reason given for this is, that they may look towards the happy land in the west. The same authority remarks that no trait has commended the forest tribes of the old area of the United States more to the respect and admiration of the beholder, than the scrupulous regard with which they are found to remember the burial grounds of their ancestors, and the anguish of their mind at any marks of disrespect or disturbance of their bones. It was this element in Indian character which inspired that people to resist, to the utmost of their power, the ruthless invasion of the white man upon the Indian domain. If the white man has fought, bled and died for his country, so the Indian has perished alike to protect the graves and sacred resting place of his ancestors.

Caroline C. Leighton, in her book entitled "*My Life at Puget Sound*," speaking of the Indian custom of burial and other superstitions in the country over which she traveled, says: "At one of the portages (on Snake river) we saw some graves of chiefs, the bodies carefully laid in east and west lines, and the opening of the lodge built over them towards the sun-rise. On a frame near the lodge was stretched the hides of their horses, sacrificed to accompany them to another world. The missionaries congratulate themselves that these barbarous ceremonies are no longer observed; that the Indian is weaned from his idea of the happy hunting-ground, and the sacrilegious thought of ever meeting his horse again is eradicated from his mind. I thought, with satisfaction, that the missionary really knows no more about the future than the Indian, who seems ill-adapted to the conventional idea of heaven. For my part, I prefer to think of him, in the unknown future, of retaining something of his earthly wildness and freedom, rather than as a white robed Saint, singing psalms and playing on a harp."

The North American Indians never raised permanent monuments to perpetuate or do honor to the memory of their dead. The mounds and mausoleums, that have attracted so much attention, can hardly be regarded as built or raised for that purpose. No pillar or "storied urn" has been found among the relics of their past generations.

That this is the result of their indifference to the present life, and their intense faith in a grand and happy future, seems to be the most natural conclusion.

CHAPTER XXX.

THE INDIAN MEDICINE MAN.

Term Medicine—Three Distinct Professions—The Doctor of Medicine—The Magician—The Prophet—Popular Idea—Dress—Medicine Bag—Its Contents—Its Construction—Claims of Supernatural Influence—Animal Magnetism—Trials of Power—A Remarkable Instance—Prophetic Gifts—Mental Telegraphy—Holy Garments—Robes of Mystery—Robes of State—Judicial Ermine Observances in Regard to Medicine Men—In Regard to Smoking—Tetotalism and Chastity of Women.



BY the term *medicine*, here used, much more is implied than mere curative drugs, or a system of curative practice, in the ills of the human system. As an adjective, it embraces the idea of supernatural, as well as remedial practice, in healing the sick.

The Indian medicine man is an individual, in Indian life, whose office or calling, in the popular mind of the white man, has been ill-defined, and vaguely understood. This arises largely from the term *medicine*, applied to him, a term which we have become accustomed to using to designate this individual, an error which comes, doubtless, from a mistranslation or misunderstanding of the term usually employed to designate the person. A more accurate translation would give us, in our language, the word “mystery” in its place.

From this constant use of the word *medicine*, in this connection, people generally understand that the individual to whom it is applied is purely a physician or doctor of medicine, which is a misconception of what is comprehended within this term among the Indians themselves. Although, in practice, the Indian medicine man may, incidentally, take in the calling of administering to the sick, as that of a physician, still this branch does not strictly come within the meaning of the word *medicine man*, as understood by the Indian.

Among the Indians, according to Mr. Schoolcraft, there were

three distinct professions, all of which we have been taught to understand are comprised under the head of "medicine man," termed, in the Algonquin language, the *Mas-ke-ke-win-nin-ee*, the *Me-da-win-nin-ee*, and the *Jee-su-ka-win-nin-ee*. The first is the physician or doctor of medicine, from *Mas-ke-kee*, a liquid dose, and *in-nin-nee*, man. The second includes also the profession of a physician or medical practitioner, but has a different mode of administering to his patients, or curing diseases, and is from the word *Meda*, signifying medical magic, the art of administering to the sick by magic, and *in-nin-nee*, man, concerning which it is said: "The *Meda*, or *Medawinninee*, is in all respects a magician. He is distinct from the *Maskekewinninee*, or medical practitioner, who administers both liquid and dry medicines, bleeds, cups with a horn, and operates on ulcers, swellings, and fresh wounds. The latter takes his denomination from *mas-ke-ke*, a liquid dose. The former from *Meda*, a mysterious principle. The one is a physician, the other a priest."

The *Jee-su-ka-win-nin-ee*, or third character mentioned, whilst practicing the art of healing, however, as well, but by different modes, as before shown, is simply a prophet or one who foretells events, from *Jeesuka*, to prophecy. On this subject Mr. Schoolcraft says: "The art of prophecy, or the *Jesukawin*, differs from the *Medawin* in its being practiced alone, by distinct and solitary individuals, who have no associates; who, at least, do not exist, and are never known as societies. Prophets start up at long intervals and far apart among the Indian tribes. They profess to be under supernatural power, and to be filled with a divine afflatus. It is, however, an art resembling that of the *Medawin*, and founded on a similar principle of reliance, differing chiefly in the *object sought*. The *Meda* seeks to *propitiate* events; the *Jossakeed* aims to *predict* them. Both appeal to spirits for their power. Both exhibit material substances, as stuffed birds, bones, etc., as objects by or through which the secret energy is to be exercised. The general modes of operation are similar, but vary. The drum is used in both, but the songs and incantations differ. The rattle is confined to the ceremonies of the *Meda* and the *Wabeno*. The *Jossakeed* addressed himself exclusively to the Great Spirit. His office, and his mode of address, are regarded with great solemnity and awe. His choruses are peculiar, and deemed by the people to carry an air of higher reverence and devotion."

Men who professed the art of the *Medawin* were formed into societies or associations, an account of which is given in a subsequent chapter under the head of "Secret Societies." Mr. Schoolcraft further says of the *Medawin*: "Its original significance is obscured by its

present application to medical influence, supposed to be exercised by certain mineral or animal matter, as small bits of metal, bones, feathers, and other objects kept in the arcanum of the sacred *gush-ke-pe-ta-gun*, or medicine sack. But it is quite obvious that no physical application of these articles is even pretended by the operators, but that they rely wholly on a subtle, invisible, necromantic influence, to be exerted in secret, and at distant as well as contiguous points."

The popular idea of the office of the Indian medicine man is thus expressed by the missionary, the Abbe Em. Domenech. He says these medicine men "are a kind of priests, doctors and charlatans, who pretend to cure illness, explain auguries, and foretell future events. They feign to be inspired by the spirits; they perform rigorous acts of penance; submit to mutilation, fasting and self-mortification; they profess charms and secrets, which invest them with great power; they preside over all religious ceremonies, and take the lead in the dance and the song. Cunning, deceit, shrewdness, a little knowledge and a great deal of juggling trickery, form the foundation of their renown. They obtain from the people a kind of respect different from that with which

other dignitaries are treated, fear being its principal element; they are looked upon as oracles, but the same admiration is not bestowed upon them as upon sachems and warriors."



KNISTENAUX MEDICINE MAN.

A distinctive mark of the Indian medicine man was the wearing of a peculiar robe of office having the hair side out, accompanied by the ever-present medicine bag, curiously wrought and ornamented, in which were carried his nostrums, and which was claimed of itself to possess healing properties that might be imparted to the patient by touch. The general theory of sickness was that it was caused by evil spiritual influence, and after pretending to discover the location of the disturbing

spirit in the body of the patient, the only remedial agency employed consisted in incantations for the purpose of driving away these evil or disturbing spirits.

A traveler of experience on the subject of the Indian medicine bag, says its complete catalogue of contents would excite wonder and

“provoke a smile.” He thus describes the contents of a medicine bag which, on a particular occasion, he examined:

“There were dried herbs in quantity, leaves, barks, roots and stems. Here a claw, there a tooth, yonder an ear. One package contained a beak and a feather, another a human nail. Our search brought to light small images of wood carefully wrapped and labeled. These were the totems that preside over the use and effects of the medicines, and without their presence in the pouches the skill of the Indian doctor would avail nothing. The Indian from time immemorial has believed that every animal has a great original or father, and the medicine men choose one of these originals as their particular Manitou. The image of this animal or bird is the totem, and as the doctors heal with the help of the spirits, they naturally place the totem where they think it will do the most good—in the medicine bag. The images are of rough workmanship, but they answer the purpose for which they were designed as well as if they came from the hands of the skilled carver. We found in the bag we examined representations of the sun and moon, and some odd pieces of wood carving supposed to represent the human figure.”

Mr. Catlin, the artist, says that in all tribes their doctors are conjurors, are magicians, are soothsayers, and perhaps would rank as high priests, inasmuch as they superintended all their religious ceremonies. They are looked upon by all as oracles of the nation. In all counsels of war and peace they have a seat with the chiefs, are regularly consulted before any public step is taken; and the greatest deference and respect are paid to their opinion.

He remarks in explanation of the word *medicine*, which is used in this connection, that the Indians do not use or understand this word in our language; but in each tribe they have a word of their own construction, synonymous with mystery or mystery man in our own language. Further explaining, he says: “For instance, I am a ‘medicine man’ of the highest order amongst these superstitious people, on account of the art which I practice; which is a strange and unaccountable thing to them and, of course, called the greatest of ‘medicine.’ My gun and pistols which have percussion locks, are great medicine; and no Indian can be prevailed upon to fire them off, for they say they have nothing to do with the white man’s medicine.”

In describing the medicine bag of the medicine man Mr. Catlin says it is constructed of the skins of animals, birds or reptiles, and ornamented and preserved in a thousand different ways, as suits the taste or freaks of the person who constructs it. These skins are generally attached to some part of the clothing of the medicine man, or

carried in his hand. These bags are often decorated in such a manner as to be exceedingly ornamental, and are stuffed with grass, moss, or something of the kind.

One of the arts claimed by the Indian medicine man was that he could, by the exertion of a supernatural influence which he possessed, control the minds of others, and an instance is mentioned where it is claimed that a medicine man of the Assinaboin tribe accepted a challenge from a rival medicine man for each to try the exertion of this supernatural power over the other on an occasion appointed. Each being furnished with his medicine bag, arrayed in full dress and covered with war paint, they met in the presence of a great concourse, both having prepared for the occasion by long fasting and conjurations. After smoking their pipes, a ceremony which precedes all important councils, the medicine men sat down opposite each other a few feet apart.

The trial of power seems to have been conducted on principles of animal magnetism, and lasted a long while without decided advantage on either side, until the medicine man of the Assinaboins, concentrating all his power, or as expressed according to the Indian idea, gathering his medicine, in a loud voice commanded his antagonist to die, who, it is said, succumbed, and in a few minutes "his spirit," as the narrator expressed it, "went beyond the sand buttes." This of course gave increased confidence of the tribe in the power of this medicine man, who firmly believed that his spiritual power had alone secured his triumph.

It is stated by the same authority from which the foregoing incident is derived, that a Jesuit priest of long experience among the Indians, in missionary labors, being informed of this story, instead of expressing disbelief, went on rather to express quite a different sentiment, saying that he had seen many exhibitions of power among these medicine men, which he could not explain. "I have known," said he, "predictions by these medicine men of events, far in the future, to be literally fulfilled, and have seen medicine tests in the most conclusive way. I once saw a *Koo-te-nai* Indian (known generally as *Skookum-Tanaherewoas*, from his extraordinary power) command a mountain sheep to fall dead, and the animal, then leaping among the rocks of the mountain side, fell instantly lifeless. This I saw with my own eyes, and I ate of the animal afterwards. It was unwounded, healthy and perfectly well."

A remarkable instance, showing the accuracy with which these medicine men could at times foretell events, is related by a writer in the *Atlantic Monthly* for July, 1866, concerning a medicine man

among the wild tribes of the Upper Missouri river, whose name is given as *Maqueapos*, and who, he says, was an ignorant and unintellectual person, but that his predictions were sometimes absolutely astounding. On one occasion, a party of ten voyagers set out from Fort Benton, then the most remote post of the American Fur Company, for the purpose of finding a certain band of northern Blackfeet. The expedition was perilous from its commencement, and the danger increased with each day's journey. The war paths, war party fires, and similar indications of the vicinity of hostile bands, were each day found in greater abundance.

Persons experienced in Indian life can, at a glance, tell what tribe has made a war path or a camp fire. Indications which would convey no meaning to the inexperienced, are often conclusive proofs to the keen eyed mountaineer.

The party of adventurers, in this case, soon found, by accustomed indications, that they were in the thickest of the Cree war party operations, and so full of danger that seven of the ten turned back. The remaining three, through their resolute character, continued their journey until this resolution failed them, and they, too, determined that after another day's travel northward they would hasten back to their comrades. On the afternoon of the last day, four young Indians were seen, who, after a cautious approach, made the signs of peace, laid down their arms and came forward, announcing themselves to be Blackfeet of the Blood band. They were sent out, they said, by Maqueapos, the medicine man before mentioned, to find three white men, mounted on horses of a peculiar color, dressed in garments actually described to them, and armed with weapons which they, without seeing them, minutely described.

The whole history of this expedition had been detailed to them by Maqueapos; the purpose of the journey, the personnel of the parties, the exact location at which to find the three last mentioned who persevered, had been detailed by this medicine man with as much fidelity and accuracy as could have been done by one of the whites themselves; and so convinced were the Indians of the truth of the old man's medicine that the four young men, before mentioned, were sent, four days later, to appoint a rendezvous with the whites, at a place a hundred miles distant. The appointment was fulfilled, the objects of the expedition speedily accomplished, and the whites, after a few days' rest, returned to the point of their starting out.

The writer of the article, before mentioned, says he was at the head of the party of whites, and himself met the Indian messengers. Upon questioning the chief men of the Indian camp, many of whom

afterwards became his warm personal friends, and one of them his adopted brother, no suspicion of the facts as narrated could be sustained. The medicine man, Maqueapos, could give no explanation beyond the general one, that he "saw us coming and heard us talk on our journey." He had not, during the time, been absent from the Indian camp, and it seems had apparently no mode and no information whatever by which he could determine the facts which he foretold, except through his intuitive power, or *medicine* which he possessed.

The writer of the aforesaid article says that a subsequent intimate acquaintance with Maqueapos disclosed a remarkable medicine faculty, as accurate as it was inexplicable. He was tested in every way, and almost always stood the ordeal successfully. This remarkable circumstance is in the same line of foretelling events, referred to in another chapter of this work, entitled "Indian Prophecies."

In closing his article, the writer before mentioned, whilst declaring that it is not his object to defend or combat the Indian notion of medicine men, says: "Whoever will take the trouble to investigate, will find in the *real* Indian a faith, and occasionally a power, that quite equals the faculties claimed by our civilized clairvoyants, and will approach an untrodden path of curious, if not altogether useful, research."

This Indian idea of the gift of prophecy, understanding mysteries, and faith to accomplish results, by will of the medicine man, singularly coincides with the Jewish ideas as expressed in 1 Cor. xiii, 2, wherein these subjects are thus recited: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains," etc.

The following paragraph, found in the *St. Louis Republican* of recent date, under the head of "Mental Telegraphing," shows that this power of mystery claimed to exist among the Indians is one attracting the attention of the intelligent mind:

"It is said that the Indians on the plains have always practiced a system of mental telegraphing among themselves, by means of which they communicate with each other almost instantaneously, and without messengers or signals. This mental telegraphing is by no means peculiar to the Indians on the plains of the United States. The same thing has been done by many people on the plains and among the mountains, both in America and other countries, and is to-day and always has been one method of manifesting knowledge known to and practiced by many persons. The manner in which such communications are made seems to be and is a great mystery. Many theories about it have been suggested, all of which fall far short of satisfying

the minds of the people as to how it is done. The fact that such communications are sent and received, and that they are often genuine and true, and that such is one mode of manifesting knowledge, is now almost universally conceded."

Not only does the Indian medicine man wear his robes of mystery, but the custom of wearing robes or holy garments to distinguish the sacred office of a person is not confined to the untutored Indian; it was an ancient custom of the Jews, according to the writings of whom it was commanded: "Thou shalt put upon Aaron the holy garments." Ex. xl, 13.

And this custom of priestly robes was carried into the church in later times, and, indeed, is continued down to the present day. Moreover, these robes of mystery, among civilized nations in succeeding generations, have been extended to kings, and of which we speak as their *robes of state*; and the custom of wearing the like robes of mystery has been extended to judicial functionaries, and styled *judicial ermine*; so that whoever is inclined to criticise the Indian medicine man for his superstitious garments, marking or aiding his calling, must remember that our more enlightened races have borrowed or shared with him, down to the latest time, the same or the like superstitions.

The wilder tribes are accustomed to certain observances, which are generally termed the tribe-medicine. Their leading men inculcate them with great care—perhaps to perpetuate unity of tradition and purpose. In the arrangement of the tribe-medicine, trivial observances are frequently intermixed with very serious doctrines. Thus, the grand war council of the Dakota confederacy, comprising thirteen tribes of Sioux, and more than seventeen thousand warriors, many years since, promulgated a national medicine, prescribing a red stone pipe with an ashen stem for all council purposes, and an eternal hostility to the whites. And the opinion has been expressed that the prediction may be safely ventured that every Sioux will preserve this medicine until the nation shall cease to exist. And to this, it is said, may be traced that terrible Indian war that devastated Minnesota, and from which it was predicted that there could not, in the nature of things, especially in view of native Indian character, be a peace kept in good faith until the confederacy of the Dakota nation was, in effect, destroyed.

The Crows, or *Upsaraukas*, will not smoke in council, unless the pipe is lighted with a coal of the buffalo chip, and the bowl is rested on a fragment of the same substance. Their chief men have, for a great while, endeavored to engraft teetotalism upon their national medi-

cine, and have succeeded better than the Indian character would have seemed to promise.

Among the Flatheads, female chastity is a national medicine or injunction among their theories of mystery, a characteristic which prevailed very generally among the American tribes. With the Mandans, friendship for the whites is supposed to be the source of national and individual advantage.

CHAPTER XXXI.

INDIAN PROPHECIES.

The Indian Prophet—An Important Functionary—As with the Ancient Jews—Was the Oracle of "All Mystery"—False Prophets—Chiefs had Their Prophets—Foretelling Events—Remarkable Instance Related—Capt. Carver Relates an Instance—Father Charlevoix's Experience—Peter Jones Gives Instance of Indian Account from an Indian Captive—Singular Instance of Foretelling the Future—Fulfilled in the Escape of Three Captives—Father Charlevoix's Experience—Peter Jones Gives Instance of Indian Prophecy.



WARNINGS OF THE GREAT SPIRIT.

THE Indian in his superstitions and beliefs, in his notions of supernatural manifestations and agencies, does not differ essentially from the white man. An important functionary with him, as with the ancient Jews, was that of the prophet, or one who could foretell events. Sometimes the prophet combined also the character of priest and doctor of medicine, and to him was committed all such things as were considered mysteries. In short, he was the oracle of "all mystery."

These persons, in general, took rank among the natives accordingly as they had shown or proved their superiority in the line of their profession; and the experience of the Indian, in regard to this class of functionaries, was not unlike that of the Jews, for they occasionally had among them false prophets, or those whose prophecies were not always genuine or precisely accurate. So that whenever a prophet had shown his skill or accuracy in foretelling events, he took rank accordingly among his tribe or people.

But it is proposed here to speak of prophecies rather than of prophets. Attention is given to this latter subject under the head of "Medicine Man."

The ruling chief of a tribe or confederation of tribes generally had his prophet, selected with reference to his superior skill in his profession, the same as the white man, in the affairs of his government, has his lieutenant, general adviser, or prime minister, selected with like reference to his peculiar capabilities. The commander of a military force has his chief of staff or adjutant general. The manager of a large corporation has his legal counsel, who occupies not only the place of counselor in matters of law, but as a general adviser in business affairs as affected by the law.

The untutored mind of the Indian stood constantly in fear of those things which to him were considered supernatural, mysterious or beyond his comprehension. The principal chief to whom the administration and guidance of affairs were committed, therefore, selected his prophet to give him guidance and information concerning future events, whereby he might be the better enabled to direct the affairs of his people committed to his charge.

Instances are given by travelers, captives and historians, of the foretelling of events by Indian prophets, which are quite remarkable. Among these is one related by Capt. Jonathan Carver, coming to his attention during his travels through the interior parts of North America, in the year 1767. The most westerly point reached by him was the St. Peter's, or Minnesota river, in the vicinity of which he spent the winter with the Dakotas. On his return East, the ensuing summer, he proceeded by way of what is known as the grand portage, which lies on the northwestern borders of Lake Superior. Here he met a large party of Knistinoes, or, as he calls them, "Killistinoes and Assinipoils Indians," who were come to this place in order to meet the traders from Mackinaw, who made this their road to the northwest. In relating the incident before mentioned, he says:

"The traders we expected being later this season than usual, and our numbers very considerable, for there were more than three hundred of us, the stock of provisions we had brought with us was nearly exhausted, and we waited with impatience for their arrival.

"One day, whilst we were all expressing our wishes for this desirable event, and looking from an eminence in hopes of seeing them come over the lake, the chief priest belonging to the band of the Killistinoes told us that he would endeavor to obtain a conference with the Great Spirit, and know from him when the traders would arrive. I paid little attention to this declaration, supposing that it would be

productive of some juggling trick, just sufficiently covered to deceive the ignorant Indians. But the king of that tribe telling me that this was chiefly undertaken by the priest to alleviate my anxiety, and at the same time to convince me how much interest he had with the Great Spirit, I thought it necessary to restrain my animadversions on his design.

"The following evening was fixed upon for this spiritual conference. When everything had been properly prepared, the king came to me and led me into a capacious tent, the covering of which was drawn up, so as to render what was transacting within visible to those who stood without. We found the tent surrounded by a great number of the Indians, but we readily gained admission, and seated ourselves on skins, laid on the ground for that purpose.

"In the center I observed that there was a place of an oblong shape, which was composed of stakes stuck in the ground, with intervals between, so as to form a kind of chest or coffin large enough to contain the body of a man. These were of a middle size, and placed at such a distance from each other that whatever lay within them was readily to be discerned. The tent was perfectly illuminated by a great number of torches, made of splinters cut from the pine or birch tree, which the Indians held in their hands.

"In a few minutes the priest entered, when an amazing large elk's skin being spread on the ground just at my feet, he laid himself down upon it, after having stripped himself of every garment except that which he wore close about his middle. Being now prostrate on his back, he first laid hold of one side of the skin, and folded it over him, and then the other, leaving only his head uncovered. This was no sooner done than two of the young men who stood by took about forty yards of strong cord, made also of an elk's hide, and rolled it tight around his body, so that he was completely swathed within the skin. Being thus bound up like an Egyptian mummy, one took him by the heels, and the other by the head, and lifted him over the pales into the inclosure. I could also now discern him as plain as I had hitherto done, and I took care not to turn my eyes a moment from the object before me, that I might the more readily detect the artifice; for such I doubted not but that it would turn out to be.

"The priest had not lain in this situation more than a few seconds when he began to mutter. This he continued to do for some time, and then by degrees grew louder and louder, till at length he spoke articulately; however, what he muttered was in such a mixed jargon of the Chippeway, Ottawaw and Killistnoe languages, that I could understand but very little of it. Having continued in this tone for a con-

siderable while, he at last exerted his voice to its utmost pitch, sometimes raving, and sometimes praying, till he had worked himself into such an agitation that he foamed at the mouth.

"After having remained near three-quarters of an hour in the place, and continued his vociferations with unabated vigor, he seemed to be quite exhausted and remained speechless. But in an instant he sprang to his feet, notwithstanding, at the time he was put in, it appeared impossible for him to move either his legs or arms; and, shaking off his covering, as quick as if the bands with which it had been bound were burned asunder, he began to address those who stood around in a firm and audible voice. 'My brothers,' said he, 'the Great Spirit has deigned to hold a talk with his servant at my earnest request. He has not, indeed, told me when the persons we expect will be here, but to-morrow, soon after the sun has reached his highest point in the heavens, a canoe will arrive, and the people in that will inform us when the traders will come.'

"Having said this, he stepped out of the inclosure, and, after he had put on his robes, dismissed the assembly. I own I was greatly astonished at what I had seen, but as I observed that every eye in the company was fixed on me, with a view to discover my sentiment, I carefully concealed every emotion.

"The next day the sun shone bright, and long before noon all the Indians were gathered together on the eminence that overlooked the lake. The old king came to me and asked me whether I had so much confidence in what the priest had foretold as to join his people on the hill, and wait for the completion of it. I told him I was at a loss what opinion to form of the prediction, but that I would readily attend him. On this, we walked together to the place where the others were assembled. Every eye was again fixed by turns on me, and on the lake; when, just as the sun had reached his zenith, agreeable to what the priest had foretold, a canoe came around a point of land about a league distant. The Indians no sooner beheld it than they set up an universal shout, and by their looks seemed to triumph in the interest their priest thus evidently had with the Great Spirit.

"In less than an hour the canoe reached the shore, when I attended the king and chiefs to receive those who were on board. As soon as the men were landed we walked all together to the king's tent, when, according to their invariable custom, we began to smoke; and this we did, notwithstanding our impatience to know the tidings they brought, without asking any questions; for the Indians are the most deliberate people in the world. However, after some trivial conversation, the king inquired of them whether they had seen anything of the traders?

The men replied that they had parted from them a few days before, and that they proposed being here the second day from the present. They accordingly arrived at the time, greatly to our satisfaction, but more particularly so to that of the Indians, who found by this event the importance, both of their priest and of their nation, greatly augmented in the sight of a stranger.

"This story, I acknowledge, appears to carry with it marks of great credulity in the relater. But no one is less tinctured with that weakness than myself. The circumstances of it, I own, are of very extraordinary nature; however, as I can vouch for their being free from either exaggeration or misrepresentation, being myself a cool and dispassionate observer of them all, I thought it necessary to give them to the public. And this I do without wishing to mislead the judgment of my readers, or to make any superstitious impressions on their minds, but leaving them to draw from it what conclusions they please."

It seems, from the cautious manner in which Capt. Carver treats the aforesaid occurrence, that he was naturally skeptical as to matters of this kind; and the accuracy with which this prophecy was fulfilled naturally impressed his mind with considerable force, and he felt called upon, as will be seen, to assure the reader in language as forcible as possible, of the truth of the circumstance he witnessed. And not content with this, in the preface to his book, or, as he calls it, "address to the public," he again refers to this matter, and remarks that the credibility of the incident before mentioned, and the prognostication of the Indian priest having been questioned, he thinks it necessary to avail himself of a further opportunity to endeavor to eradicate any impression that might be made on the minds of his readers, by the apparent improbability of his story; and he assures the reader again that he has related this occurrence just as it happened, being an eye witness to the whole transaction, and being at the time free from any trace of skeptical obstinacy or enthusiastic credulity, he was consequently able to describe every circumstance minutely and impartially, which he has done, but without endeavoring to account for the means by which it was accomplished.

The aforesaid occurrence is what at this day would be called, among that class of people known as *spiritualists*, as a case of spiritual manifestation through a genuine *medium*. In this day and generation, occurrences of this kind are not uncommon, and in them there are many enthusiastic believers, especially among the class of people before mentioned; but the occurrence which Capt. Carver relates, transpired nearly a hundred years before the appearance among us of that phenomenon called *spiritualism* or *spiritualistic seances*.

Another like case of foretelling events by an Indian prophet is given in an account of the captivity of Richard Rue, George Holman and Irving Hinton, who were captured in February, 1781, in Kentucky, near the falls of the Ohio river, now called Louisville, by the renegade white man, Simon Girty, at the head of thirteen Indians.

The history of the captivity of these men is given in a book, entitled "Recollections of the Early Settlements of the Wabash Valley," by Sandford C. Cox, of Lafayette, Ind.; published in 1860. The writer was a descendant of the captive George Holman, the facts which he related having come down through family tradition, as an important incident in connection with the escape of Richard Rue, one of the captives named.

The writer of this account, apparently feeling that he might be charged with too much credulity as to the account he gives, seemingly attempts to treat the subject lightly; but, at the same time, the fact of the occurrence and that the events as foretold by the Indian prophet transpired precisely as he stated they would, remains in his narrative. Mr. Cox, in narrating the escape of Richard Rue, who had become separated, during his captivity, from Holman and Hinton, says:

"The last few months of Rue's captivity were spent at Detroit. I shall not attempt to give a full description of the various incidents of his long and painful captivity, which lasted three years and a half, and was terminated in the following manner: Rue and two of his fellow captives, whose names are not recollected with sufficient certainty to give them a place in these pages, came to the conclusion to make their escape, if possible. In anticipation of such an event, they had for some time been secretly preparing for their departure. At the time, there were three or four different tribes of Indians assembled at the Trading House on the lake shore, near Detroit. A circumstance occurred, during the drunken revels of the Indians, which produced great excitement. One of the Indians lost a purse, containing some ninety dollars in silver. Search was instituted in vain for the lost treasure. Who was the thief? Various were the conjectures and insinuations of the exasperated tribes, who were about to make it assume a national character, when it was announced that there was a Soothsayer or Prophet present, who belonged to another tribe from either of those who were disputing about the lost treasure, and who, by conjuration, could detect the thief, and tell where the lost money was secreted, which stopped all wrangling, until the learned seer had tried his arts of necromancy. The professor of the black art, looking as solemn as an owl, unrolled a deer-skin upon the ground, with the flesh side up. He then drew from his belt a little bag of fine sand,

which he emptied upon the deer-skin. With a magic wand, about the size and length of an ordinary rifle ramrod, he spread the sand smoothly over the whole surface of the skin. The eager and deeply interested crowd, with a solemn awe depicted in their countenances, encircled the magician, and awaited with breathless silence the result of his divination. Meanwhile the prophet, as he was termed, silently gazed at the glittering surface of the sand for many minutes, without any definite result. Then, after muttering over some half articulated spell words, and looking awfully wise, he took another long, steady gaze into the sand. Eureka, Eureka, were not the words uttered by the venerable seer, but he said, 'I see the thief and the stolen treasure.' 'Who is he? Who?' shouted a dozen voices, 'tell his name, point him out, be it whomsoever it may.' But the prophet, feeling bound by a proper spirit of philanthropy for his red brethren, and deeming that the disclosure might lead to the extermination of a tribe, or perhaps two or three tribes, before the matter ended, gravely declared the impropriety of divulging a fact which might terminate so disastrously. He exonerated all those who had been charged with the theft, and said that the lost money had been taken and carried away by a different tribe from any of those embroiled in the quarrel. This important announcement quieted the dissensions of those who were contending, and restored harmony and friendship among those who, but a few hours before, were ready to use the knife and tomahawk upon each other.

"Rue and his comrades being witnesses of this display of the prophet's professional skill, concluded at the first convenient opportunity to interrogate him in regard to the number, age, sex, and condition of their respective families at home; and whether they were all still alive, and resided where they did when they were captured.

"A private chance occurred within a few days afterwards, the fee was agreed upon and paid, and the three prisoners and the seer seated themselves around the outspread deer skin, covered with the enchanted sand. After a long silence, during which the prophet looked steadily into the sand, he remarked that he saw Rue's folks passing about through the door yard, giving the number of males and females, and their age and appearance with such accuracy, that Rue at once considered him a genuine wizard. The conjurer then lifted his eyes from the sand and remarked: 'You all intend to make your escape, and you will effect it soon.' Then gazing into the sand he continued: 'You will meet with many trials and hardships in passing over so wild a district of country, inhabited by so many hostile nations of Indians. You will almost starve to death; but about the time you have given up

all hope of finding game to sustain you in your famished condition, succor will come when you least expect it. I see dimly the carcass of some wild animal taken as game. What it is I cannot clearly see. It will be a masculine of some kind. After that you will find plenty of game, and you will all arrive safely at your homes.' They stoutly denied any intention or desire of escaping; but at the same time told the wizard, as they had paid him for his professional revelations, that they had explicit confidence that he would not divulge, except to themselves, any shadowings of the future that flitted over his sand covered deer skin. The old prophet, acting upon the principle of letting every one attend to his own business, said nothing about the 'coming events which cast their shadows before' in regard to the escape of the prisoners. Whether his silence proceeded from his not wishing to meddle with the determinations of the fates, or from the fear that any revelations he might make, affecting the interests of his patrons who had confided their all to his prophetic skill and honor, might injure his business, or simply from a sense of moral probity, it was difficult to judge.

"At length the set time for their departure arrived, and they commenced their dubious journey through the wide wilderness, infested with wild beasts, and wild and bloody minded savages, whose tender mercies (with a few noble exceptions) they had long since learned were cruel. They knew that as soon as they were missed they would be pursued, and they pushed ahead as fast as possible the whole of the first night, and encamped about daybreak, without fire, in a thicket, almost surrounded with a swamp. Here they lay concealed the whole day. Having eaten the scanty amount of victuals they had been able to stealthily abstract from the camp the morning they left, they began to feel pressed with hunger, but dare not venture from their concealment, lest they might be discovered and recaptured by the Indians, whom they well knew would hang upon their trail and ferret them out if possible. They saw no game in their swampy retreat; and, had they, the sound of a gun might disclose their hiding place. They crawled around and tried to catch some frogs which they saw plunging around in the stagnant waters that surrounded them; but were unable to catch even one frog. At dark they ventured out from their lurking-place, and pursued their perilous journey through the woods, guided by the stars when they shone, and, when they were obscured, by the moss that grew on the north side of the trees—a fact well known to all woodsmen.

"The morning of the third day found them so weak and exhausted by travel and hunger, that it was determined that Rue, who was a good hunter, should venture out in quest of game. He spent the most of

the day in hunting, but found no game, not even a bird nor a squirrel to appease their gnawing hunger. By this time they had reached the streams that led into the Wabash river, which Rue knew abounded with fine fish, but having no fish hooks with them, nor wire to construct any out of, they deemed it too hazardous to attempt to spear any by torch light. So they traveled on all that night without eating, or stopping to rest, but, with the returning beams of the morning, they sought a secure hiding place, as usual. Their hunger now commenced to become insupportable, and, although the woods and streams showed strong and fresh signs of Indians, it was determined that Rue, their Nimrod, must go in quest of game at all hazards. He scoured the woods for miles around, up hill and down dale, but, strange to say, he could find no game of any description. A jaybird or a woodpecker would have been a delicious morsel to these starving fugitives; but birds and beasts appeared to be, like themselves, hid amongst their woody fastnesses. About the middle of the afternoon Rue returned to camp, weary, dejected and luckless. Starvation now stared them in the face.

“At length another one of the fugitives arose from his prostrate position on the ground, and said: ‘Suppose I try my luck, or lack of luck, once more.’ Then, shouldering the best gun in the company, he walked slowly off and was soon hid in the darksome forest that surrounded them. But this persistent effort on the part of their comrade brought no hope to the minds of Rue and the other man, who well knew the want of skill on the part of the departed hunter. But the race is not always to the swift, nor the battle to the strong, which was fully verified by the fact that in less than three hours after he started from the camp the amateur hunter returned, tottering under a small three pronged buck, which he had killed and partly dressed. As he threw it upon the ground the words of the conjurer: ‘It is a masculine; after killing it you will find plenty of game, and your hardships will mostly be over,’ flashed across the mind of Rue, who now felt fully confirmed in the oracular wisdom of the old Indian, whose prophetic ken had so far penetrated the future as to see the carcass of that deer which was so opportunely killed to save them from death by famine. If it were a mere coincidence or shrewd guess of the seer, they considered it strange beyond parallel. A fire was soon kindled, and a small portion of the deer was broiled. The experience and sound judgment of the prisoners prevented their eating too much of the delicious repast. They now had enough to last them several days, until they could kill more, and the last words of the conjurer threw the rainbow hues of hope over the remainder of their toilsome journey. When

night arrived they pursued their journey with renewed strength and courage, carrying with them the fleshy portions of the venison, feeling comparatively safe. Although they had traveled many miles from where they started and, in all probability, were far out of reach of their pursuers, yet they relaxed but little in the prudent course they adopted at the start, of night traveling and lying by in the day time; and thus they entirely avoided discovery by the red men of the forest, who thickly inhabited the region through which they had passed. Had they been discovered by the Indians who inhabited the different portions of the country through which they passed, they would very likely not have been recognized as white men, for their dress, gait, manners and general appearance were completely Indian, from the painted feathers and porcupine quills that crowned the turban that encircled their foreheads, to the beads and ribbons that adorned their moccasins, and variegated the fanciful belts that surrounded their waists, bristling with scalping knife and tomahawk. They found game plenty, and would have had a sufficient quantity of ammunition to enable them to supply themselves with provisions to the end of their journey, had not an accident occurred which reduced them again to a state of great destitution.

"On the twentieth day after they made their escape from near Detroit they struck the Ohio river, about fifty miles above the Falls. The sight of this beautiful river, which they had not seen for over three years, sent a thrill of joy through their bosoms, and they set to work to construct a rude raft out of logs to bear them down its sparkling current to the village of Louisville, where their toilsome and dangerous journey would be brought to a close. But before they had floated half the way to Louisville their frail raft was dashed to pieces by the white caps, raised by a stiff gale that swept up the river, and the three passengers with their guns, blankets and provisions, were spilt out into the river. With difficulty they reached the Kentucky shore and crawled up the bank, looking, as they afterward said, like drowned rats. They lost all their guns but one, the whole of their provisions, and the most of their ammunition and clothes. In this sad plight they struck out through the woods for Harrodsburg, where they arrived in safety, greatly fatigued and worn down by their long and wearisome journey through the wilderness, and to the surprise and joy of their friends, who had long mourned them as dead."

Father Charlevoix, in his travels among the Indians in North America, it seems, also encountered these prophets whom he called jugglers, and was struck with astonishment at the accuracy with which he says they foretold future events.

He says it is also true that the jugglers were too often right in their predictions to make it believed that they always guess by chance; and that there passes on these occasions, things that it is scarce possible to attribute to any natural secret. But he attributes these remarkable prophecies to a power derived from an evil spirit, concerning which he says: "The letters of the ancient missionaries are full of facts which leave no room to doubt that these seducers have a real correspondence with the Father of deceit and lies."

It appears in the experience of Father Charlevoix that these prophecies did not proceed alone from Indian men, but Indian women also possessed this power, and he gives the following instance of foretelling an event by a "woman savage," which he said he had "from its source."

"Madame de Marson, wife of M. de Marson, who was commandant of a post in Canada, was one day very uneasy about her husband, who was absent, and the time was past which he had set for his return. A 'woman savage' who saw Madame de Marson was troubled, asked her the cause of it, and being told it, she said, after pausing a little on the matter, 'Don't trouble yourself any longer; your husband will come back on such a day, and at such an hour (which she named), wearing a grey hat.' As she perceived that the lady gave no heed to her prediction, on the day and at the hour she had foretold, she came again to the lady, and asked her if she would come and see her husband arrive, and pressed her in such a manner to follow her, that she drew her to the side of the river. They had hardly got there when M. de Marson appeared in a canoe, wearing a grey hat; and being informed of what had passed, he declared that he could not conceive how the savage could have foreknown the hour and the day of his arrival."

Rev. Peter Jones, the Ojibway minister of the gospel, in his book concerning that people, gives the following, among other instances of Indian prophecy, which he says he received from a respectable gentleman, then government agent in Upper Canada, who had spent most of his life in the Indian country, and who was, therefore, well acquainted with their character and pretensions, and thus relates the incident:

"In the year 1804, wintering with the Winnebagoes on the Rock river, I had occasion to send three of my men to another wintering house, for some flour which I had left there in the fall, on my way up the river. The distance being about one and a half days' journey from where I lived, they were expected to return in about three days. On the sixth day after their absence I was about sending in quest of them, when some Indians, arriving from the spot, said that they had seen

nothing of them. I could now use no means to ascertain where they were; the plains were extensive, the paths numerous, and the tracks they had made were the next moment covered by the drift snow. Patience was my only resource; and, at length, I gave them up for lost.

“On the fourteenth night after their departure, as several Indians were smoking their pipes and telling stories of their war parties, huntings, etc., an old fellow, named *Wahwun*, who was a daily visitor, came in. My interpreter, a Canadian named Felix, pressed me, as he had frequently done before, to employ this conjurer, as he could inform me about the men in question.

“The dread of being laughed at had, hitherto, prevented my acceding to his importunities; but now, excited by curiosity, I gave the old man a quarter pound of tobacco and two yards of ribbon, telling him that if he gave me a true account of them I would, when I ascertained the fact, give him a bottle of rum. The night was exceedingly dark, and the house situated on a point of land in a thick wood. The old fellow withdrew, and the other Indians retired to their lodges.

“A few minutes after, I heard *Wahwun* (an egg) begin a lamentable song, his voice increasing to such a degree that I really thought he would have injured himself. The whole forest appeared to be in agitation, as if the trees were knocking against each other; then all would be silent for a few seconds; again the old fellow would scream and yell, as if he were in great distress. A chill seized me, and my hair stood on end; the interpreter and I stared at each other without power to express our feelings. After remaining in this situation a few minutes the noise ceased, and we distinctly heard the old chap singing a lively air. We expected him in, but he did not come. After waiting some time, and all appearing tranquil in the woods, we went to bed. The next morning I sent for my friend, *Wahwun*, to inform me of his jaunt to see the men.

“‘I went,’ said he, ‘to smoke the pipe with your men last night, and found them cooking some elk meat, which they got from an Ottawa Indian. On leaving this place they took the wrong road on the top of the hill; they traveled hard on, and did not know for two days that they were lost. When they discovered their situation they were much alarmed, and, having nothing more to eat, were afraid they would starve to death. They walked on not knowing which way they were going, until the seventh day, when they were met near the Illinois river by the Ottawa before named, who was out hunting. He took them to his lodge, fed them well, and wanted to detain them some days until they had recovered their strength; but they would not stay. He then gave

them some elk meat for their journey home, and sent his son to put them into the right road. They will go to Lagothenes for the flour you sent them, and will be at home in three days.' I then asked him what kind of a place they were encamped in when he was there. He said, 'they had made a shelter by the side of a large oak tree that had been torn up by the roots, and which had fallen with the head towards the rising sun.'

"All this I noted down, and from the circumstantial manner in which he related every particular—though he could not possibly have had any personal communication with or from them by any other Indians—I began to hope that my men were safe and that I should again see them. On the appointed day the interpreter and myself watched most anxiously, but without effect. We got our suppers, gave up all hopes, and heartily abused *Wahwun* for deceiving us. Just as we were preparing for bed, to my great joy, the men rapped at the door, and in they came with the flour on their backs. My first business was to inquire of their travels. They told me the whole exactly as the old Indian had before stated, not omitting the tree or any other occurrence; and I could have no doubt but the old fellow had got his information from some evil or familiar spirit."

CHAPTER XXXII.

ANATOMY AND MEDICAL KNOWLEDGE.

Knowledge, how Acquired—Comparison of the Indian and the White Man—Knowledge of the Functional Organs of the Body—Which their Language Indicates—Their Knowledge Comparative—Pathology—Want of Knowledge through Scientific Experiments—Limited Knowledge of Circulation of the Blood—Knowledge Derived from the Whites—Incantations—By Sacrificial Rites—Pretensions of Indian Knowledge Compared with the Pretensions of the Medical White Man—Originally, Indians had but Few Diseases—Causes of Diseases—Simplicity of Diet—Administer Simple Remedies—Sacrifices to Propitiate Spirits—A Practice Like the Jews—Fracture or Breaking of a Bone—Understand Nature of Poisonous Plants—Knew Nothing of Paralysis—Ideas of Blood Letting.



INDIAN DOCTOR COMPOUNDING MEDICINE.

TO what degree of knowledge the American Indian had attained in medical science, at the time he first came in contact with the white man and the ways of his civilization, can not now be stated with complete accuracy. At most, it is a matter of conjecture; but since his acquaintance with the white man it is evident that the Indian has made considerable progress in his knowledge on this subject; but we must bear in mind whatever knowledge or skill the white

man himself has attained on this subject has been gathered, after a long period of time, from observation and experience. The Indian knowledge has been acquired in the same manner.

The only difference between the Indian and the white man, in this regard, is that the latter has given this subject more attention than the former. Dr. Pitcher, a surgeon in the United States army

many years ago, who gave considerable attention to inquiring into the Indian knowledge on the subject of anatomy and medicine, says: "Their ignorance of the pathology of diseases and superstitious observances are not, in many respects, more extravagant than those entertained by practitioners in the mediæval ages. One of the most striking results of his investigation consists of the scientific determination of the plants relied on in the Indian *materia medica*." He says that strong coincidences are found in the species and properties of the botanical remedies employed by the original, and by educated physicians.

It is perceived by the Indian vocabularies furnished by sundry sources, that the Indians had appropriate and distinct names for different parts of the human system, as the heart, lungs, liver, gall, spleen, windpipe, and other functional organs. But it is believed to be improbable that they possessed an adequate or reliable knowledge of the true functions performed by these organs. Whatever shadowy notions they may have entertained on this subject, experience obtained by viewing the vital organs, would seem to inform them that the heart was the distributing reservoir of the blood and the central point of vitality. Their language would indicate this, upon examination of the etymology of the word denoting heart; and their knowledge of the functions of other parts of the human structure would be indicated, to some extent, in like manner.

"The Indian knowledge of anatomy," says Dr. Pitcher, "is in a great measure comparative, having been derived from acquaintance with the structure of the higher order of animals. By cutting up the game taken in hunting, the Indian acquires a general knowledge of the comparative anatomy of animals, the analogies of which, to the human system, they seem carefully to have noted and clearly comprehended."

It is to be noted, however, that they do not understand the changes which the atmosphere undergoes in the lungs. They are not aware that the combustion that takes place in the lungs, is the principal source of animal heat, nor do they know that nitrogen of the changing tissues is passed out through the kidneys; yet they do understand that the blood is circulated by the agency of heat, that the lungs are the organs of respiration, and that the suspension of the action of the kidneys is fatal to animal life.

On the subject of pathology, or that science which has for its object the knowledge of disease, the Indian, it appears, has no distinct or definite ideas. He had not, like the physicians of cultivated people, an opportunity of acquiring pathological information, through agen-

cies of science and scientific experiments, like that of the microscope, organic chemistry, the stethoscope and autoptic examinations.

Investigations, in later times, indicate that the Indians had a limited knowledge of the circulation of the blood. Whatever ideas they possessed on this subject, it is believed, were derived from the whites; for, while their medicine men say that the blood flows in the veins, when questioned on the subject, they appear to be wholly ignorant of the agency of the arteries in producing this current, as well as ignorant of the agency of the lungs and air, in renovating the blood, and, in fact, ignorant of the entire economy of the system.

Mr. Fletcher, United States agent among the Winnebagoes, in speaking of the medical knowledge of the Indians, says: "In view of the conflicting theories advocated by pathologists among the whites, and in the absence of a certain and acknowledged standard on this subject, it is difficult to determine how far the Indian theory of the nature and causes of diseases is entitled to respect. If the success of their practice is considered a fair criterion of the correctness of their theory, the Indian doctor can claim a respectable rank among the disciples of Esculapius."

Individuals among them have notions of a kind of mythic existences, as causes of disease, and believe that they are to be driven out by incantations, or propitiated by sacrificial rites and ceremonies. Others impute the sufferings of the sick to the presence of bile in the pained parts, which the inculcator of this theory draws out of the system through a bone used as a suction-pump, and which the operator works with his mouth. The spitting out of the juice of a yellow root, which he carries in his mouth for that purpose, renders the delusion of the patient complete.

Some Indians ascribe all pain, the causes of which are not obvious to the senses, to the biting of worms, which they attempt to dislodge through remedies of their own devices. The speculative notions of the native Indian tribes were not more obviously observed than the opinions which prevailed among the physicians who wrote and practiced during the period in the world's history called the dark ages, and the century following the era of printing, when the pall of superstition seemed to hang with a peculiar weight upon the medical mind of the nations of Europe; and Dr. Pitcher remarks that he knows of nothing in Indian practice which indicates such grossness of taste, on the part of the people who used and prepared them, as some of the formulæ for the preparation of remedies which are found in the medical writings during the prevalence of the great plague in London, in the latter part of the seventeenth century, and that the sympathetic treat-

ment of wounds, which was in vogue at the same time, and is still in our own country practiced in certain cases, although not participating in the vulgarity of Salmons Septasium, savored none the less of superstition.

But the Indian, from the very nature of things, in his native condition, had but few diseases to deal with. They were a robust and vigorous people, and their mode of life was such that, as La Hontan well remarks, "they were unacquainted with a great many diseases that inflict the Europeans." The diseases among them were, in general, such as result from overtaxation of the muscular system, and exposure to the inclemencies of the weather, such as fevers, rheumatism, pleurisy, and the like. Through their simplicity of diet and customary bodily exercises, on the hunt and occasional wars, they escaped those many diseases of the human system resulting from the mode of life amongst civilized white men. Thus, in later times, since the coming of the white man, a large proportion of the diseases with which the Indian doctor has had to deal are those that have come among the people since the event aforesaid.

Mr. Fletcher, United States Indian agent, before mentioned, remarks that the uncultivated Indian knows nothing of the science of medicine, and in reference to that tribe, which may be taken as a fair sample of the knowledge and practices of the tribes in general concerning medical knowledge, he says the general character of the theory held by the medicine men of this tribe, was a compound of quackery, ignorance and superstition, added to some practical skill derived from experience and observation. They administer a few simple remedies, sometimes judiciously, and use incantations, sacrifice dogs, sing, dance, and fast, to aid in effecting a cure; and they sometimes set up toads, turtles and snakes on sticks around the bed of their patient to drive away the bad spirits.

The mention of setting up sticks around the bed of the patient is not unlike the brazen serpent set up in the camp of Israel, as related in the Jewish writings.

The pathology of consumption is little understood by the Indians. Functional disorders of the liver are not distinguished by them; as the kidneys act vicariously in such cases, they direct their remedies to those symptoms which indicate renal obstructions; and, like many of their civilized contemporaries, they prescribe for an effect instead of a cause, consequently use the same remedies in these cases that they do in those of gravel.

They know nothing of the pathological difference between those two forms of intestinal disease, dysentery and diarrhoea, but treat them both in the same way, and by the same remedies.

In case of fracture or breaking of a bone, they possess such knowledge of anatomy as to enable them to apply such efficient remedies as to secure a proper uniting of the bone or fractured part. To this end they make an excellent splint out of the bark of a tree, which they adapt to the limb, and fasten with bandages, so as to prevent motion in the fragments of the bone.

They understand the nature of poisonous plants, and effect of such when introduced into the stomach, for which they have no certain antidotes. They use such remedies to prevent, as far as possible, their toxicological effects by the administration of emetics. They also understand the effect of the bites of venomous reptiles, and stings of poisonous insects upon the human system.

They know little or nothing of paralysis, not being aware how generally this disease is occasioned by pressure upon the origin of the nerves—the brain or spinal marrow. They do not successfully apply any remedy for its removal.

They seem to have some ideas of blood-letting as a remedy for diseases, something like that of the physicians of the white man in former times, that it relieved the system and was beneficial as a remedy in certain cases; but this notion the Indian, it is believed, derived from the white man's pathology; but whether so or not, it simply shows that the Indian and the white man are alike liable to errors in their medical remedies and pretended knowledge of medicine.

CHAPTER XXXIII.

DISEASES AND TREATMENT OF THE SICK.

Originally but Two Fatal Diseases among Them—Consumption Destroyed Many in Later Times—"The Indian Student's Lament"—Diseases among the Ojibways—What La Hontan Says of Diseases among the Indians—Small-pox Very Fatal—Indian Ideas of Sickness—Fear Pain and Long Duration of Illness More than Death—Physician or Doctor of Medicine—Various Remedies—Sweat Lodge—Manner of Constructing—Vapor Baths not a Matter of Luxury—Chickasaws—Doctor Attending the Sick.



INDIAN MEDICINE MAN ADMINISTERING TO A PATIENT.

THE early Puritans inform us that before the English came there were two fatal diseases among the native Indians, consumption and yellow fever. They say that the Indians also suffered greatly from rheumatism and toothache. In later times, it is stated that consumption destroyed many of the Indian youths who were being educated at Harvard and elsewhere for the ministry. The historian says, also, that "some of them turned from

the path of learning, because they loved more the trail of the hunter." This circumstance, it would seem, gave rise to that plaintive song of the "olden time," called "The Indian Student's Lament," wherein occurs the following:

"O, give me back my bended bow,
My cap and feather give me back,
To chase o'er hills the bounding roe,
Or follow in the otter track.
I hate these antiquated walls," etc.

Peter Jones says that the diseases most common among the abo-

rigines of America, before the landing of Europeans, were few in comparison with those which, in later times, debilitated their constitutions, and tended so much towards depleting their numbers; that there was a saying among his people that their forefathers were so exempt from sickness, that, like the cedar, which had withstood the storms of ages, and showed the first signs of decay in its topmost branches, so the aged Indian, sinking under the weight of many winters, betokens the decline of life by gray hair and furrowed cheeks.

He says that the diseases most common to the Indians were consumption, fevers, pleurisy, coughs, worms, and dysentery. The measles, small-pox, whooping cough, and other like contagious distempers were unknown to them before the white man came among them; but after which they became subject to all these maladies, suffering from them much not knowing the nature of such diseases, nor understanding the manner of treating them. Their mode of life and exposure to the elements were such as to increase the virulence of diseases of this kind. The Indians die of inflammation of the lungs and consumption more frequently than from other diseases, which is attributed largely to insufficient or unwholesome diet, and to exposure of all kinds of weather.

La Hontan says the Indians were sometimes "seized with mortal pleurisy;" but such attacks were not frequent. This was the only distemper that their remedies could not reach. Of the diseases of the white man which were brought among them, the small-pox proved very fatal. This disease was brought among the Mandans about the year 1837, then about 5,000 in number, and was so destructive and fatal, that in a short space of time, and before the disease was checked, their number was reduced to about 250. Mr. Schoolcraft, in referring to this circumstance, however, says that the tribe, at that time, consisted of 1,600 persons, living in two villages, which was reduced by this disease to thirty-one souls. The disease spread from thence, among various tribes of the surrounding country, with the most appalling effects and fearful destruction of life.

Rev. Jedediah Morse, in his report to the Secretary of War, in the year 1822, (as a sort of special commissioner to visit the Indian tribes), says that in 1802, the small-pox swept off the Indian population from the Missouri to New Mexico, in the region of the Pawnees, and west of the Rocky Mountains; and that the Ottawas at *L'Abre Croche*, about the year 1779, lost half their number by this disease.

La Hontan says, that "in the Illinois country near the Mississippi, the venereal distemper is very common." La Hontan's assertions, as a historian, when not corroborated in some manner, are to be taken

with some degree of allowance; but if his aforesaid assertion is correct, the appearance of this disease among the Indians in the country mentioned must be attributed to the Spaniards, who, from their long occupation of the country in the southwest, had spread their influence among the tribes extending far into the Mississippi valley. From the early accounts of the native Indians, concerning their habits and manners and customs, no such disease existed among them in their primitive condition, unaffected by association with the white man. Such is the opinion expressed by intelligent Indians of the present day.

Hennepin says that generally speaking the Indians have a very robust and vigorous constitution, and are, therefore, very rarely troubled with distempers; that they are not afflicted with dropsy or gravel, nor are they feverish; and are hardly ever afflicted with any of those diseases which the Europeans fall into for the want of exercise, and are seldom troubled with the want of appetite.

The general idea of sickness among the Indians seems to be that an evil spirit has entered or taken possession of the person, and that when this is driven away they will be cured of the disease which has afflicted them. The efforts of their medicine men in treating diseases are, therefore, principally directed towards casting out this evil and mysterious power.

La Hontan says the Indians are not at all alarmed by sickness; that they fear death much less than the pain and duration of their illness. In their sickness they eat sparingly, and seem to observe the same rules in regard to diet as the white man. If they fall asleep they think themselves cured. They think that sleeping and sweating will cure the most stubborn disease.

The Indian idea, in a case of sickness, is that the patient should be surrounded by pleasant scenes; that nothing disagreeable or repulsive should be admitted to the presence of the sick person. When a person is so weak that he cannot arise from his bed, his relations or friends come and dance, and make merry in his presence, in order to divert him and make him cheerful.

The Indian, like the white man, has his physician or doctor of medicine. With the white man medicine is considered a science; with the Indian it is considered in the light of *mystery*. Among the Indians there are different classes of medicine men, the same as with the white man. They are not all healing medicine men, yet the art of healing may be practiced or included in the calling of the great *medicine man*, who is one that is supposed to "understand all mystery," that of healing as well as that of prophecy or foretelling events.

According to Mr. Schoolcraft there were, among the Indians, two

classes of doctors of diseases, or medicine men, as that term is understood by the white man. One of these he styles the honest Indian doctor, *Maskekewinni*, and the magical professor or *Meda*, the latter being a member of the *Medawin*, or Grand Medicine Society, who aimed to give efficacy to his skill by necromancy. He says that the Indian physician proper must not be confounded with the *Meda* or magician. The former tended to the cure of wounds, and administered simples culled from the botanical catalogue, whose laxative, aperient, or other properties, were known to him; and yet, this honest Indian doctor, when concocting his liquid vegetable remedies, nevertheless, it would seem, did so upon the theory of mystery, by invoking the aid of the Great Spirit, that his compounds might possess the virtue intended in healing his patient.

The *Meda* or magician also gives attention to healing the sick, not by material remedies, but by supernatural influences, which he invokes in various modes, which, perhaps, for a better name, we might call mesmerism, or magnetism, or, peradventure, *Christian science* or *faith cure*. The idea of the pathology of diseases by this class of medicine men, is that the spirit of something, or some animal, or deceased person, has entered into the sick person and causes his sickness or distress. His main efforts are directed to expelling the spirit. This he attempts by certain incantations and ceremonies, intended to secure the aid of the spirit or spirits he worships, followed by all kinds of frightful noises and gestures, or by sucking over the place of pain with his mouth.

The white man who stands by and mesmerizes or magnetizes his patients in removing pain, or driving out disease, instead of this rude Indian proceeding, simply passes his hands over the patient in the manner of that class of white medicine men of to-day, and thereby, as he will contend, heals the patient of the disease with which he is afflicted.

The various remedies of the other class of Indian doctors, or *Maskekewinni*, consist in scarifying the part afflicted with the pain, to which, after he has drawn what blood he can by sucking with his mouth, he applies tobacco, red pepper or some of the pulverized roots or bark of some of their native plants. They also practice anointing and sometimes steaming and washing the pained part. For pain in the head they scarify the temples; for sickness at the stomach they endeavor to induce vomiting, either by decoctions of certain plants or by tickling the throat with a feather. For complaints of the bowels they use certain roots and seeds of native plants, the effect of which is well understood by them.

They are very careful to conceal from each other, except a few initiated, the knowledge of the plants as medicine, believing, perhaps, that their efficacy, in some measure, depends on this concealment.

La Hontan says that he found the Indian idea to be that good air, pure water and contentment of mind were advantages contributing, in a great measure, to good health.

Charlevoix says that the great Indian remedy, and their great preservation against all diseases, was by sweating. Another authority says that they had one hygienic usage that, no doubt, did much to counteract the prejudicial influences of their uncleanly mode of life, which was the vapor bath, which they resorted to on the slightest indisposition, and frequently in health. For this purpose a small frame-work of withes, about six feet in diameter and four feet or more in height, was built. Several of these might, at any time, be seen in every considerable Indian village.

Whenever any one wished to take a bath, several large heated stones were placed in one of these frames, the frame-work being covered heavily with blankets or skins. The person then crept within, taking in a vessel full of water. By sprinkling this slowly upon the heated stones the interior was soon filled with dense steam, which might be continued as long as desired. Frequent baths of this kind have most beneficial results, in maintaining and stimulating activity of the secretory system.

In describing this process Charlevoix says that, at their coming out of this sweat lodge, or stove, as called by some, and while the sweat runs down all parts of the body, they go and plunge into a stream of water, if any is near enough; if not, they get some one to pour the coldest water over them.

Mr. Schoolcraft says that vapor baths are not a matter of luxury or sensuality among the North American Indians, but that their use belongs to the medicine rite; they are not authorized but are prohibited to the vulgar, and are used in consecrated cases, according to prescribed forms which must not be departed from.

Whatever number are to enter into the vapor bath lodge, its vaults can have only four or eight supporting poles, and the construction must be in a peculiar mode, from which there must be no departure under any circumstances. In general, every village throughout the continent had its sweat lodge, which was generally located near the edge of a stream, for convenience of immersion after the bath was taken.

Taking a sweat bath was a municipal regulation in every Indian village. Mr. Heckewelder says: "The sweat oven is the first thing

that an Indian has recourse to when he feels the least indisposed." It was the place where the weary traveler, hunter or warrior looked forward to for restoration from the fatigues he had endured, cure for the cold he had caught, or restoration of his lost appetite.

The mode of proceeding among the Chickasaws, in case of a doctor attending the sick, and which seems to have been substantially the same throughout all the tribes, was as follows: "After looking at the sick person awhile, the family leave him and the sick person alone. The doctor commences singing and shaking a gourd over the patient, or beating a small drum of rude manufacture, called by the Ojibways *Ta-wa-gun*. This is done not to cure, but to find out what is the matter or with what disease the patient is afflicted. As the doctor sings several songs he watches the patient closely, and finds out which song pleases him, then he determines what the disease is. He then uses herbs, roots, steaming, and conjuring. The doctor frequently recommends to have a large feast (which they call *Tonsh-pa-shoo-phah*). If the Indian is tolerably well off, and is sick for two or three weeks, they may have two or three *Tonsh-pa-shoo-phahs*. They eat, dance, and sing at a great rate at these feasts. The doctors say that it raises the spirits of the sick and weakens the evil spirits."

In reference to the Indian drum or *Ta-wa-gun*, before mentioned, used for beating in administering to patients, it is said that the Chinese, in case of small-pox, also adopt the like remedy, in which cases the beating of the drum is in the presence of the patient. Beneficial results, it is claimed, always follow; and where a patient himself can beat the drum, the result is much the better. An American traveler, referring to this custom among the Chinese, in speaking of an instance wherein this practice came to his attention in that country, says:

"No sooner did this prescription reach us than we determined to test its efficiency. One of our friends had a child afflicted with small-pox. The child had been under the influence of the disease for several days. It could take no food worth speaking of, and, moreover, the marks on the skin, instead of coming out, as they should do when the disease takes a favorable turn, were beginning to disappear, a fatal sign!

"We acted on the advice sent us, and proceeded to beat a drum at the child's bedside. The results were marvelous. The pock marks forthwith began to show, the child's appetite returned, and as the drum-beating was repeated from day to day, recovery was rapid, and finally became complete."

CHAPTER XXXIV.

ASTRONOMICAL AND GEOGRAPHICAL KNOWLEDGE.

Knowledge from Observation—North Star—Star that Never Moves—Guides Them by Night—Solar Walk or Milky Way—Indian Opinion—Coincidence with Ancient Belief of the White Man—Have Names for Particular Stars—Seven Stars—The Great Bear—Do not Pretend to More Knowledge than They Possess—Stars for Which They Have Names—Comets—Superstitious Belief—Eclipses—Indian Theory—Earthquakes—Moving of a Great Tortoise—Knowledge of Geography—Draw Maps Correctly—Course of Streams.



"WISDOM DWELLS WITH CONTEMPLATION."

THE Indians had such ideas of astronomy as limited observation afforded them. They observed that the star in the firmament, which we call the *north star*, was constantly to be found in the same direction. This observation seemed to be universal among all the tribes. They called the polar star the star that never moves. It was this that guided them in their travels by night, as the sun served them for a compass to guide them by day. They had also other marks by which to distinguish the north; they observed that the tops of the trees always leaned a little in that direction, and that the inward skin of the bark of trees

was always thicker on that side. But it is said they did not always rely implicitly upon such observations as a guide in traveling, but frequently tested their correctness by various other modes.

The generally conceived opinion of the white man concerning

Indian knowledge of astronomy, is expressed in the words of the great English poet:

“His soul proud science never taught to stray,
Far as the solar walk or milky way.”

This conclusion as to Indian indifference to science does him injustice. The solar walk or milky way attracted his attention in like manner as it has attracted the attention of the white man, and he reached about the same fruitless conclusion, that it is a problem in astronomy which nobody on earth can solve; and the Indian, like the white man, has left this subject about where he found it. The white man has suggested that it is a confusion of fixed stars, so closely set as to present the appearance of a common mass. Some Indians had it that it was the track of a great tortoise; others were of opinion that it was the road traveled by departed souls to the land of perpetual peace.

According to historians, the ancient poets and philosophers of our own race speak of the milky way as the road by which heroes went to heaven. This singularly coincides with the American Indian idea before mentioned, and serves to remind us that even the learned philosophers of the white man have failed to master that branch of science in which is involved the “solar walk or milky way.”

The Indians had names for some particular stars. They observed the constellation called the Seven stars, and which some of them called the “great bear,” from its fancied resemblance to that animal. Some Indians gave the name of *bear* to the first four of those stars which we call the Great bear; the three others which make his tail were, according to them, three hunters who pursued the bear, and the little star that accompanied the middle one was the kettle which the second carried with him.

Dr. James, the editor of “Tanner’s Narrative,” a man well acquainted with Indian history and character from much personal experience, says that the Indians did not pretend to more knowledge on the subject than they actually possessed. In part second of the work aforesaid he gives the following short catalogue of stars and constellations, which shows that the Indians paid some attention to the more remote of the heavenly bodies. Some old men, he says, had many more names than these. The Indian names given are in the Algonquin language, Ojibway dialect:

Waw-bun-an-nung, the morning star; *Ke-wa-din-an-nung*, the north star; *Muk-koo-ste-gwon*, the Bear’s head; three stars in the triangle; *Muh-koo-zhe-gwun*, Bear’s rump; Seven stars; *Oj-eeg-an-nung-wug*, Fisher stars, the bright stars in *Ursa Major*, and one beyond,

forming the point of the fisher's nose; *Mah-to-te-sun*, the sweating lodge—one of the poles of this lodge being removed, they say the man whom they point out near by was so overcome by the heat of the *Mah-to-te-sun*, that in his hurried attempt to escape he pulled up this pole; *Mahng*, a loon; *Nau-ge-maun-gwait*, man in a canoe hunting the loon; *Ah-wah-to-wuh-o-moag*, the companions sailing; *An-mung-o-skun-na*, comet.

The Indians had the opinion, in common with many credulous white people, that the appearance of a comet was the indication that war would follow. Of the true causes of the increase and decrease of the moon, of eclipses and other phenomena which depend on the motion of the planet, they had no correct conceptions.

If an eclipse happened, they imagined that there was some great combat in the heavens, and shot arrows into the air to drive away the enemies of the sun or moon. When the moon was eclipsed they said it was sick, and, to recover it from its sickness, they made a great noise with many ceremonies and prayers, and they never failed to fall upon the dogs with sticks and stones to set them yelping, because they said the moon loved these animals; and when they perceived the bright part of the moon becoming a little larger, they imagined that they had aided in driving away the sickness by which it was overpowered.

Mr. Heckewelder says the Indians ascribed earthquakes to the moving of a great tortoise, which they believed bore on its back the island (continent). They said the motion was caused by the tortoise moving itself or changing its position.

Charlevoix says "they have no chronological computation, and if they preserve the epochs of certain remarkable events, they do not comprehend exactly the time that has passed since; they are satisfied with remembering the facts, and they have invented several ways of preserving the remembrance of them. For instance, the Hurons and Iroquois have in their public treasuries belts of porcelain in which are wrought figures that revive the memory of transactions. Others make use of knots of a particular form, and if in these things their imagination labors, yet it always leads them to the point proposed. Lastly, they all reckon from one to ten, the tens by ten to a hundred, the hundreds by ten to a thousand, and they go no further in their calculations."

La Hontan, on this subject, remarks that the Indians "are as ignorant of geography as of any other science, and yet they draw the most exact maps imaginable of the countries they are acquainted with, for there is nothing wanting in them but the longitude and latitude of places. They set down the true north according to the pole star; the

ports, harbors, rivers, creeks, and coasts of the lakes, the roads, mountains, woods, marshes, meadows, etc., counting the distance by journeys and half journeys of the warriors, and allowing to every journey five leagues. These geographical maps are drawn upon the rind of your birch tree, and when the old men hold a council about war and hunting they are always sure to consult them."

Capt. Carver is also authority for the accuracy with which the Indians of the interior of the continent drew maps of the country, showing the course of rivers, location of lakes, and other geographical information with much accuracy; but Mr. Heckewelder, speaking for the Indians of the continent with whom he became acquainted, says that they had nothing like maps to aid them in traveling over the country; at the same time, he says that the geographical knowledge of the Indian was really astonishing, relying upon their practical acquaintance with the country they inhabited; that they could steer directly through the forest in cloudy weather as well as in sunshine, to the place to which they desired to go, to the distance of 200 miles or more.

The Indians had an accurate knowledge of all the streams of consequence, and their course. They could tell directly, while traveling along a stream, whether large or small, which stream it emptied into. They knew how to take advantage of dividing ridges, where the heads of the smaller streams were, or from which they took their course. In traveling on mountains or in hilly countries, they shaped their course from the views they would take from the tops of mountains and high hills.

CHAPTER XXXV.

MODE OF COMPUTING TIME.

Intuitive Mode of Reckoning Time—Cardinal Divisions—Days and Months—Reckon Days by Suns—Months by Moons—Four Fixed Points in the Day—Rising and Setting of the Sun—Noon and Night—Some Idea of a Solar Year—Spring—Summer—Autumn—Winter—Year Begins With Spring—Putting Out of the Leaves—Planting Season—Reckon Ages by Winters—Commemorate Events—No Division of Days into Hours—Recall Time of Year by Past Events—How Mothers Keep Ages of Children—Took no Note of Time—Names for Different Moons—Names of the Four Seasons—Lost Moon—Examples of Names of Moons among Different Tribes.



THE Indian had no other mode of noting time than that intuitive or natural method, coming to him through the motions of the earth and observations in the planetary system, aided by the changes in the seasons, observations of the habits of animals, and the like.

Their cardinal divisions of time were into days and months, or suns and moons. That is, the time from the rising and setting of the sun was a day, and from the first appearance of what we call the new moon, passing through its various stages until its appearance again, was a month. According to very general custom among the Indians they divided the day into two parts, which were marked by the sun at meridian, the two parts thus being the forenoon and the afternoon.

Charlevoix, in speaking of the Indian division of time, says that they have four fixed points in the day, viz.: rising and setting of the sun, noon, and midnight; and whatever weather they happen to have they are never mistaken in these. The Indians very generally, and especially in the more northern portions of the American continent, had some idea of a solar year, which they divided into four parts in

the manner of our own division of a year, that is, into spring, summer, autumn and winter. Their year began with the spring, which, with them, was the youth of the year, the time when man begins to revive, and so the time when the plants and flowers begin to put forth. This again is noted in this connection as marking another coincidence in harmony with the custom of the Jews, who also commenced their year with the season of spring.

A Virginia historian, speaking of the Indian mode of reckoning time, says they reckon their years by winters, or *cohonks*, as they express it, being a word taken from the note of the wild geese as they passed over in their flight, intimating so many times of the wild geese coming to them, which is every winter. According to the same authority, the Indians of that colony distinguished the several parts of the year by five seasons, viz.: the budding or blossoming of the spring; the earing of the corn, or roasting ear time; the summer, or highest sun; the corn gathering, or fall of the leaf; and the winter, or *cohonks*.

The Indians of the northern latitudes of the corn-growing country said that when the leaf of the white oak, which put forth in the spring, is the size of the ear of a mouse, it was time to plant corn, and so, likewise, the planting season was observed by the returning voice of the whippoorwill, which they interpreted as admonishing them that the spring time or planting season had come.

They calculated their ages by some remarkable event which had taken place in their remembrance, as that of a severe winter, a big snow, an extraordinary freshet, some general or disastrous war, and the like. But, in expressing the sum total of their ages, they did so by the number of winters they had passed, instead of designating the same by years, according to our own custom.

They were noted for having a wonderful memory of events that had transpired, or anything that depended upon the attention of the mind. They had no division of days into hours, nor had they any division of time into weeks, or days of the month, nor did they have any number of days which comprised a year. The time of the year they recalled by some particular circumstance, as that of planting, cultivating or harvesting their corn, the time when the different fruits of the country were ripe, the croaking of the frogs in the spring, the falling of the leaves, the events of snow or occasions of extreme cold.

Mothers, it is said, often numbered the days of their children at the beginning by cutting a notch each day on some part of the child's cradle, which, however, was seldom kept up beyond two or three months, reckoning from that time forward by moons and winters. But, in general, no Indian was expected to know his exact age, from the

uncertainty in their mode of keeping time. The habits and customs of the Indian, and his surroundings, through which the same were influenced, did not impress upon his mind the value of time; indeed, it was something of which he took no note in the course of his life. In general, he proceeded upon the maxim that "sufficient unto the day is the evil thereof."

The Indians, the same as our civilized people, had names for the different moons of the year, which were adopted according to some natural suggestions; but these names were not uniform among all the tribes, as they were in most instances suggestive of the seasons of the year or events in the course of the season, and these names or significations were found to be varied according to particular latitudes.

The names of the four seasons and the signification of the same among the tribes of the *Algonquin* group, were as follows: *Seegwun*, "spring," the sprout season; *Neebin*, "summer," the abundant season; *Tuh-gwuh-gin*, "autumn," the ending season; and *Peboon*, "winter," which signifies cold, freezing weather.

Speaking of the great Ojibway nation, Peter Jones says they divided the day into morning, noon and night. Morning commences at sun-rising and ends at noon, when afternoon begins and ends at sun-setting. They divided the night into evening and midnight (which they knew from the position of certain stars), and the dawn of day.

As La Hontan observes, concerning the Algonquins of Canada, "all these months have their suitable names. For instance, what we name March, they call the *worm moon*, for then the worms quit the hollow chops of the trees where they shelter themselves in the winter. April is called the *month of plants*. May, of *flowers*, and so of the others."

In reckoning time by winters, in referring to events that have passed, they expressed it by *snows*, that is, such an event happened so many snows before. Some Indian nations reckoned their years by moons, making the year consist of twelve synodical or lunar months, observing, as Capt. Carver says, when thirty moons have passed to add a supernumerary one, which they term the lost moon, and then begin to count as before. They paid a great regard to the first appearance of every moon, and, on the occasion, always repeated some joyful sounds, at the same time stretching their hands towards it.

Baron La Hontan gives quite a minute account of the manner in which the Indians supplied the lost moon. He says that when the lost moon is supplied, it takes the place of April, and must be over before they begin their count again. They reckon from the first till the twenty-sixth of this sort of month, and that contains just that space of

time which is between the first appearance of the moon at night, till, having finished its course, it becomes quite invisible in the morning. For instance, he says "a savage will say I went away the first of the month of sturgeons (that's August) and returned the twenty-ninth of the month of Indian corn (the same with our *September*) and next day (which is the last) *I rested myself*. As for the remaining three days and a half of the *dead moon*, during which it is impossible to be discern'd, they give them the name of the *naked days*."

But Charlevoix seriously questions this latter account of astronomical exactness given us by La Hontan, concerning which he says, "that astronomical exactness in adjusting the lunar with the solar years, Baron La Hontan does them the honor of contributing to them, is a mere invention of this writer." At that time, in the waning of the moon, when it does not shine at night, the Indians say the moon is dead. The moon's first appearance they term its coming to life again.

In their picture writing the Indians made use of various significant hieroglyphics to express the names of the months or moons. When the Indians first became converted by our missionaries, as they had never practiced an account of days consecutively, and had no such thing among them as division of time into weeks, the missionaries had considerable trouble in instituting some mode by which to have them know the Christian Sabbath; for this special purpose, therefore, a system of hieroglyphics was instituted, in reference to which, Peter Jones says:

"When our Indians were first converted to Christianity, we were obliged to make a sort of hieroglyphic almanac for them, so that they might know when the Sabbath returned. We did this by making six marks alike, to represent working or hunting days, and the seventh different, thus: oooooo+. These they took with them, and, as each successive week day returned, they pierced a hole, until it reached the Sabbath mark. In this way the Christian Indians, far in the wilderness, kept holy the Sabbath day and worshipped the Christian God."

As before remarked, every month or moon had, with the Indian, a name expressive of its season, varied in designation according to the circumstances of climate or locality. Thus, according to Peter Jones, the *Ojibways* of Canada had the following names:

January; Keche Munedoo Keezis—"The Great Spirit moon."

February; Nuhmabene Keezis—"The mullet fish moon."

March; Neke Keezis—"The wild goose moon."

April; Omuhkuhkee Keezis—"The frog moon."

May; Wahbegwunee Keezis—"Blooming moon."

June; Odoemin Keezis—"Strawberry moon."

July; Mesquemene Keezis—"Red raspberry moon."

August; Meen Keezis—"Huckleberry moon."

September; Ahtabuhgah Keezis—"Fading leaf moon."

October; Penahqueewene Keezis—"Falling leaf moon."

November; Kuhshkuhdene Keezis—"Freezing moon."

December; Munedoo Keezis—"Spirit moon."

Among the Ojibways of Lake Superior the months have the following names:

January; Muhnedoo Keezis—"Spirit moon."

February; Nuhmabene Keezis—"Sucker moon."

March; Onahbune Keezis—"The moon of the crust on the snow."

April; Bobooquadahgiming Keezis—"The snow-shoe breaking moon."

May; Wahbegoone Keezis—"The moon of flowers."

June; Odaemene Keezis—"The strawberry moon."

July; Misqueemene Keezis—"The raspberry moon."

August; Meen Keezis—"Bilberry or whortleberry moon."

September; Munomene Keezis—"The wild rice moon."

October; Penahque Keezis—"The moon of the falling leaves."

November; Kushkundene Keezis—"The freezing moon."

December; Muhnedo Keezisoons—"Little Spirit moon."

The *Crees* or *Knistenos*, whose country is north of forty-seven degrees north latitude, divide the year into four seasons. Winter, *A-pe-pook* or *Pe-poon*; Spring, *Me-is-ka-mick* or *Se-gum-uck*; Summer, *Nic-pin*; Autumn, *Tuck-wa-gin*.

The *Crees* give names to the moons as follows:

May; I-ich-e Pes-im—"Frog moon."

June; O-pin-a-wa-we Pes-im—"The moon in which birds begin to lay their eggs."

July; O-pus-ko-we Pes-im—"The moon in which birds cast their feathers."

August; O-pa-ko-we Pes-im—"The moon when the young birds begin to fly."

September; Was-was-kis-o Pes-im—"The moon when the moose cast their horns; or A-pin-as-koo Pes-im, the moon when the leaves fall off from the trees."

October; O-no-chi-hit-to-wa-o Pes-im—"The rutting moon; or O-ke-wa-ou-o Pes-im, the moon when the fowls go to the south."

November; Ay-e-coop-ay O Pes-im—"Hoar frost moon; or Kus-kut-te-no-o Pes-im, ice moon."

December; Pa-watch-e-can-a-was O Pes-im—"Whirlwind moon."

January; Kush-a-pa-was-ti-ca-num O Pes-im—"Extreme cold moon."

February; Kee-chay O Pes-im—"The moon when small birds begin to chirp or sing; or Kich-ee O Pes-im, big or old moon."

March; Me-ke-su O Pes-im—"Eagle moon."

April; Nis-ka O Pes-im—"Goose moon, as at this season these animals return from the south."

The Indians computed the distances from one place to another by the number of nights or sleeps which they had passed in performing a journey from one place to another. All the nations employed hieroglyphics for the purpose of conveying information to those who were distant from them.

Capt. Carver, in his book of travels, gives the following names by which the Indians call the different moons of the year, referring to the Indian in general terms, without giving the particular tribe or nation having such names. It is supposed, however, that these names relate more particularly to New England tribes, who belonged to the Algonquin group, and were of the same generic stock as the *Ojibways*. He says:

"They call the month of March (in which their year generally begins at the first New Moon after the vernal Equinox) the Worm month or Moon; because at this time the worms quit their retreats in the bark of the trees, wood, etc., where they have sheltered themselves during the winter.

"The month of April is termed by them the month of Plants; May, the month of Flowers; June, the Hot Moon; July, the Buck Moon. Their reason for thus denominating these is obvious.

"August, the Sturgeon Moon; because in this month they catch great numbers of that fish.

"September, the Corn Moon; because in that month they gather in their Indian Corn.

"October, the Traveling Moon; as they leave at this time their villages and travel towards the places where they intend to hunt during the winter.

"November, the Beaver Moon; for in this month the beavers begin to take shelter in their houses, having laid up a sufficient store of provisions for the winter season.

"December, the Hunting Moon; because they employ this month in pursuit of their game.

"January, the Cold Moon; as it generally freezes harder and the cold is more intense in this than in any other month.

"February, they call the Snow Moon; because more snow commonly falls during this month than any other in the winter."

According to John Tanner's narrative, the Ottawas and Menominees had the following names for moons; the first words being in Ottawa, and the second in the Menominee dialect:

June; O-ta-ha-mene kee-zis—O-tai-hai-min ka-zho—"Strawberry moon."

July; Me-nes kee-zis—Main kazho—"Whortleberry moon."

August; Menomonie-ka-we kee-zis—Pohia-kun ka-zho—"Wild rice gathering moon."

September; Be-nah-kwaw-we kee-zis—Paw-we-pe-muk ka-zho—"Leaves falling moon."

October; Gush-kut-te-ne kee-zis—Wun-nai-ka-zho—"Ice moon."

November; Ah-gim-me-ka-we kee-zis—"Bright night;" Wa-si-ko-si ka-zho—"Snow shoes."

December; Mah-ko kee-zis—"Bear moon;" We-mum-nus-so ka-zho—"Deer rutting moon."

January; Kitchemanito o-kee-zis—Ma-cha-ti-wuk wa-mun-nuz-so-wuk—"Longest moon, good for hunting."

February; Me-giz-ze-we kee-zis or Na-ma-bin kee-zis—Na-ma-pin ka-zho—"Sucker moon."

March; Ne-ke kee-zis—"Brant moon;" Sho-bo-maw-kun ka-zho—"Sugar moon."

April; Maung-o kee-zis—"Loon's moon;" As-sa-bun ka-zho—"Raccoon moon."

May; Sah-ge-bug-ah-we kee-zis—Pe-ke-pe-muk ka-zho—"Leaves moon."

Another moon spoken of by the Menominees is *Wai-to-ke ka-zho*, the snake moon, which belongs to the spring season.

The *Winnebagoes* reckon twelve moons for a year. They do not keep an account of the days in a year, and have made no attempt to compute a solar year. They divide the year into summer and winter, and subdivide the summer into spring, summer and fall. They call it winter while there is snow on the ground. The season between the time of the melting of the snow and commencement of hot weather, they call spring. During the continuance of hot weather, they call it summer, and from the first appearance of frost to the falling of snow, they call it fall. Spring is the commencement of their year. Their method of dividing the year into twelve moons brings them at fault in their reckoning, and they frequently have disputes about the matter. They differ somewhat in the names of their twelve moons. The following, however, is the common almanac among them:

1st Moon; Me-tow-zhe-raw—"Drying the earth."

2d Moon; Maw-ka-wee-raw—"Digging the ground."

3d Moon; Maw-o-a-naw—"Hoeing corn."

4th Moon; Maw-hoch-ra-wee-daw—"Corn tasseling."

5th Moon; Wu-toch-aw-he-raw—"Corn popping, or harvest time."

6th Moon; Ho-waw-zho-ze-raw—"Elk whistling."

7th Moon; Cha-ka-wa-ka-raw—"Deer running."

8th Moon; Cha-ka-wak-eho-naw—"Deer's horn dropping."

9th Moon; Honch-wu-ho-no-nik—"Little bear's time."

10th Moon; Honch-we-hut-ta-raw—"Big bear's time."

11th Moon; Mak-hu-e-kee-ro-kok—"Coon running."

12th Moon; Ho-a-do-ku-noo-nuk—"Fish running."

The *Winnebagoes* take no notice of the summer and winter solstices, or of the vernal and autumnal equinoxes.

They have no name for the year as contradistinguished from winter; no division of time resembling a week, and no division of the day into hours. They reckon time by winters, moons and nights.

The *Dakotas* in general designate their moons as follows:

January; Witehi—"The moon of the brave, or the cruel moon."

February; Wicata-wi—"The moon of the cats, or of the running badger, or the raccoon moon."

March; Istawicayazan-wi—"The moon of the snow sickness, or of sore eyes."

April; Magaokado-wi—"The moon of the game, or of the laying of the geese."

May; Wozupi-wi—"The moon of the green leaves, or of the plantations."

June; Wazustecasa-wi—"The moon of the turtle, or of the strawberries."

July; Wasunpa-wi—"The moon of the buffalo cows, or of mid-summer."

August; Wasuton-wi—"The moon of the hind, or of the harvest."

September; Psihnaketu-wi—"The moon of the crop."

October; Wazupi-wi—"The moon of the wild rice."

November; Takiyuha-wi—"The moon of the deer."

December; Tahecapsun-wi—"The favorable moon, or moon of the stag that sheds its horns."

The *Natchez*, a tribe inhabiting the country on the east of the Mississippi, in the latitude of about thirty-five degrees, had thirteen moons instead of twelve. The first corresponded to the month of March, and was called the moon of the deer; the others were:

April; "The moon of the strawberries."

May; "The moon of the old maize."

June; "The moon of the watermelons."

July; "The moon of the peaches."

August; "The moon of the mulberries."

September; "The moon of the new corn."

October; "The moon of the turkeys."

November; "The moon of the buffaloes."

December; "The moon of the bears."

January; "The moon of the geese."

February; "The moon of the chestnuts."

The Creek Indians who inhabited the country on the east of the Mississippi, between latitude 30 and 35 degrees, commenced the new year immediately after the celebration of the husk, at the ripening of the new corn in August. They divided the year into two seasons only, to-wit: *winter* and *summer*, and subdivided it by the successive moons, beginning the first half with the moon of August, thus:

WINTER.

August; Heyothlucco—"The big ripening moon."

September; Otauwooskochee—"Little chestnut moon."

October; Otauwooskolucco—"Big chestnut moon."

November; Heewoolee—"Falling leaf moon."

December; Thlaffolucco—"Big winter moon."

January; Thlaffochosee—"Little winter moon's young brother."

SUMMER.

February; Hootahlahassee—"The windy moon."

March; Tausautchoosee—"Little spring moon."

April; Tausautcheelucco—"Big spring moon."

May; Keehassee—"Mulberry moon."

June; Kochohassee—"Blackberry moon."

July; Hoyeuchee—"Little ripening moon."

They counted the number of days or years, either past or to come, by tens. Having no exact method of keeping or reckoning their time, they could seldom tell, nearer than within one month of the time, when any remarkable occurrence took place in the preceding year; but circumstances or speeches that might have attended such occurrence, they remembered accurately. There was not one in the whole nation who knew how old he was.

They knew when the winter or hunting season approached, by a change of the face of nature, and they also knew when the summer or planting season advanced, by the increasing heat and vegetation, but took little pains to inform themselves further on the subject.

The summer season, with the men, was devoted to war, or their

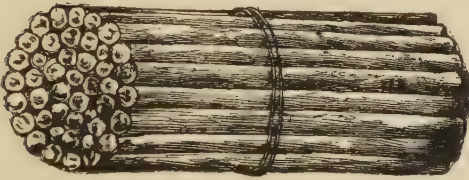
domestic amusements of riding, horse hunting, ball plays, and dancing; and with the women, to their customary hard labor.

Mr. Heckewelder, in speaking of the names of moons as given by the Indians, and the circumstances attending, suggestive of the names adopted, gives an example from the *Lenni Lenape* or Delaware Indians. He says that this people, while they inhabited the country bordering on the Atlantic, called the month which we call March "the *shad* moon," because this fish, at that time, begin to pass from the sea into the fresh water rivers, where they lay their spawn; but, as there were no such fish in the country into which they afterwards removed, they changed the name of that month and called it "the running of the *sap*," or "the *sugar* making month," because at that time the sap of the maple tree, from which sugar is made, begins to run; April, they called "the *spring* month;" May, "the *planting* month;" June, "the *fawn* month," or the month in which the deer bring forth their young, or again, the month in which the hair of the deer changes to a reddish color. They called July, "the *summer* month;" August, "the month of *roasting ears*," that is to say, in which the ears of corn are fit to be roasted and eaten. September, they called "the *autumnal* month;" October, "the *gathering* or *harvest* month;" December, "the *hunting* month," it being the time when the stag dropped his antlers or horns. January was called "the *mouse* or *squirrel* month," for then those animals come out of their holes; and lastly, they called February "the *frog* month," because on a warm day the frogs begin to croak.

CHAPTER XXXVI.

NUMERALS AND USE OF NUMEERS.

Perfect System of Counting—Uniform Decimal System—Why Decimal System was Adopted—Use of Sticks and Other Objects in Counting—Explanation of Mode of Counting—Mode among Different Tribes—List of Indian Numerals among Various Tribes.



THE INDIANS SOMETIMES NUMBERED BY USE OF A BUNDLE OF STICKS OR ARROWS.

THE American Indian had a perfect system of counting, or use of numbers, and it has been regarded by some as a singular coincidence with our own system that, in the use of

numbers, there appears to have been among the American tribes in general a uniform system of noting numbers by decimals, in the same manner as civilized nations, by beginning at the unit and proceeding by divisions of ten to one hundred, then proceeding as before to one thousand, two thousand, three thousand and upwards, until a million is reached. The more intelligent tribes, we are informed, number to the extent of one billion, in precisely the same manner as is done by our own system of numerals.

The Indians of Guiana, however, are noticed as having a somewhat different system of numbering from that prevailing among the more intelligent tribes; although they count by use of the fingers, but this they do in connection with the hand itself, retaining, however, something like the decimal principle, or idea, in the proceeding. Thus, when they reach five, instead of saying so they call it a hand. Six is, therefore, a "hand and first finger;" seven, "a hand and second finger;" ten is "two hands," but twenty, instead of being "four hands," is a "man." Forty is "two men," and thus they go on by twenties. Forty-six is expressed as "two men, a hand and first finger."

The coincidence in the use of the decimal system, by noting numbers by ten, is supposed by some to come from the suggestion of the number of fingers upon the human hands, and is no doubt the original suggestion to our own people in the use of the decimal system; but the

system of division into hundreds, thousands and millions, which the Indians have observed, the same as adopted by civilized nations, must be regarded as rather a singular coincidence, and it is not irrationally accepted as some evidence of the connection this people might have had, at some remote period, with the nations of the Old World; but it is noted by all who have had occasion to investigate this subject, that the native Indian mind had no idea of mental arithmetic. He could not mentally multiply, nor divide numbers, and, indeed, the like may be said as to adding and subtracting.

His practical use of numerals was simply to determine the number of objects brought in question in any way. If numbers were to be used for any other purpose, as for adding and subtracting, objects were employed for this purpose, as that of small sticks, pebbles, and the like. Without some demonstration of this kind, the Indians had but a vague appreciation of the value of numbers. If it related to sums of money, in order to appreciate it, the pieces of coin must be actually spread out before them in order to comprehend the amount.

Mr. Prescott, Indian agent, says that with the Indians, when numbers are referred to, unless mentioned in connection with the number of objects brought in question, they have no kind of an idea of amounts; that one thousand is as much and more than some of them can count; that Indians are sometimes heard talking about thousands, and sometimes a million; but, at the same time, they can give no correct idea how much of a bulk any articles represented by these numbers would make; and he says he believes if a Sioux Indian were told he could have a million of dollars, if he could count it correctly, he could not do it.

For the purpose of fixing numbers in their mind, bundles of sticks or arrows were, in general, used for that purpose, especially where the numbers in question reached to any considerable extent. Mr. Schoolcraft thus illustrates the Indian mode of counting." There are separate words for the digits from one to ten. The nine former are then added after the latter to nineteen. Twenty is denoted by a new term. The digits, from one to nine, are then added to this word till twenty-nine. Thirty is a compound, meaning three tens; forty is four tens, and so on to ninety-nine. One hundred is a new term, in *twauk*. The terms one, two, three, etc., uttered before this, render the account exact to one thousand, which is quite a great *twauk*, and the same pre-fixture for the name of the digits can be repeated to ten thousand."

This, says Mr. Schoolcraft, is the Algonquin mode; but it must be remarked that this or the like mode exists, in general, among all the

American tribes, with the exception, perhaps, of the Cherokees, who count as high as one hundred by various numeral names, without repeating the names comprised in the first nine digits; whereas, other nations and tribes, as before illustrated, in giving names, go no higher than the decimal number ten, adding units in expressing numbers beyond that. Thus *ten* and *one* for eleven, *ten* and *two* for twelve, *ten* and *three* for thirteen, and so on until twenty is reached. Then, proceeding thus, as *twenty* and *one*, *twenty* and *two*, *twenty* and *three*, and so on till one hundred, which is in effect upon the same principle of our own mode of counting or numbering.

In the Micmac dialect, according to Mr. Schoolcraft, numerals are expressed in verbs, which are conjugated through all the variations of gender, mode and tense. Thus: Naiooktaich, *there is one*. Imperfect tense, Naiooktaichcus *there was one*. Future tense, Encoodaichdedou, *there will be one*. Tahboosee-ek, *there are two of us*; second person, Tahbeoseeyok; third person. Tahboosijik. Imperfect tense, first person, Tahboosee-egup; second person, Yocup; third person, Sibunic. Future tense, Tahboosee-dak, *there will be two of them*. Negative mood, Tahboo-seekw, *there are not two of them*; Mahtahbooseekw, *there will not be two of them*.

In counting, the Dakotas have a practice of using their fingers, bending them down as they pass on, until they reach ten. They then turn down a little finger, to remind them that one ten is laid aside, commencing as before. When the second ten is counted, another finger is turned down, and so on.

For the purpose of further illustrating the mode of counting, there is here subjoined a list of Indian numerals, according to the dialects of various Indian tribes, gathered from various sources, but principally from Schoolcraft's works. Some of them extend beyond one hundred, sufficient to show the manner of counting when going beyond that number, among which, in some cases, several examples are given from a particular tribe or nation, showing how the names given to numbers differ among different bands or localities of the same tribe, speaking the same generic language:

NUMERALS.

Choctaw.

One.
Two.
Three.
Four.
Five.
Six.
Seven.
Eight.
Nine.

Chuffa.
Tuk lo.
Tu chi na.
Ush ta.
Tath la pi.
Han a li.
Un tuk lo.
Un tu chi na.
Chak ka li.

Choctaw.

Ten.	Po ko li.
Eleven.	An ah chuffa.
Twelve.	An ah tuk lo.
Thirteen.	An ah tu chi na.
Fourteen.	An ah ush ta.
Fifteen.	An ah tath la pi.
Sixteen.	An ah han a li.
Seventeen.	An ah un tuk lo.
Eighteen.	An ah un tu chi na.
Nineteen.	Abi cha ka li.
Twenty.	Po ko li tuk lo.
Twenty-one.	Po ko li tuk lo a ku cha chuffa.
Twenty-two.	Po ko li tuk lo a ku cha tuk lo.
Twenty-three.	Po ko li tuk lo a ku cha tu chi na.
Twenty-four.	Po ko li tuk lo a ku cha ush ta.
Twenty-five.	Po ko li tuk lo a ku cha tath la pi.
Twenty-six.	Po ko li tuk lo a ku cha han a li.
Twenty-seven.	Po ko li tuk lo a ku cha un tuk lo.
Twenty-eight.	Po ko li tuk lo a ku cha un tu chi na.
Twenty-nine.	Po ko li tuk lo a ku cha chak ka li.
Thirty.	Po ko li tu chi na.
Forty.	Po ko li ush ta.
Fifty.	Po ko li tath la pi.
Sixty.	Po ko li han a li.
Seventy.	Po ko li un tuk lo.
Eighty.	Po ko li un tu chi na.
Ninety.	Po ko li chak a li.
One hundred.	Tath le pa chuffa.
One hundred and one.	Tath le pa chuffa chuffa aiana.
One hundred and two.	Tath le pa chuffa tuk lo aiana.

Dacota.

One.	Wan chah, or Wa je tah.
Two.	Nom pah.
Three.	Yah mo nee.
Four.	To pah.
Five.	Zah pe tah.
Six.	Shack coope.
Seven.	Shack o.
Eight.	Shah en do.
Nine.	Nep e chu wink ah.
Ten.	Wick o chimen ee.
Eleven.	Akka wah ju (ten and one).
Twelve.	Akka nom pa (ten and two).
Thirteen.	Ahka yah mo nee (ten and three).
Fourteen.	Ahka to pah (ten and four and so on to twenty).
Fifteen.	Ahka zah pe tah.
Sixteen.	Ahka shack coope.
Seventeen.	Ahka shack o.
Eighteen.	Ahka shah en do.
Nineteen.	Ahka nep e chu wink ah.
Twenty.	Wick chim ne no pah (20, or two tens and one, up to thirty, when they say three tens and one, up to 40; so they keep adding by saying sampa wah je tah, which means beyond or one more than 10, or 20, or 30, as the case may be).
Twenty-one.	Wick a chimen ne nopah sam pah wah je tah.
Twenty-two.	Wick a chimen ne nopah sam pah nom pah.
Twenty-three.	Wick a chimen ne nopah sam pah yah mo nee.
Twenty-four.	Wick a chimen ne nopah sam pah to pah.

Dacota.

Twenty-five.	Wick a chimen ne nopah sam pah zah pe tah.
Twenty-six.	Wick a chimen ne nopah sam pah shack coope.
Twenty-seven.	Wick a chimen ne nompah sam pah shack ko.
Twenty-eight.	Wick a chimen ne nompah sam pah shah en do.
Twenty-nine.	Wick a chimen ne nompah sam pah nep e chu wink ah.
Thirty.	Wick a chimen ne yah mo nee (three tens).
Forty.	Wick a chimen ne to pah (four tens).
Fifty.	Wick a chimen ne zah pe tah (five tens).
Sixty.	Wick a chimen ne shack coope (six tens).
Seventy.	Wick a chimen ne shack ko (seven tens).
Eighty.	Wick a chimen ne shahen do (eight tens).
Ninety.	Wick a chimen ne nep e chu wink ah (nine tens).
One hundred.	Opong wa.
One hundred and one.	Opong wa sam pah wah je tah.
One hundred and two.	Opong wa sam pah nom pah.

Cherokee.

One.	Sar quoh.
Two.	Tar lee.
Three.	Chaw ie.
Four.	Ner kee.
Five.	Hisk skee.
Six.	Su tah lee.
Seven.	Gar le quoh kee.
Eight.	Choo na lah.
Nine.	Law na lah.
Ten.	Ar sko hee.
Eleven.	Lar too.
Twelve.	Tul too.
Thirteen.	Chaw i gar too.
Fourteen.	Ne gar too.
Fifteen.	Skee gar too.
Sixteen.	Dar lah too.
Seventeen.	Gar le quah too.
Eighteen.	Nai lar too.
Nineteen.	So na lah too.
Twenty.	Tah lar sko kee.
Twenty-one.	So i chaw na.
Twenty-two.	Tah le chaw na.
Twenty-three.	Chaw i chaw na.
Twenty-four.	Ner kee chaw na.
Twenty-five.	Hisk ku chaw na.
Twenty-six.	Su tah lu chaw na.
Twenty-seven.	Gar le quoh ku chaw na.
Twenty-eight.	Nai lar chaw na.
Twenty-nine.	Lo nai lar chaw na.
Thirty.	Chaw ar sko hee.
Forty.	Ner gar sko hee.
Fifty.	Hisk skar sko hee.
Sixty.	Su dar lee sko hee.
Seventy.	Gar lee quah sko hee.
Eighty.	Na lah sko hee.
Ninety.	Lo nah lah sko hee.
One hundred.	Ar sko hee choo que.
One hundred and one.	Ar sko hee choo que sar quoh.
One hundred and two.	Ar sko hee choo que tar lee.

Ojibway of Chegoimegon—By William W. Warren.

One.	Ba shik.
Two.	Neensh.
Three.	Nis we.
Four.	Ne win.
Five.	Na nun.
Six.	Nin god was we.
Seven.	Ninsh was we.
Eight.	Shous we.
Nine.	Shang as we.
Ten.	Me das we.
Eleven.	Me das we ashe ba shig.
Twelve.	Me das we ashe neensh.
Thirteen.	Me das we ashe nis we.
Fourteen.	Me das we ashe ne win.
Fifteen.	Me das we ashe na nun.
Sixteen.	Me das we ashe nin god was we.
Seventeen.	Me das we ashe ninsh was we.
Eighteen.	Me das we ashe shous we.
Nineteen.	Me das we ashe shang as we.
Twenty.	Nish tun a.
Twenty-one.	Nish tun a ashe ba shig.
Twenty-two.	Nish tun a ashe neensh.
Twenty-three.	Nish tun a ashe nis we.
Twenty-four.	Nish tun a ashe ne win.
Twenty-five.	Nish tun a ashe na nun.
Twenty-six.	Nish tun a ashe nin god was we.
Twenty-seven.	Nish tun a ashe ninsh was we.
Twenty-eight.	Nish tun a ashe shous we.
Twenty-nine.	Nish tun a ashe shang as we.
Thirty.	Nis e me dun a.
Forty.	Ne me dun a.
Fifty.	Nan im e dun a.
Sixty.	Nin god waus im e dun a.
Seventy.	Ninsh was im e dun a.
Eighty.	Shous im e dun a.
Ninety.	Shang as im e dun a.
One hundred.	Nin god wac.
One hundred and one.	Nin god wac ashe ba shig.
One hundred and two.	Nin god wac ashe neensh.

Winnebago—By Miss Elizabeth Lowrey.

One.	He zun ke ra.
Two.	Noomp.
Three.	Taun.
Four.	Joep.
Five.	Sarch.
Six.	Ha ka wa.
Seven.	Sha ko we.
Eight.	Ha roo wunk.
Nine.	He zun ke choo shkoo ne.
Ten.	Ka ra pa ne za.
Eleven.	Ka ra pa ne za nuka he zun ke ra shun na.
Twelve.	Ka ra pa ne za nuka noompa shun na.
Thirteen.	Ka ra pa ne za nuka tan e a shun na.
Fourteen.	Ka ra pa ne za nuka joep a shun na.
Fifteen.	Ka ra pa ne za nuka sarch a shun na.
Sixteen.	Ka ra pa ne za nuka ha ka wa a shun na.
Seventeen.	Ka ra pa ne za nuka sha ko we a shun na.
Eighteen.	Ka ra pa ne za nuka ha roo wunk a shun na.
Nineteen.	Ka ra pa ne za nuka he zun ke choo shkoon a shun na.
Twenty.	Ka ra pa ne noomp.
Twenty-one.	Ka ra pa ne noompa nuka he zun ke ra shun na.

Winnebago.

Twenty-two.	Ka ra pa ne noompa nuka noomp a shun na.
Twenty-three.	Ka ra pa ne noompa nuka tan e a shun na.
Twenty-four.	Ka ra pa ne noompa nuka jope a shun na.
Twenty-five.	Ka ra pa ne noompa nuka sarcha shun na.
Twenty-six.	Ka ra pa ne noompa nuka ha ka wa a shun na.
Twenty-seven.	Ka ra pa ne noompa nuka sha ko we a shun na.
Twenty-eight.	Ka ra pa ne noompa nuka ha roo wunk a shun na.
Twenty-nine.	Ka ra pa ne noompa nuka he zun ke choo shkoon na shun na.
Thirty.	Ka ra pa ne taun.
Forty.	Ka ra pa ne jope.
Fifty.	Ka ra pa ne sarch.
Sixty.	Ka ra pa ne ha ka wa.
Seventy.	Ka ra pa ne sha ko we.
Eighty.	Ka ra pa ne ha roo wunk.
Ninety.	Ka ra pa ne he zun ke choo shkoon e.
One hundred.	Ho ke he za.
One hundred and one.	Ho ke he za nuka he zun ke ra shun na.
One hundred and two.	Ho ke he za nuka noomp a shun na.

Ojibway of the Upper Mississippi—By Mr. Fairbanks.

One.	Ba shick.
Two.	Nizh.
Three.	Niss wi.
Four.	Ni win.
Five.	Na nun.
Six.	Ning o dwa swi.
Seven.	Nizh was swi.
Eight.	Nish was swi.
Nine.	Shong gas swi.
Ten.	Mi das swi.
Eleven.	Mi das swi a shi ba shick or ba jig.
Twelve.	Mi das swi a shi nizh.
Thirteen.	Mi das swi a shi nis swi.
Fourteen.	Mi das swi a shi ni win.
Fifteen.	Mi das swi a shi na nun.
Sixteen.	Mi das swi a shi ning o dwa swi.
Seventeen.	Mi das swi a shi nizh wa swi.
Eighteen.	Mi das swi a shi nish was swi.
Nineteen.	Mi das swi a shi shong gas swi.
Twenty.	Nizh ta na.
Twenty-one.	Nizh ta na a shi pa shick.
Twenty-two.	Nizh ta na a shi nizh.
Twenty-three.	Nizh ta na a shi nis swi.
Twenty-four.	Nizh ta na a shi ni win.
Twenty-five.	Nizh ta na a shi na nun.
Twenty-six.	Nizh ta na a shi ning o dwas swi.
Twenty-seven.	Nizh ta na a shi neezh was swi.
Twenty eight.	Nizh ta na a shi nis was swi.
Twenty-nine.	Nizh ta na a shi shong gas swi.
Thirty.	Nis si me da na.
Forty.	Ne me da na.
Fifty.	Na ni me da na.
Sixty.	Ning o dwas si me da na.
Seventy.	Nish was si me da na.
Eighty.	Nish was si me da na.
Ninety.	Shong gas si me da na.
One hundred.	Ning o dwac, or Ning od wac.
One hundred and one.	Ning od wac a shi ba jig, or ba shick.
One hundred and two.	Ning od wac a shi nizh.

Wyandotte—By William Walker.

One.	Skot.
Two.	Tendee.
Three.	Schenk.
Four.	N'dauhk.
Five.	Oo weeshsh.
Six.	Wau zhau.
Seven.	Tsoo tau reh.
Eight.	Au a ta reh.
Nine.	Eh en trooh.
Ten.	Auh seh.
Eleven.	Auh seh scot e skau reh.
Twelve.	Auh seh ten dee ta skau reh.
Thirteen.	Auh seh schenk e skau reh.
Fourteen.	Auh seh n'dauhk e skau reh.
Fifteen.	Auh seh oo weeshsh e skau reh.
Sixteen.	Auh seh wau zhau e skau reh.
Seventeen.	Auh seh tsoo tau reh e skau reh.
Eighteen.	Auh seh au a ta reh e skau reh.
Nineteen.	Auh seh eh en trooh e skau reh.
Twenty.	Ten dee ta wau seh.
Twenty-one.	Ten dee ta wau seh scot e skau reh.
Twenty-two.	Ten dee ta wau seh ten dee ta skau reh.
Twenty-three.	Ten dee ta wau seh schenk e skau reh.
Twenty-four.	Ten dee ta wau seh n'dauhk e skau reh.
Twenty-five.	Ten dee ta wau seh oo weeshsh e skau reh.
Twenty-six.	Ten dee ta wau seh wau zhau e skau reh.
Twenty-seven.	Ten dee ta wau seh tsoo tau reh e skau reh.
Twenty-eight.	Ten dee ta wau seh au a ta reh e skau reh.
Twenty-nine.	Ten dee ta wau seh eh en trooh e skau reh.
Thirty.	Schenk e wauh seh.
Forty.	N'dauhk e wauh seh.
Fifty.	Oo weeshsh e wauh seh.
Sixty.	Wau zhau e wauh seh.
Seventy.	Tsoo tau reh e wauh seh.
Eighty.	Au a ta reh e wauh seh.
Ninety.	Eh en trooh e wauh seh.
One hundred.	Scot ta ma en gau a wee.
One hundred and one.	Scot ta ma en gau a wee scot e skau reh.
One hundred and two.	Scot ta ma en gau a wee ten dee ta skau reh.

Hitchittee or Chell-o-kee Dialect.

Spoken by several tribes of the great Muscogee race, by Capt. J. C. Casey,
U. S. A., Florida.

One.	Thlah hai.
Two.	To kai.
Three.	To chay.
Four.	See tah.
Five.	Chah kee.
Six.	Ee pah.
Seven.	Ko la pah.
Eight.	Tos nap pah.
Nine.	Os ta pah.
Ten.	Po ko lin.
Eleven.	Po ko lin thlah wai kan.
Twelve.	Po ko lin tok la wai kan.
Thirteen.	Po ko lin to che na wai kan.
Fourteen.	Po ko lin see tah wai kan.
Fifteen.	Po ko lin chah kee pa wai kan.
Sixteen.	Po ko lin ee pah wai kan.
Seventeen.	Po ko lin ko la pah wai kan.
Eighteen.	Po ko lin tos na pah wai kan.
Nineteen.	Po ko lin os ta pah wai kan.
Twenty.	Po ko to ko lin.
Thirty.	Po ko to che nin, or to chay nin.

Hitchitsee or Chell-o-kee Dialect.

Forty.	Po ko see tah nin.
Fifty.	Po ko chah kee bin.
Sixty.	Po ko lee pah kin.
Seventy.	Po ko ko lo pah kin.
Eighty.	Po ko tos na pah kin.
Ninety.	Po ko los ta pah kin.
One hundred.	Chok pee thlah min.
Two hundred.	Chok pe to ka lan.
Three hundred.	Chok pe to chay nin.
Four hundred.	Chok pe se tah kin.
Five hundred.	Chok pe chah kee pan.
Six hundred.	Chok pe ee pah kin.
Seven hundred.	Chok pe ko la pah kin.
Eight hundred.	Chok pe tos na pah kin.
Nine hundred.	Chok pe os ta pah kin.
One thousand.	Chok pe chok thlah min.

*Mandan.—(Catlin).**Blackfoot.—(Catlin).*

One.	Mah han nah.	Jeh.
Two.	Nompah.	Nah tohk.
Three.	Nomary.	No oks kum.
Four.	Tohpa.	Ne sooyim.
Five.	Kakhoo.	Ne see tsee.
Six.	Kemah.	Nah oo.
Seven.	Koopah.	E kitch ekum.
Eight.	Ta tuck a	Nah ne suyim.
Nine.	Mah pa.	Paex o.
Ten.	Perug.	Kay pee.
Eleven.	Auga mahannah.	Kay pee nay tchee kopochee.
Twelve.	Auga nompah.	Kay pee nah kopochee.
Thirteen.	Auga namary.	Kay pee nay ohk kopochee.
Fourteen.	Auga tohpa.	Kay pee nay say kopochee.
Fifteen.	Ag kak hoo.	Kay pee ne see tchee kopochee.
Sixteen.	Ag kemah.	Kay pee nay kopochee.
Seventeen.	Ag koopah.	Kay pee eh kee chie kopochee.
Eighteen.	Aga tah tucka.	Kay pee nan esic kopochee.
Nineteen.	Aga mahpa.	Kay pee paex sickopochee.
Twenty.	Nompah perug.	Natchip pee.
Thirty.	Namary amperug.	Ne hippee.
Forty.	Top pa amperug.	Ne sippe.
Fifty.	Kah hoo amperug.	Ne see chippe.
Sixty.	Keemah amperug.	Nah chippe.
Seventy.	Koopah amperug.	O kitch chippe.
Eighty.	Ta tuck amperug.	Nahne sippe.
Ninety.	Mah pa amperug.	Paex sippe.
One hundred.	Ee sooc mah hannah.	Kay pee pee pee.
One thousand.	Ee sooc perug.	Kay pee pee pee pee.

*Riccarree.—(Catlin)**Sioux.—(Catlin).*

One.	Asco.	On je.
Two.	Pit co.	Non pa.
Three.	Tow wit.	Hi ami ni.
Four.	Tchee tish.	Tau pah.
Five.	Tchee hoo.	Ze pe tah.
Six.	Tcha pis.	Shah pai.
Seven.	To tcha pis.	Shah co.
Eight.	To tcha pis won.	Shas en do hen.
Nine.	Nah ene won.	Nen ye che once.
Ten.	Nah en.	Oka che min en.
Eleven.	Ko tchee te won.	Oka on je.
Twelve.	Pit co nah en.	Oka nonpa.
Thirteen.	Tow wit nah en.	Oka hiamini.
Fourteen.	Tchee tish nah en.	Oka tau pah.
Fifteen.	Tchee hoo nahen.	Oka za petah.
Sixteen.	Tcha pis nahen.	Oka shah pai.
Seventeen.	To tcha pis nahen.	Oka shahko.

Riccarree.

Eighteen.	To tcha pis won nahen.
Nineteen.	Nah e ne won nahen.
Twenty.	Weetah.
Thirty.	Sah wee.
Forty.	Nahen tchee tish.
Fifty.	Nahen tchee hoo.
Sixty.	Nahen tchee pis.
Seventy.	Nahen to tcha pis.
Eighty.	Nahen te tcha pis won.
Ninety.	Nahen nah e ne won.
One hundred.	Shoh tan.
One thousand.	Shoh tan tera hoo.

Tuscarora.

One.	Euh che.
Two.	Nak te.
Three.	Ah sunk.
Four.	Kunh toh.
Five.	Weesk.
Six.	Oo yok.
Seven.	Che oh noh.
Eight.	Na kreuh.
Nine.	Ne reuh.
Ten.	Wah th' sunk.
Eleven.	Euh che skah hah.
Twelve.	Nah tih skah hah.
Thirteen.	Ah sunk skah hah.
Fourteen.	Hunk toh skah hah.
Fifteen.	Weesk skah hah.
Sixteen.	Ooh yok skah hah.
Seventeen.	Che oh noh skah hah.
Eighteen.	Na kreuh skah hah.
Nineteen.	Ne reuh skah hah.
Twenty.	Na wah th' sunk.
Thirty.	Ah sunk te wah th' sunk.
Forty.	Hunk to te wah th' sunk.
Fifty.	Weeste te wah th' sunk.
Sixty.	Ooh yok te wah th' sunk.
Seventy.	Che oh noh te wah th' sunk.
Eighty.	Na kreuh te wah th' sunk.
Ninety.	Ne reuh te wah th' sunk.
One hundred.	Hah yok stre.
Two hundred.	Nak tih te stre.
One thousand.	Euh che oo yoh stre.
Two thousand.	Nak tih oo yoh stre.

Cayuga.

One.	Skat.
Two.	Tekni.
Three.	Segh.
Four.	Kei.
Five.	Wis.
Six.	Yei.
Seven.	Jatak.
Eight.	Tekro.
Nine.	Tyohto.
Ten.	Waghsea.
Eleven.	Skatskaie.
Twelve.	Tekniskaie.
Thirteen.	Aghseghskaie.
Fourteen.	Keiskaie.
Fifteen.	Wiskaie.
Sixteen.	Yeiskaie.
Seventeen.	Jatakskaie.
Eighteen.	Tikroskaie.
Nineteen.	Tyohtoskaie.

Sioux.

Oka shah en do hen.
Oka nen pe chi on ka.
Oka chiminen non pe.
Oka chiminen hiamini.
Oka chiminen taipah.
Oka chiminen za petah.
Oka chiminen shah pai.
Oka chiminen shahco.
Oka chiminen shah hen do hen.
Oka chiminen nen pe chee on ca.
O poun krai.
Kaut o poun krai.

Mohawk.

Easka.
Tekeni.
Aughsea.
Kieri.
Wish.
Yayak.
Jatak.
Satego.
Tyohto.
Oyeri.
Easkayaweare.
Tekniyaweware.
Aghseayaweare.
Kaiyeriyaweare.
Wiskyaweare.
Yayakyaweare.
Jatakyaweare.
Sategoyaweare.
Tyohtoyaweare.
Tewasea.
Aghseaniwaghsea.
Kaieriniwaghsea.
Wiskniwaghsea.
Yayakniwaghsea.
Jatakniwaghsea.
Sategoniwaghsea.
Tyohtoniwaghsea.
Easkateweanyawe.
Tekeniteweanyawe.
Oyeriteweanyawe.
Teweyawe eghtseraghsea.

Hidatsa.

Duetsa (luetsa).
Dooa.
Dami.
Topa.
Kilin.
Akam.
Sapua.
Dopapi.
Duetsapi.
Pitika.
Alipiduetsa.
Alipidopa.
Alipidami.
Alipitopa.
Alipikilliu.
Alipiakama.
Alipisapua.
Alipidopa.
Alipiduetsapi.

Cayuga.

Twenty.	Tewaghsea.
Thirty.	Seniwaghsea.
Forty.	Keiniwaghsea.
Fifty.	Wisniwaghsea.
Sixty.	Yeiniwaghsea.
Seventy.	Jatakniwaghsea.
Eighty.	Tekroniwaghsea.
Ninety.	Tyoh-toniwaghsea.
One hundred.	Skateweaniawe.
Two hundred.	Tekniteweaniawe.
One thousand.	Waghseanateweaniawe.
Two thousand.	Teweaniaweetsaghsea.

Hidatsa.

Dopapitika.
Damiapitika.
Topapitika.
Kiliuapitika.
Akamaapitika.
Sapuapitika.
Dopapitika.
Duetsapiapitika.
Pitikictia.

*Navajo, of New Mexico.—(Catlin).**Assiniboin.—(Catlin).*

One.	Tlah ee
Two.	Nah kee.
Three.	Tanh (nasal).
Four.	Tee (nasal).
Five.	Es t'lah.
Six.	Hustah.
Seven.	Soos tsel.
Eight.	Tsai pee.
Nine.	Nas tai.
Ten.	Nez nah.
Eleven.	Tlai tsah tah.
Twelve.	Nah kee tsah tah.
Thirteen.	Tanh tsah tah.
Fourteen.	Tee tsah tah.
Fifteen.	Es tlah ah tah.
Sixteen.	Hus tah ah tah.
Seventeen.	Soos tsah ah tah.
Eighteen.	Tsai pee ah tah.
Nineteen.	Nas tai ah tah.
Twenty.	Nah teen.
Twenty-one.	Nah teen tlah ee.
Twenty-two.	Nah teen nah kee.
Twenty-three.	Nah teen tanh.
Twenty-four.	Nah teen tee.
Twenty-five.	Nah teen es tlah.
Twenty-six.	Nah teen hus tah.
Twenty-seven.	Nah teen soos tsel.
Twenty-eight.	Nah teen tsai pee.
Twenty-nine.	Nah teen nas tai.
Thirty.	Tah teen.
Forty.	Tis teen.
Fifty.	Es tlah teen.
Sixty.	Hus tlah teen.
Seventy.	Soos tsel teen.
Eighty.	Tsai pee teen.
Ninety.	Nas tai teen.
One hundred.	Nez nah teen.
One hundred and one.	Nez nah tlah.
One hundred and two.	Nez nah nah kee.

Wash ee nah.
Noom pah.
Yah min nee.
To pah.
Zap tah.
Shak pah.
Shak ko wee, or u she sah (the odd number).
Shak kan do ghah.
Noomp chee won kah.
Wix chem mee nah.
Ak kai washe, or, one more.
Ak kai noom pah (or, two more etc).
Ak kai yam me nee.
Ak kai to pah.
Ak kai zap tah.
Ak kai shak pah.
Ak kai shak ka.
Ak kai shak kan do ghah.
Ak kai nomp chee won kah.
Wix chem me nee noompah.
Wix chem i nee noompah sum wash e nah.
Wix chem i nee noompah sum noompah.
Wix chem i nee noompah sum yam minee.
Wix chem i nee noompah sum topah.
Wix chem i nee noompah sum zaptah.
Wix chem i nee noompah sum shak pah.
Wix chem i nee noompah sum shak ko wah.
Wix chem i nee noompah sum shak an do ghah.
Wix chem i nee noompah sum noomp che won kah.
Wix chem i nee yan minnee, (or, three tens).
Wix chem i nee topah.
Wix chem i nee zopah.
Wix chem i nee shak pah.
Wix chem i nee shakowee.
Wix chem i nee shak an do ghah.
Wix chemi nee nomp chee woon kah.
Opah wah ghee.
Opah wah ghee sum was hench.
Opah wah ghee sum washenah.
Opah wah ghee sum noompah.

Pueblo, or Zuni, New Mexico.—(Catlin).

One.	To pin tai.
Two.	Quee lee.
Three.	Hah ee.
Four.	Ah wee tai.
Five.	Ahp tai.
Six.	To pah lik keeah.
Seven.	Quil lah lik keeah.
Eight.	Hi ah lik keeah.
Nine.	Ten ah lik keeah.
Ten.	Ahs tem hlah.
Eleven.	Ahs tem to pi ahl to.
Twelve.	Ahs tem quee lee ahl to.
Thirteen.	Ahs tem hah ee ahl to.
Fourteen.	Ahs tem ah wee tai ahl to.
Fifteen.	Ahs tai ee ahl to.
Sixteen.	To pah lik kee ahl to.
Seventeen.	Quil lah lik kee ahl to.
Eighteen.	Hi ah lik kee ahl to.
Nineteen.	Ten ah lik kee ahl to.
Twenty.	Quil lee kah nahs tem hlah.
Twenty-one.	Quil lee kah nahs tem to pi ahl to.
Twenty-two.	Quil lee kah nahs tem quil lee ahl to.
Twenty-three.	Quil lee kah nahs tem hab ee ahl to.
Twenty-four.	Quil lee kah nahs tem ah wee tai ahl to.
Twenty-five.	Quil lee kah nahs tem aph tai ahl to.
Twenty-six.	Quil lee kah nahs tem to pah lik kee ahl to.
Twenty-seven.	Quil lee kah nahs tem quil lah lik kee ahl to.
Twenty-eight.	Quil lee kah nahs tem hi ah lik kee ahl to.
Twenty-nine.	Quil lee kah nahs tem nah lik kee ahl to.
Thirty.	Hi ee keeah nahs tem hlah.
Forty.	Ah wee tai keeah nahs tem hlah.
Fifty.	Ahp tai nee keeah nahs tem hlah.
Sixty.	To pah lik keeah nahs tem hlah.
Seventy.	Quil lah lik keeah nahs tem hlah.
Eighty.	Hi ah lik keeah nahs tem hlah.
Ninety.	Ten nah lik keeah nahs tem hlah.
One hundred.	Ah see ahs tem hlah.
One hundred and one.	Ah see ahs tem hlah to pi ahl to.
One hundred and two.	Ah see ahs tem hlah quee lee ahl to.

Apache.

One.	Tah se.
Two.	Nah kee.
Three.	Tai.
Four.	To.
Five.	Astle.
Six.	Kostan.
Seven.	Gostede.
Eight.	Zapee.
Nine.	Gastai.
Ten.	Sesara.
Eleven.	Ost lah sata.
Twelve.	Tah sata.
Thirteen.	Gost ah sata.
Fourteen.	Ta sate.
Fifteen.	Ast lah sah tee.
Sixteen.	Zah pees ah tee.
Seventeen.	Gost ees ah tee.
Eighteen.	Zah pees ah tee.
Nineteen.	Eegost es ah tee.
Twenty.	Nah teen.
Twenty-one.	Nah teen tase.
Twenty-two.	Nah teen ake.
Twenty-three.	Nah teen tai.
Twenty-four.	Nah teen to.

Micmac.

Naiookt.
Tahboo.
Seest.
Naioo.
Nahn.
Osoo cum.
Elloo igunuk.
Oo gumoolchin.
Pescoonaduk.
M'tiln.
M'tiln chel naiookt.
M'tiln chel tahboo.
M'tiln chel seest.
M'tiln chel nai oo.
M'tiln chel nahn.
M'tiln chel usoocum.
M'tiln chel looigunuk.
M'tiln chel oogumoolchin.
M'tiln chel pescoonaduk.
Tahbooinskahk.
Tahbooinskahk chel naiookt.
Tahbooinskahk chel tahboo.
Tahbooinskahk chel seest.
Tahbooinskahk chel nai oo.

Apache.

Twenty-five.	Nah teen astlee.
Twenty-six.	Nah teen kastan.
Twenty-seven.	Nah teen gosteedee.
Twenty-eight.	Nah teen zapi.
Twenty-nine.	Nah teen gostai.
Thirty.	Nah tah teen.
Forty.	Tos teen.
Fifty.	Ah stlastee.
Sixty.	Ah slento.
Seventy.	Ah seet een.
Eighty.	Zap eet een.
Ninety.	Eengostateen.
One hundred.	Tasiento.
One hundred and one.	Tasiento tase.
One hundred and two.	Tasiento nah kee.

Chinook.—(Schoolcraft).

One.	Ikt.
Two.	Mox.
Three.	Klone.
Four.	Locket.
Five.	Quinum.
Six.	Tabum.
Seven.	Sinimox.
Eight.	Sotkin.
Nine.	Quies.
Ten.	Tatilum.
Eleven.	Tatilum pi ikt.
Twelve.	Tatilum pi mox.
Twenty.	
One hundred.	Tatilum tatilum or Ikt takamonak.
One thousand.	Ikt hyass takamonak.

Caddo.

One.	Whis te.
Two.	Bit.
Three.	Dow oh.
Four.	He a wch.
Five.	Dis sick kah.
Six.	Dunk kee.
Seven.	Bis sick ah.
Eight.	Dow sick ah.
Nine.	He we sick ah.
Ten.	Bin nah.
Eleven.	Whiste cut es.
Twelve.	Bin nah bit cutes.
Thirteen.	Bin nah dow ah.
Fourteen.	Bin nah he aweh.
Fifteen.	Bin nah dis sick ah.
Sixteen.	Bin nah dunk kee.
Seventeen.	Bin nah bis sick ah.
Eighteen.	Bin nah dow sick ah.
Nineteen.	Bin nah he we sick ah.
Twenty.	Bin nah bit te.
Thirty.	Bin nah dow o.
Forty.	Bin nah he we.
Fifty.	Bin nah dis sick kah.

Arapahoe.

One.	Chas sa.
Two.	Neis.
Three.	Nas.
Four.	Yeane.

Micmac.

Tahbooinskahk chel nahn.
Tahbooinskahk chel usocum.
Tahbooinskahk chel looigunuk.
Tahbooinskahk chel oogumoolchin.
Tahbooinskahk chel pescoonduk.
Naisinskahk.
Naiooninskahk.
Nahninskahk.
Usocum taisinskahk.
Elooigunuk tais inscakh.
Oogumoolchin tais inscakh.
Pescoonaduk tais inscakh.
Kuskimtulnaheun.
Kuskimtulnaheun chel naiookt.
Kuskimtulnaheun chel tahboo.

Nootkian.—(Jewitt).

Sah wauk.
Att la.
Kat sa.
Mooh.
Soo chah.
Noo poo.
At tle poo.
At lah quelth.
Saw wauk quelth.
Hy o.
Sak aitz.
Soo jewk.
Hy e oak.

Wichita.

Cherche.
Mitch.
Daub.
Daw quats.
Es quats.
Ke hass.
Ke o pits.
Ke o tope.
Sherche kui te.
Skid o rash.
She osh te kit uck.
Mitch skid o rash.
Daub skid o rash.
Daw quats o rash.
Es quats o rash.
Ke hass o rash.
Ke o pits o rash.
Ke o tope o rash.
Sherche kim te rash.
Es tah ets ske she.
Es tah ets ske she daub.
Es tah ets ske she daw quats.
Es tah ets ske she es quats.

Cheyenne.

Nuke.
Ne guth.
Nahe.
Nave.

Arapahoe.

Five.	Yor thun.
Six.	Ne tah ter.
Seven.	Ne sor ter.
Eight.	Nah sor ter.
Nine.	See au tah.
Ten.	Mah tah tah.
Eleven.	Mah tah tah chas sa.
Twelve.	Mah tah tah neis.
Thirteen.	Mah tah tah nas.
Fourteen.	Mah tah tah yeane.
Twenty.	Neis sor.
Thirty.	Nas sor.
Forty.	Yay yoh, or yeane yoh.
Fifty.	Yah thun yah.
Sixty.	Nee tah tus sor.
Seventy.	Nee sor tus sor.
Eighty.	Nah sor tus sor.
Ninety.	See au tus sor.
One hundred.	Neis mah tah tus sor.

Cheyenne.

Noane.
Nah sa to.
Ne so to.
Nah no to.
So to.
Mah to to.
Mah to to a au to noke.
Mah to to a au ne guth.
Mah to to a au to nahe.
Mah to to a au to nave.
Ne ise so.
Nah no.
Nee vo.
Nor no.
Nah so to nor.
Nee so to nor.
Nah no to nor.
So to nor.
Mah to to nor.

The foregoing example in the names of numbers in counting would indicate a linguistic connection between the Arapahoes and Cheyennes, notwithstanding it has been insisted by some that the language of the Cheyennes was unlike that of any other tribe of the continent. The similarity in some of the names of numbers in these two tribes is quite marked, which concurrence could not well be taken as a mere coincidence of sounds in the dialect of the two tribes.

The following is a list of numerals in the dialects of various American tribes, collected by Dr. James and added to John Tanner's narrative of his thirty years' captivity among the Indians, of which Dr. James was editor:

Otto—From Say.

One.	Yon ka.
Two.	No wa.
Three.	Tah ne.
Four.	To wa.
Five.	Sah tah.
Six.	Sha gua.
Seven.	Shah a muh.
Eight.	Kra rah ba na.
Nine.	Shan ka.
Ten.	Kra ba nuh.

Yonka.

Meakh che.
Nom pah.
Yah ber re.
To pah.
Sah tah.
Shahp peh.
Pa om bah.
Pa yah ber re.
Shank kuh.
Ker ab bu rah.

Omaha.

One.	Meach che.
Two.	Nom bah.
Three.	Ra bene.
Four.	To bah.
Five.	Sah tah.
Six.	Shap pa.
Seven.	Pa noom ba.
Eight.	Pa rah bene.
Nine.	Shoon kah.
Ten.	Kra ba rah.

Yanktong.

Wan chah.
No pah.
Yah me ne.
To pah.
Zah pe tah.
Shah kah pe.
Shah po e.
Sha kun do ah.
Nuh pet che wun bah.
Week che min nuh.

Dakotah, of Upper Mississippi. Minnetahse.

One.	Wau zhe tah.	Le mois so.
Two.	No a pah.	No o pah.
Three.	Yah min ne.	Nah me.
Four.	To a pah.	To pah.
Five.	Xah pe tah.	Cheh hoh.
Six.	Shah kah pe.	A cah me.
Seven.	Shah koan.	Chap po.
Eight.	Shah han doah.	No pup pe.
Nine.	Neep chew wun kah.	No was sap pa.
Ten.	Week chim mah ne.	Pe sah gas.

*Pawnee.**Choctaw.*

One.	As ko.	Chaf fah.
Two.	Pet ko.	To ko lo.
Three.	Tou wet.	To cha nah.
Four.	Shke tiksh.	Osh tah.
Five.	She oksh.	Tath lah pe.
Six.	Shek shah bish.	Han nah la.
Seven.	Pet ko shek sha bish.	Oon to ko lo.
Eight.	Tou wet sha bish.	Oon to che nah.
Nine.	Tok shere wa.	Chak ah ta.
Ten.	Tok shere.	Po ko la.

*Ojibway.**Musquake.*

One.	Ning goo j waw or Ba zhik.	Ne kot.
Two.	Neezh waw, or Neezh.	Neesh.
Three.	Nis swaw, or Nis swe.	Ne on nen.
Four.	Ne win.	Ne kot waus keek.
Five.	Nah nun.	Ne kot wau swa.
Six.	Ning good waw swe.	Nee swa.
Seven.	Neezh zhaw swe.	Ne o.
Eight.	Shawaw swe.	Neesh waus eek.
Nine.	Shong gus swe, or Shong.	Shaunk.
Ten.	Me dos swe, or Kwaitch.	Me to swa.

Minsi—From Heckewelder. Algonquin—From Heckewelder.

One.	Gut ti.	Pe gik.
Two.	Nis cha.	Ninch.
Three.	Na cha.	Nis soue.
Four.	Ne wa.	Neou.
Five.	Na lan.	Na sau.
Six.	Gut tasch.	Nin gon ton as sou.
Seven.	Nis choasch.	Nin chou as sou.
Eight.	Cha asch.	Nis sou as sou.
Nine.	No we li.	Chan gas sou.
Ten.	Wim bat.	Mil las sou.

Delaware—From Heckewelder. Menominee.

One.	Ni gut ti.	Ne kotes.
Two.	Nis cha.	Neesh.
Three.	Na cha.	Nah new.
Four.	Ne wo.	Ne ew.
Five.	Pa le nach,	Nean nun.
Six.	Gut tasch.	Ne kot was sa tah.
Seven.	Nis chash.	No ha kun.
Eight.	Chasch.	Suah sek.
Nine.	Pes chonk.	Shaw ka waw.
Ten.	Tel len.	Me tah tah.

Cree.

From Say.

One.	Paynk.
Two.	Ne shuh.
Three.	Nesh to.
Four.	Naa wo.
Five.	Nean nun.
Six.	Ne go to ah sek.
Seven.	Ta pa coh.
Eight.	Aa na nes.
Nine.	Ta ka to.
Ten.	Me ta ta.

Adage.

From Duponceau.

One.	Nan cas.
Two.	Nass.
Three.	Colle.
Four.	Cac ca che.
Five.	Sep pa can.
Six.	Pa ca nan cus.
Seven.	Pa can ess.
Eight.	Pa ca lon.
Nine.	Sic kin ish.
Ten.	Neus ne.

Choctah and Chikshah.

From Adair.

One.	Ceph pho.
Two.	Too ga lo.
Three.	Toot che na.
Four.	Oos ta.
Five.	Tath la be.
Six.	Han nah le.
Seven.	Un too ga lo.
Eight.	Un too che na.
Nine.	Chak ka le.
Ten.	Po koo le.
Eleven.	
Twelve.	

Quaddie (Maine).

From Duponceau.

One.	Nai get.
Two.	Nes.
Three.	Nane.
Four.	Ga mat chine.
Five.	A lo he gan nah.
Six.	Ni hi.
Seven.	Na ho.
Eight.	Ok muh hine.
Nine.	As kwi nan dak.
Ten.	Ney dinsk.

Penobscot.

From Duponceau's MS.

One.	Pe suok
Two.	Neise.
Three.	Nhas.
Four.	Yeuf.
Five.	Pa le neusg.
Six.	Neuk tansg.
Seven.	Ta boos.
Eight.	San suk.
Nine.	No cle.
Ten.	Ma ta ta.

Winnebago.

Zhunk he rah.
Noam pee wee.
Tah nee wee.
Kho a pee wee.
Saut shah.
Ah ka a way.
Shau koa.
Ar waw oank.
Zhunke schoonk schoone.
Kar ra pun na nah.

Muskogee.

From Adair.

Hom mai.
Hok kole.
Too che na.
Osh ta.
Cha ka pe.
E pah ghe.
Ho loo pha ge.
Chee ne pa.
Oh sta pe.
Pa ko le.

Cherokee.

From Adair.

So guo.
Teh ne.
Choch.
Nauk ke.
Ish ke.
Soo tare.
Ka re koge.
Sah nay ra.
Soh nay ra.
Skoch.
So at too.
Ta ra too.

Quawpaw.

From Duponceau's MS.

Milch tih.
Non ne pah.
Dag he nig.
Tu ah.
Sat ton.
Schap peh.
Pen na pah.
Pe dag he nih.
Schunk kah.
Ge deh bo nah.

Miami.

From Duponceau's MS.

Ng goo teh.
Nii ju eh.
Nisth ueh.
Nu ueh.
Ilaan ueh.
Ka kat sueh.
Sueh tet sueh.
Po laa neh.
Ngo te me neh kek.
Mo taat sueh.

Shawnee.

From Duponceau's MS.

One.	In gut i, or n'gut i.
Two.	Nis chwe.
Three.	N'swe.
Four.	Ni wi.
Five.	Nia lan wi.
Six.	Ka kat wi.
Seven.	Swach tet swy.
Eight.	Pal la ni.
Nine.	N'gut ti me pech gi.
Ten.	Mat tat swy.

Natick.

From Elliott's Bible.

One.	Ne gunt.
Two.	Neese.
Three.	Nish.
Four.	Yau.
Five.	Na pan na tah she.
Six.	Ne kwut ta tah she.
Seven.	Ne sau suk tah she.
Eight.	Shwo suk tah she.
Nine.	Pa skoo gun tah she.
Ten.	Pi uk.

Sourikwosiorum.

From John De Laet.

One.	Ne gout.
Two.	Ta bo.
Three.	Chicht.
Four.	Ne ou.
Five.	Nau.
Six.	Ka ma chin.
Seven.	E r e kwe sink.
Eight.	Meg on ma chin.
Nine.	Egh ko na deck.
Ten.	Me tun.

Saukikani.

From John De Laet.

One.	Cotte.
Two.	Nysse.
Three.	Na cha.
Four.	Wy we.
Five.	Pa re nagh.
Six.	Cot tash.
Seven.	Nys sas.
Eight.	Ge chas.
Nine.	Pes chon.
Ten.	Ter ren.

Chippeway.

From J. Long.

One.	Pay shik.
Two.	Neesh.
Three.	Nees swoy.
Four.	Ni on.
Five.	Na ran.
Six.	Ne gut wos swoy.
Seven.	Swos swoy.
Eight.	Shau gos swoy.
Nine.	Me tos swoy.
Ten.	

Unachog.

From Duponceau's MS.

Na gwut.
Nees.
Nos.
Yaut.
Pa, or na paa.
Na cut tah, or cut tah.
Tum po wa.
Swat.
He one.
Pay ac.

Nousaghauset.

From Elliott's Bible.

Ne guit.
Nase.
Nish.
Yoh.
Na pau na.
Kwut ta.
E na da.
Shwo suk.
Pas kr git.
Pi uk.

Canadenses.

From John De Laet.

Be gou.
Ni chou.
Nich toa.
Rau.
A pa te ta.
Con tou sai hin.
Ne o va chin.
Nes to va chin.
Pes co va det.
Me tun.

Algonquin.

From J. Long.

Pay jik.
Ninch.
Na ran.
Nin goot was soo.
Nin choo was soo.
Nis soo.
Neoo.
Nis so was so.
Shon gas soo.
Ni tas soo.

New Stockbridge.

From Kao-no-mut, a woman who had been living on Fox River, 1827.

N'got tah.
Ne shah.
Nah hah.
Nah wah.
No nun.
N'ko taus.
To pau wus.
Khous so.
Nah ne we.
N'tan net.

Mohegan.

One.	Ug wit toh.
Two.	Nes oh.
Three.	Nogh hoh.
Four.	Nau woh.
Five.	Nu non.
Six.	Ug wit tus.
Seven.	Tu pou wus.
Eight.	Ghu sooh.
Nine.	Nau ne weh.
Ten.	Ne tau nit.

Naudoway.

From Tanner.

One.	Wis ka ut.
Two.	Tik ke ne.
Three.	Os sah.
Four.	Kia nec.
Five.	Whisk.
Six.	Yah gah.
Seven.	Shah tuk.
Eight.	Sah tah gah.
Nine.	Te unk teuh.
Ten.	We go ne.

Pottawattamie.

From an Indian at Detroit, 1827.

One.	Ne got.
Two.	Neesh
Three.	Nees wa.
Four.	Na ow.
Five.	Na nun.
Six.	Ne got want so.
Seven.	No okt so.
Eight.	Su aut so.
Nine.	Shah kah.
Ten.	Kwetch.

Chippewyan.

From a German interpreter.

One.	Ish lia.
Two.	Nuh ka.
Three.	Tah sha.
Four.	Taing a.
Five.	Sah zhun lah ha.
Six.	I ka lah rah.
Seven.	I ka taing ha.
Eight.	Ish lah in ding ga.
Nine.	Kas ka koo un nee rah.
Ten.	Koo un nu ah.

Chippewyan.

From a woman, a native of Churchill.

One.	Ith lia.
Two.	Nuk ka.
Three.	Krah ha, or Tah rhe.
Four.	Shah zet te.
Five.	Il ket ting.
Six.	Ting he.
Seven.	Sah zun lah ha.
Eight.	Il ket tah rah.
Nine.	Kah kin ho en er nah.
Ten.	Ho en er nah.

Monsee.

From an Indian at Buffalo.

N' got tah.
Ne shah.
N' hah.
Na ah.
Naw bun.
N' got waws.
Nush waus.
N'haus.
No wa lah.
Wim bat.

Seneca.

From an Indian at Buffalo, 1827.

Skant.
Tik thnee.
Snu ah.
Ka ae.
Weish.
Yah eh.
Chah duk.
Ta ke oh.
Teu tohn.
Wus han.

Ottawa.

From Tanner.

Ne goch waw.
Neesh waw.
Nis waw.
Ne win.
Nah nun.
Nin got wau swa.
Neesh wau swa.
Nis wau swa.
Shaunk.
Kwetch.

Chippewyan.

From McKenzie.

Sta chy.
Na ghur.
Tagh y.
Dengk y.
Sas sou la chee.
Al ke tar hy y.
Al ki deing hy.
Ca ki na ha noth na.
Ca noth na.

Chippewyan.

From a Chippewyan.

Eth li ah.
Nuk kur.
Tor ri.
Ding he.
Sos su li he.
El kat har ri.
Slus ing ding he.
El ket ding he.
Kutch e no ner re.
Ho ner ne nub.

Cree.

From McKenzie.

One.	Pey ac.
Two.	Ni sheu.
Three.	Nish tou.
Four.	Ne way.
Five.	Ni an nan.
Six.	Ne gou ta woe sic.
Seven.	Nish wi o sic.
Eight.	Jan na new.
Nine.	Shack.
Ten.	Mi ta tat.

Winnebago.

From a Winnebago.

One.	Zhunk kaid.
Two.	Noamp.
Three.	Tarn.
Four.	T' joab
Five.	Sarj.
Six.	Har ker ra.
Seven.	Shar goan.
Eight.	Kad do unk.
Nine.	Yunk ked joos koon
Ten.	Ker reb hon na.

Cree.

From a native.

Pe ak.
Nees to.
Ne o.
Ne ah nun.
Ning good waw sik.
Ne su.
Ta be ko.
E nah ne.
Kam me tah tat.
Me tah tat.

Algonquin.

From McKenzie.

Pe cheik.
Nije.
Nis wois.
Neau.
Na nan.
Ni gou ta wa swois.
Ni gi was wois.
She was wois.
Shan gwos wois.
Mit as swois.

Mahnesheet (slow tongues), residing on the St. Johns, N. B.

From a native.

One.	Na koot.	Six.	Kah mutch in.
Two.	Tah bo.	Seven.	Lo he gin nuk.
Three.	Sheist.	Eight.	O go mul chin.
Four.	Na oo.	Nine.	Aish ko nah daig.
Five.	Nahn.	Ten.	Ko dainsk.

CHAPTER XXXVII.

HUNTING AND FISHING.

North American Indians Excel in Hunting—Superstition—Use of Charms—Diligence—Snow Shoe Region—Thanks to the Great Spirit—The Buffalo—The Beaver—Habits of the Beaver—Beaver Dams—Beaver Houses—Mode of Taking Beavers—Hunting the Bear—Singular Custom—Longfellow's Description—The Dog—His Faithfulness—The Horse—Origin among the Indians—Comanches Excel in Horsemanship—Mode of Capturing the Wild Horse—General Hunt—Hunting Deer—Traps—Prairie Fires—Seasons for Hunting—Assistance of the Women—Iroquois—Dakotas—Fishing—Mode of Taking Fish—Iroquois are Expert Fishermen.



PRIMITIVE man, in all ages and in all countries, has been and still is a hunter and fisher, pursuing these avocations for a subsistence.

The North American Indians excelled in hunting, though some of the tribes were far beyond others in this unrivaled sport. America, next to Africa, offered, as reward of the chase, the finest game in the animal kingdom, and the grandest hunting grounds in the world. Different localities

were noted for special varieties, thus giving broad range to hunter skill and enterprise.

Many writers have taken but a hasty view of Indian life; and, observing provisions scarce and the need imperative, have assumed that the aboriginal must have given his whole time to the pursuit of game for daily food. On the contrary, effort for such purpose was looked upon rather as subordinate, and, to perform an established round of daily labor, as beneath the dignity of the native red man. He did not deign to follow any pursuit that did not include excitement, enterprise and adventure. Hunting and war were alone considered of sufficient importance to engage his attention; and these pursuits he always engaged in with an energetic spirit, worthy of higher results and nobler aims.

The Indian looked upon all animals as gifted with mysterious or

superstitious powers, and that, in some way, they were capable of influencing the destinies of men; and superstition entered largely into the preparation for all hunting expeditions of the aboriginals. The heavens above, and the earth beneath, fasting, dreams, all are considered, and exert a mighty influence on the preliminaries of the hunt.

The use of charms is an important feature in Indian preparations for the hunt. These charms are made of various roots and herbs, a little of which he puts into his gun that it may make his first shot take effect. He also places a small portion of it in the track of the first bear or deer he finds, supposing that, if the animal be two or three days' journey ahead, he will by this means come in sight of it in a very short time, the charm possessing the power of shortening the journey, as he thinks, from two or three days to two or three hours. To render the medicine more effectual, he will frequently sing the hunter song. Peter Jones says he has known many a hunter to sit up all night beating his *tawagun*, and then, at daylight, take his gun and go in quest of the game. This, he says, is generally done when an Indian imagines that he has displeased the god of the game, by not paying him that reverence which secures his success in the chase; thereupon, the first animal he takes he devotes to the god of game, making a feast and offering a sacrifice, by which he thinks to appease his wrath.

One charm, it is believed, has power to render the hunter invisible to the object of pursuit; another has power to render the arrow certain in its flight; and the Indian's faith is firm that a certain other charm will keep him safe from harm during the chase.

In the snow shoe regions, a snow shoe hunt was preceded by a dance, giving thanks to the Great Spirit for the snow which would aid them in bringing home their game. Snow shoes served well in hunting the moose and elk, as they could be easily surrounded or overtaken in the deep snow and captured by the fleet footed hunters.

The buffalo was the most highly esteemed of all the animal kingdom; next in their regard came the beaver, whose wonderful instinct and beautiful and valuable fur have made for it a world wide reputation. The beaver is a native of Asia, Europe and North America; but most numerous, by far, on the latter continent.

To the Indians of North America, the beaver was an object of worship; and some of the most wonderful traditions of Indian folk lore, concerning this animal, have come down to us, related with the earnestness and sincerity marking the Indian's faith. They never wearied of repeating its praises in story and song.

From the advent of the white man upon Indian soil, the fur of the

beaver became a valuable article of commerce, and gave, for their pleasure and comfort, to the proudest monarchs of the Old World, their costliest robes. Its fur has added richness and beauty to the garments of civilized man in all countries. Its name is a synonym for the most fashionable hat once worn by Anglo-Saxon men.

Indian tradition tells us that the beavers were a race of intelligences; that they possessed reasoning power; lived in colonies, having their chiefs, laws and language; that they worked under command, and that they built for themselves cabins that gave evidence of skillful designs, and were the very models of neatness and comfort.

Beavers dwell in houses or habitations of their own construction, erected in the water of some natural lake or pond, or formed upon some stream by an artificial dam which they construct with much ingenuity. When obliged to seek out a place for a home, they assemble together in a community, sometimes from three to four hundred in number; and, after reconnoitering, if they can find no natural lake or still body of water, they search out some suitable place upon a water course of living water, where there is plenty of building material near at hand. There, after constructing a dam, thereby raising the water to a sufficient capacity, they proceed and erect therein their houses in large numbers, adjacent to each other, making, as Father Charlevoix says, "a town which might be called a little Venice."

For the purpose of constructing a dam, dyke or causeway, whatever it may be properly called, to stop the current to form a pond of still water, they go and cut down trees above the place where they intend to build. Several beavers set themselves about a great tree, and, by gnawing, cut it down with their teeth. They take the measure and bearing of a tree so well that it always falls towards the water. They cut the logs in pieces with their teeth, then roll them into the stream and guide them to the place desired, where they are fixed in the proposed dam. These pieces are thicker or thinner, longer or shorter, as the nature and situation of the place they are fixed in requires. Sometimes they use large trunks of trees which they lay flat. Sometimes the dam or causeway is made only of stakes, some of the thickness of a man's thigh or less, which they drive into the earth very near each other and interweave with small branches; and everywhere the hollow places are filled with clay, so well applied that not a drop of water can pass through. They prepare the clay for this, with their paws, their tails serving not only for a trowel to build with, but also for a hod with which to carry the clay or



IROQUOIS HUNTERS IN THE ADIRONDACKS.

mortar prepared from that substance. They spread the clay where it is wanted, by the use of their paws, finishing the process with their tails.

The foundations of the dams are generally ten or twelve feet thick, diminishing by degrees in thickness upwards, so that the dam which is twelve feet thick at the bottom, is, perhaps, not over two feet thick at the top. All this is done in exact proportion, and, as may be said, according to the rules of art. The sides towards the current of the water are always sloping, in order to relieve the pressure of the water, and the other sides perfectly perpendicular to it.

The construction of their houses shows like ingenuity and skill. These are generally upon piles in the lake or pond of water, formed by the construction of the dam. Their shape is round or oval and the roof is arched. The walls are about two feet thick, built with the same materials as the dam, but so well plastered with clay that the least breath of air cannot enter. Two-thirds of the building is above the surface of the water. Each beaver has a separate apartment, which he strews with leaves or small branches of evergreen; and to each cabin there is a common door, besides convenient openings for ingress and egress to each tenement. Ordinarily, these cabins are suitable for eight or ten beavers. Some have been found which held thirty, but this, it is said, is uncommon. They are all near enough to each other for easy communication, but the privacy of home is respected. No two families can communicate together without going outside of their own cabins. The entrance to their abodes is below the water; this is for their safety in leaving and returning to them. Their industry equals their skill. The Indians tell us idlers are banished from the beaver colonies.

These colonies, when observed in their entirety, present a fine example of co-operative communities. Equal opportunities are afforded to all, and equal industry and diligence required. They are never surprised by winter, and all preparations for the cold season are completed by the last of September.

There were four different ways in which the Indians captured the beaver, namely, with the net, with the gun, the trench, and the trap. The net was spread down the stream, not far from their cabins. The trap was set on land to capture them as they ventured forth in search of fresh food. The trench was a cruel decoy, made by cutting a hole in the ice; and when the beavers came up to it, as they invariably do, to breathe more freely, they were caught by the hunter, who seized them by the paws and drawing them out of the water, threw them with great violence on the ice, where they lay stunned and were quickly

dispatched with a club. Their cabins were sometimes torn down by the hunters, when they were easily caught by well laid snares.

The beaver of North America is a harmless and beautiful creature, and has followed closely in the shadow of the retreating footsteps of the red man; and the places on this continent that once knew this industrious little economist will soon know him no more forever.

Scarcely less interesting, and far more formidable to the Indians, was the bear, for which they expressed much sympathy and regard, as it became their victim. The combined force of the hunters in a tribe were often engaged in a bear hunt. When the trail of a bear was struck, he was pursued until he was discovered; then one of the party advanced and forced an engagement with the animal, which usually turned furiously upon his assailant, but was overcome by the united onset of the hunters.

In celebrating the success of the chase, the Indians sang the praises of the slain bear and told of those good qualities it would never more be able to display, and consoled themselves for killing so good a creature, by recounting the useful purposes to which his flesh and skin would be applied.

Mr. Heckewelder, in speaking of the peculiar Indian custom when capturing the bear, as an illustration gives the following instances, at which he was present:

A Delaware hunter once shot a huge bear and broke its back-bone. The animal fell and set up a most plaintive cry. The hunter, instead of giving him another shot, stood up close to him and addressed him in these words: "Hark ye! bear, you are a coward, and no warrior, as you pretend to be. Were you a warrior, you would show it by your firmness, and not cry and whimper like an old woman. You know, bear, that our tribes are at war with each other, and that yours was the aggressor. You have found the Indians too powerful for you, and you have gone sneaking about in the woods, stealing their hogs; perhaps at this time you have hog's flesh in your belly. Had you conquered me, I would have borne it with courage and died like a brave warrior; but you, bear, sit here and cry, and disgrace your tribe by your cowardly conduct."

When the hunter had dispatched the bear, Mr. Heckewelder asked him how he thought that poor animal could understand what he said to it. "O!" said he, "the bear understood me very well. Did you not observe how *ashamed* he looked while I was upbraiding him?"

At another time Mr. Heckewelder says he witnessed a similar scene, at a place between the falls of the Ohio and the river Wabash. A young white man, named William Wells, who had been, when a boy,

taken prisoner by a tribe of the Wabash Indians, by whom he was adopted and brought up, and in which he imbibed all their notions, had so wounded a large bear that he could not move from the spot, and the animal cried piteously, as in the case before mentioned. The young man went up to him, and, with seemingly great earnestness, addressed him in the language of his tribe, now and then giving him a slight stroke on the nose with his ramrod. He asked the young man, when he had done, what he had been saying to this



LOOKING DOWN FROM A HIGH PLACE.

bear. "I have," said he, "upbraided him for acting the part of a coward; I told him that he knew the fortune of war, that one or the other of us must have fallen; that it was his fate to be conquered, and that he ought to die like a man, like a hero, and not like an old woman; that if the case had been reversed and I had fallen into the power of *my enemy*, I would not have disgraced my nation as he did, but would have died with firmness and courage as becomes a warrior."

The poet Longfellow, in his "Song of Hiawatha," thus describes this Indian custom:

"With the heavy blow bewildered,
 Rose the Great Bear of the mountains;
 But his knees beneath him trembled,
 And he whimpered like a woman,
 As he reeled and staggered forward,
 As he sat upon his haunches;
 And the mighty Mudjekeewis,
 Standing fearlessly before him,
 Taunted him in loud derision,
 Spake disdainfully in this wise:
 'Hark you, Bear! you are a coward,
 And no brave, as you pretended;
 Else you would not cry and whimper,
 Like a miserable woman!
 Bear! you know our tribes are hostile,
 Long have been at war together;
 Now you find that we are strongest,
 You go sneaking in the forest,
 You go hiding in the mountains!
 Had you conquered me in battle
 Not a groan would I have uttered;
 But you, Bear! sit here and whimper,
 And disgrace your tribe by crying,
 Like a wretched Shaugodaya,
 Like a cowardly old woman.'"

In regard to animals, it is generally supposed, by civilized people, that the dog is a general favorite with all the Indian tribes of North America. As to this, there is a difference of opinion. Some say that all Indians do not look forward to a reunion with their canines in the happy hunting-grounds of the hereafter. With the Dakotas and Algonquins, however, dogs were highly esteemed, and in return were faithful friends and allies in the chase, and devoted to their masters in all their adventures.

From the humane methods adopted by the Indians in catching the wild beasts of the plains, it is noted again how closely these unlettered sons of the wilds studied nature in her various moods.

The traditions are many and curious among the western tribes in regard to the origin of the horse; but the general belief is, that these animals were introduced upon the American continent by the Spaniards, at the time of the Spanish invasion of Mexico; and, having been left to run wild, thus stocked the plains from Mexico to the far north, or at least to a distance of from two to three thousand miles.

The horse and his rider are always objects of interest; and a skillful reinsman has been deemed worthy of admiration through all time. The Comanche Indians of the Southwest are considered as



CATCHING WILD HORSES ON THE WESTERN PLAINS.

excelling any horseman; and his methods of catching wild horses have been much adopted by white men. A Comanche Indian hunter, it is said, will capture and break in a wild horse in the space of one hour; and, mounting his animal, will pursue the chase for other horses from the same herd. In pursuit of a wild horse, he usually rides at full speed in among the herd, and, selecting the animal he wishes to capture, throws the *lasso* with almost unerring skill, and quickly dismounts, and running gradually lets out the *lasso* to its full length. When the *lasso* begins to tighten around the throat of the animal, he slackens his pace and tightens his grip, and the prize soon lies foaming and struggling at his feet. Then the hunter fastens a pair of hobbles on the forefeet of the animal; this demands great caution, and a slow approach to the horse thus prostrated; but when accomplished, and the brave once gets near enough to place his hand on the nose of the horse and over its eyes, and finally to breathe into its nostrils, it soon becomes quiet and is conquered. The Indians claim that the breathing into its nostrils the breath of man, charms the animal and makes him forever the willing servant of man.

Another proof of the red man's close study and knowledge of the animal kingdom is shown in his manner of hunting the antelope, which is a strange animal and easily decoyed. The antelope is influenced by color. It is quickly attracted by any red object. A bit of red cloth attached to a rod is often used as a decoy. This is raised above the tall grass through which antelopes are known to pass. When the hunter, lying in wait, perceives an antelope, he waits until the decoy is observed by the animal, when he lowers it for a moment, and raises it again; this is repeated until the animal's admiration and curiosity has led him into the "jaws of death."

Man's superiority above the rest of the animal kingdom is often painfully apparent in the ways and means employed for capturing the creatures subject to his power and skill. The Indians are, in no mean sense, the lords of creation, and are prolific in methods of asserting their power. When a general hunt is engaged in, a circle is sometimes formed, when all the animals surrounded are pressed closer and closer, till they are collected in the center, where they are easily dispatched. At another time, they are driven to the margin of a lake or river, in which, if they seek refuge, they are arrested by hunters in canoes.

A favorite method is to have a narrow opening to a broad space, which has been enclosed with stakes, then, by cries, shouting and clamor, the game is driven into the enclosure and thus secured.

In securing deer, in autumn and spring, when the ice is thin, the animal is induced to venture upon it, and, breaking through, is

entangled and easily caught. In winter, when snow begins to fall, traps are set in such a way as to spring instant death upon the animal prowling for the bait. A very effective trap for deer was attached to a tree, bent over, and so adjusted that the springing of the trap fastened a loop around the hind legs of the deer, at the same time releasing the tree, which, assuming its upright position, suddenly raises the animal by its legs, and holds it suspended in the air, where it is usually slain by the knife of the hunter.

Another and more enterprising method was engaged in by the general hunt. A triangular piece of ground was fenced on two sides, extending from one to two miles in length. The woods were then fired beyond the open side of the triangular space. The deer would run from the flames; hunters outside the line would manage to guide them through the opening towards the angle formed by the two lines, when the unseen hunters would bring them down with their arrows or guns. A hundred deer have thus been taken at one time.

The Indian had still another mode of surprising or decoying animals, by disguising himself in the skin of an elk, or other like animal, in which he would fix upon his own head the head and horns of the elk, and walk on his hands and feet in the manner of a quadruped, and pretend to browse or feed upon the grass around; and by this and other means so deceiving herds of animals, that they would not take alarm by his presence, but suffer him to approach near enough to kill them with his arrows.



HUNTING IN DISGUISE.

The red men observe the time, seasons and phases of the moon for the better ordering of their hunting, and though stoical in regard to death, consider it a great dishonor to be slain by a wild animal, therefore they hunt very cautiously.

Wild cats are killed by felling the trees on which they are found, and then set upon and killed usually by the aid of dogs. Porcupines are killed by the hatchet. The otter is trapped and then killed.

The Dakotas have four seasons each year in which they go forth to the pleasures and fatigues of the chase. In these expeditions they are accompanied by the women, who go to bring in the game. When a deer is killed, the one who reaches it first gets the best piece. The

slayers often get nothing but the hide. If the hunters are hungry, there is great commotion and scrambling for the meat. The chief never interferes. The strongest brave is always in favor with the chief and keeps what he gets. Morning and evening are considered the best time to engage in hunting.

Among the Iroquois, the hunting season has been observed with quite as much demonstration as with the Dakotas, though the instances of a solitary Indian bringing in game for himself and family are always frequent. The time for serious employment with the Indian is during the summer and autumn, when the more provident lay by in store for the needs of the coming winter. In seasons when game is scarce, the efforts of the father of a family to secure food for those of his own household, often amounts to actual heroism and self-sacrifice. Numerous instances are recorded of Indians hunting for days without food in order to keep their families from starvation. They have even died from hunger while in pursuit of game for the famishing ones at home. The principal game with the tribe of the Iroquois group are the deer, moose, bear, and wild fowls. At certain seasons of the year, the females of all animals are spared by the provisions of their game laws.

The Iroquois do not keep game days, preferring the "still hunt." On this account their study of the habits of the animal creation has been closer than that of other Indian nations. The trap, as a means of capture, is largely used by the Iroquois, for the bear as well as deer and other game. They spread nets for quails, pigeons, grouse, and other small fowl. With the Iroquois, the bear hunt is the greatest event of his hunter life. The usual bear dance is engaged in before setting forth. The custom of the Iroquois is to worry the animal by a long chase before attacking it. When the animal is fresh and vigorous it is considered too formidable even for an Iroquois. When weary, he is easily overcome.

The usual weapon of the native Indian in killing game, when not within the reach of his club or stone ax, was the bow and arrow. The Indians were expert archers, and, probably, as a rule, excelled all other people who used the bow and arrow. He could draw the bow and shoot his arrow with inimitable skill, and could with it bring down the smallest birds by his unerring aim.

Fishing, though demanding less courage and bravery than the sports of the forest and field, was engaged in by numerous tribes of Indians with consummate skill. The Iroquois and Ojibways were noted as fishermen. The net was much in favor with them. They also used the spear, harpoon and long net with great success. The bow and



THE INDIAN'S SUCCESSOR.

arrow were sometimes used to shoot sun-fish. Little boys of six years old were often quite expert in this sport. Upon the shores of Lake Huron and Lake Superior the white man has established a large industry in catching and preparing the white fish for the markets of the world. Here, for generations, the Ojibways merely gained a subsistence. They are now looked upon almost as intruders upon the land and water which are their own by all the laws of equity and natural inheritance.

The Iroquois are expert fishermen, especially those tribes that live around the small lakes of the north. These men use nets of enormous length, manufactured from a species of nettle. The net is thrown upon the water in an oblong shape. Four men are usually required to pull it ashore, if laden, as it usually is, with a great draught of fishes; for the Indian understands the times and seasons for successful fishing. A pole, with several sharp pointed barbs, is sometimes used by the natives with success. This instrument is let down into the deep with plenty of attractive bait. The pole is kept constantly whirling, and fish are thus caught upon these barbs.

George F. Emmons, of the United States navy, thus describes the mode of catching fish in the streams of the northwest coast:

"They catch fish by constructing weirs and dams, by scoop-nets, spearing, and by firing their arrows into them. In the running season, several tribes are in the habit of assembling at the Willamette Falls for the purpose of laying in a supply for the season. They rig out planks and pieces of timber just below the falls, upon which they stand and catch the salmon in their scoop-nets as they flirt out of the water in their attempts to overcome the cascade.

"Their success with the bow and arrow, in this particular, may, perhaps, be regarded as demonstrating something more than mere physical skill in the use of this weapon.

"Their spear, or fish-gig, is something like the following:—not always straight—a split or crotched pole, from ten to twenty feet long, armed at the spear end with deer's horn; which is intended to slip off the ends of the spear after they have entered the fish, when they are held by a lanyard attached to the pole just above the crotch, and by this means secure the fish as by a toggle."

Hennepin tells us that fish were so plentiful that the natives would lie down on a bridge of trees thrown across the stream, and, thrusting their arms through the branches, catch prodigious quantities of various kinds of fish. That the white man's coming has lessened the finny productions of the lakes and rushing rivers, is no less true than that the animal that once roamed at will through the forests and over the

hills then peopled with red men, have fled or vanished at the approach of the white man. Truly, the Indian is not alone in his retreat; but the beasts of the forests, the fowls of the air, and the fishes of the waters, are his companions there. Observers of the strictest laws for the preservation of wild animal life will save us the needed existence of this part of animal creation, many species of which are rapidly passing away forever.



CHAPTER XXXVIII.

THE INDIAN AND THE BUFFALO.

Range of the Buffalo—The Word Buffalo—Whence Derived—Formidable Object of Hunter Prowess—Description of the Buffalo—Mode of Taking the Buffalo Described—Interesting Description by Mr. Catlin—Information on this Point from Gov. Sibley—An Interesting Account—Indian Buffalo Chase—Mr. Catlin's Thrilling Description—His Eloquent Reflection on the Disappearance of the Indian and the Buffalo—The National Park—First Suggested.



IT has been remarked that, next to war, hunting is the most prominent field of Indian triumph. There is nothing in this regard, however, in which his strength and agility are more fully displayed than in hunting the bison or buffalo, from which source the subsistence of a

large proportion of the aborigines of North America was derived. This animal was first noticed in his native range by De Soto, after he had crossed the Mississippi river and entered over into the present area of Arkansas and Missouri. Early writers spoke of Florida as the range within which the buffalo was found. This, however, was when that country called Florida embraced a greater part of North America. There is said to be no evidence whatever that this animal ever inhabited the limits of the present state of Florida.

Mr. Schoolcraft says that the term *vaca*, applied to this animal by De Soto, and the word *boef*, subsequently employed by the French, who found it plentiful in Illinois, were merely indicative of its identity with the *bos* family, and were confined to that signification. Linnæus found it a peculiar species, to which he applied the term *bison* as contradistinguished from the Asiatic buffalo. The term *buffalo* appears

to have been early applied to it; and it became so generally in vogue in America, as a term designating this animal, that an attempt to alter its use thereafter would have been wholly impracticable.

The Algonquins, who called the bison *beezhike*, applied the same term to the domestic cow when it was introduced.

This animal is common to temperate latitudes, and capable of enduring cold rather than hot climates. It was found in early days to have crossed the Mississippi river above the latitude of the mouth of the Ohio, extending its range from the Gulf of Mexico on the south to the northern extremity of Lake Winnepeg on the north, and westward into the foot hills of the Rocky Mountains; and, at certain times, it thronged the country in the present area of Kentucky. It ranged over the prairies of Illinois and Indiana, and spread over Southern Michigan, and through the western skirts of Ohio. Tradition has it that this animal was sometimes seen along the southern and extending to the eastern borders of Lake Erie. The name of the city of Buffalo perpetuates this tradition, taking its name, however, more directly from a stream of water called Buffalo creek, which enters Lake Erie at this point. This animal was also common to the southern parts of Wisconsin, and crossed the Mississippi into Minnesota above St. Anthony's Falls, for the last time, as is believed, in 1820.

The buffalo, in its native haunts and condition, is a fierce and formidable object of hunter prowess, and, when wounded, will turn in retaliation on his pursuer. It is characterized by a large head carried low, broad convex forehead, wide full chest, large hump between the shoulders, narrow loins and comparatively slender legs. The weight of a large full grown male is twelve hundred to two thousand pounds. The horns, hoofs and hair, except the middle of the back which is brown, are black. The face front is triangular in shape, being broad at the top and narrowing toward the nose. It has a thick mane, which covers the whole neck and breast, and is prominent on the hump, extending above the shoulders, and beneath the jaws is a long tuft, which, in the males especially, has the appearance of a large beard. The loins and hinder portion of the animal are covered with short hair. The legs, especially the hinder ones, are long and quite slim for so large an animal. The feet are broad, and in shape are like those of the common ox. The tail is shorter than that of the ox, and bears a large tuft at the tip end. The horns are sharp, black, turned slightly upwards, and are stout and large at the base. The eyes are of moderate size, very black and brilliant, and seem to be always open, which, with the low poise of the head, and its unceasing nervous movements, give it a fierce and menacing air. The buffalo differs in

its anatomy from the common domestic ox in having fourteen pairs of ribs, while the ox has only thirteen. Unlike the deer, which, in captivity, becomes tame and gentle even to being affectionate, it seems to be incapable of domestication, roaming continually and aimlessly from point to point within the confines of its range.

This species of animal was first seen after the discovery in a single animal by Cortez and his followers in 1521, in a kind of menagerie or zoological collection of Montezuma in Mexico, to which place the animal had been brought from the north by some Indians. This collection embraced also rare birds and quadrupeds, under direction of this native monarch. It was not, however, until the expedition of Coronado north of the River Gila, in 1542, that the natural ranges of this animal were penetrated. It was not found at all in the highlands of New Mexico. The Spanish adventurers had passed the River Del Norte and entered the region of the great southern fork on the Arkansas before they encountered the immense herds of this animal which they describe.

Before the ranges of this animal upon the western plains had been disturbed by the white man, the numbers in herds over the prairies at favorable points, as described by explorers, is amazing. Lewis and Clark, in descending the Missouri river in July, 1806, on passing in the vicinity of White river, in the present area of Dakota, estimate that they saw twenty thousand buffaloes on the prairies at one time; at another place they remark that such was the multitude of these animals, in crossing the river, that, for a mile in length, the herd stretched as thick as they could swim from bank to bank, and they were stopped in their descent till the herd had passed.

One of the modes of taking these animals, at the time of the passage of the aforesaid adventurers through the Missouri valley, where there existed rocky banks, is thus described:

An active young man is selected as a decoy, by disguising his body in the skin of the animal, and putting it on, with the head, ears and horns. Thus disguised, he fixes himself at a point between the herd of bison and the cliffs of the river. Meantime, his companions get in the rear and on the sides of the herd, and press them onward. Taking the Indian decoy for a real animal, the buffaloes follow him to the brink and then stop, the decoy meantime concealing himself in some previously selected crevice, while the herds in the rear, rushing headlong forwards, push the foremost over the precipice, down which they are dashed and killed. A hundred carcasses or more were found in a single locality on the shores of the Missouri river. They are often captured by the Indians early in the spring, while crossing that river

in search of fresh grass. It is customary for the natives to fire the prairies in the spring, which leaves a smooth scorched surface. The animal is thus driven, in hordes, to cross the river on the ice, in search of new grass; and, as the ice breaks under their weight, numbers of them are left floating on the isolated cakes of ice, sometimes of but a few feet surface, from which they tumble into the water and are easily captured by the Indians in their ice-boats. This procedure was witnessed by the travelers before named, in March, 1805, while encamped at Fort Mandan.

Mr. Catlin, the renowned painter of Indian portraits and Indian scenery, who spent many years among the native tribes of North America, extending over a vast region of country occupied by the native red man, says of the American bison:

“These noble animals of the ox species, and which have been so well described in our books on Natural History, are a subject of curious interest and great importance in this vast wilderness; rendered peculiarly so at this time, like the history of the poor savage, and from the same consideration, that they are rapidly wasting away at the approach of civilized man, and like him and his character, in a very few years, to live only in books or on canvas.

“The word buffalo is undoubtedly most incorrectly applied to these animals, and I can scarcely tell why they have been so called; for they bear just about as much resemblance to the Eastern buffalo as they do to a zebra or to a common ox. How nearly they may approach to the bison of Europe, which I never have had an opportunity to see, and which, I am inclined to think, is now nearly extinct. I am unable to say: yet, if I were to judge from the numerous engravings I have seen of those animals, and descriptions I have read of them, I should be inclined to think there was yet a wide difference between the bison of the American prairies and those in the north of Europe and Asia. The American bison, or (as I shall hereafter call it) buffalo, is the largest of the ruminating animals that is now living in America; and seems to have been spread over the plains of this vast country, by the Great Spirit, for the use and subsistence of the red men, who live almost exclusively on their flesh and clothe themselves with their skins. Their color is a dark brown, but changing very much as the season varies from warm to cold; their hair or fur, from its great length in the winter and spring, and exposure to the weather, turns quite light and almost to a jet black when the winter coat is shed off and a new growth is shooting out.

“The buffalo bull often grows to the enormous weight of 2,000 pounds, and shakes a long and shaggy black mane, which falls in great

profusion and *confusion* over his head and shoulders, and oftentimes falling down quite to the ground. The horns are short, but very large, and have but one turn, i. e., they are a simple arch, without the least approach to a spiral form, like those of the common ox, or of the goat species.

"The female is much smaller than the male, and always distinguishable by the peculiar shape of the horns, which are much smaller and more crooked, turning their points more in towards the center of the forehead.

"One of the most remarkable characteristics of the buffalo is the peculiar formation and expression of the eye, the ball of which is very large and white, and the iris jet black. The lids of the eye seem always to be strained quite open, and the ball rolling forward and down; so that a considerable portion of the iris is hidden behind the lower lid, while the pure white of the eyeball glares out over it in an arch, in the shape of a moon at the end of its first quarter.

"These animals are, truly speaking, gregarious, but not migratory; they graze in immense and almost incredible numbers at times, and roam about and over vast tracts of country, from east to west, and from west to east, as often as from north to south; which, as has often been supposed, they naturally and habitually did to accommodate themselves to the temperature of the climate in the different latitudes. The limits within which they are found in America are from the thirtieth to the fiftieth degrees of north latitude; and their extent from east to west, which is from the border of our extreme western frontier limits to the western verge of the Rocky Mountains, is defined by quite different causes than those which the degrees of temperature have prescribed to them on the north and the south. Within these twenty-five degrees of latitude the buffaloes seem to flourish, and get their living without the necessity of evading the rigor of the climate, for which nature seems most wisely to have prepared them by the greater or less profusion of fur, with which she has clothed them."

The description of the buffalo as given by Mr. Catlin admits of some explanation. He describes the eyes as presenting a white appearance, which was probably from observations made while the animal was in a rage or fright, and when the eyes assumed a position displaying a more than ordinary portion of the white of the eye than when unexcited.

Ex-Gov. H. H. Sibley, of Minnesota, in an article on the subject of the buffalo and buffalo-hunting, contributed nearly forty years ago to Mr. Schoolcraft's book of Indian tribes of the United States, part 4, page 94, after expressing fear that the buffalo or American bison

"will soon become extinct as a denizen of the wilds of the North American continent," says:

"To what extent this animal roamed over the Atlantic slope of the Alleghany Mountains, in ages past, is uncertain; but there are men yet living who have seen large herds upon the Ohio, and its tributary streams. Two individuals were killed in 1832 by the Dakota or Sioux Indians, upon the 'Trempe a l'Eau' river, in upper Wisconsin, and they are believed to have been the last specimens of the noble bison which trod, or ever will again tread, the soil of the region lying east of the Mississippi river."

Ex-Gov. Sibley further adds, concerning the rapid destruction and disappearance of the buffalo, which had taken place at that day:

"The multitudes of these animals which have hitherto darkened the surface of the great prairies on the west of the 'father of waters,' are fast wasting away under the fierce assaults made upon them by the white man as well as the savage. From data, which, although not mathematically correct, are sufficiently so to enable us to arrive at conclusions approximating the truth, it has been estimated that for each buffalo robe transported from the Indian country, at least five animals are destroyed.

"From the Missouri region the number of robes received varies from 40,000 to 100,000 per annum, so that from a quarter to half a million of buffaloes are destroyed in the period of each twelve months. So enormous a drain must soon result in the extermination of the whole race; and it may be asserted with much certainty that in twenty years from this time the buffalo, if existing at all, will be only found in the wildest recesses of the Rocky Mountains. The savage bands of the west, whose progenitors have, from time immemorial, depended mainly upon the buffalo, must, with them, disappear from the earth, unless they resort to other means of subsistence under the fostering care of the general government."

Ex-Gov. Sibley, in the article aforesaid, gives the following description as to the manner and perils of hunting the buffalo:

"The chase of the buffalo on horseback is highly exciting, and by no means unattended with danger. The instinct of that animal leads him, when pursued, to select the most broken and difficult ground over which to direct his flight, so that many accidents occur to horse and rider from falls, which result in the death or dislocation of the limbs of one or both. When wounded, or too closely pressed, the buffalo will turn upon his antagonist, and not frequently the latter becomes the victim in the conflict, meeting his death upon the sharp horns of an infuriated bull.

"In common with the moose, the elk, and others of the same family,

nature has furnished the buffalo with exquisite powers of scent, upon which he principally relies for warning against danger. The inexperienced voyager will often be surprised to perceive the dense masses of these cattle urging their rapid flight across the prairie, at a distance of two or three miles, without any apparent cause of alarm, unaware, as he is, of the fact that the tainted breeze has betrayed to them his presence while still far away. In approaching the quarry, whether on foot or horseback, the hunter must take the precaution to keep well to leeward. The man walks by the side, and as much as possible under cover of his horse, until within a distance, nearer than which it would be impolitic to attempt to advance. The buffalo gaze, meanwhile, at their approaching enemy, uncertain whether to maintain their ground or take to flight. The hunter vaults into his saddle and speeds towards his hesitating prey, and then commences the race which to the latter is one of life or death.

“The bow and arrow, in experienced hands, constitutes quite as effective a weapon in the chase of the buffalo as the firearms, from the greater rapidity with which the discharges are made, and the almost equal certainty of execution. The arrow, which is less than a yard long, is feathered, pointed with iron, and with small grooves along it to allow of the more rapid effusion of blood when fixed in the animal. The force with which an arrow is propelled from the bow, wielded by an Indian of far less than the ordinary physical strength of white men, is amazing. It is generally imbedded to the feather in the buffalo, and sometimes even protrudes on the opposite side. It is reported among the Dakotas or Sioux Indians, and generally credited by them, that one of their chiefs, *Wah-na-tah*, by name, who was remarkable up to the close of his life for strength and activity of frame, and who was equally renowned as a hunter and warrior, on one occasion discharged an arrow with sufficient force entirely to traverse the body of a female buffalo and to kill the calf by her side. For the accuracy of this statement I do not, of course, pretend to vouch. The arrow is launched from the bow while the body of the victim is elongated in making his forward spring, and the ribs being then separated from each other as far as possible, allow an easy entrance to the missile between them.

“The same instant is taken advantage of by such of the western Indians as make use of long lances wherewith to destroy the buffalo. Approaching sufficiently near to the particular cow he has selected for his prey, the hunter allows the weapon to descend and rest upon her back, which causes her at first to make violent efforts to dislodge it. After a few trials, the beast becomes accustomed to the touch and ceases further to notice it in her great anxiety to escape from her pursuer,

who then, by a dexterous and powerful thrust, sheathes the long and sharp blade in her vitals, and withdraws it before the animal falls to the ground. This mode of slaughter is successful only with those who have fleet and well-trained horses, and who have perfect reliance on their own coolness and skill.



HUNTING THE BUFFALO IN DEEP SNOW.

“When the alternate thawing and freezing during the winter months have formed a thick crust upon the deep snows of the far northwest, the buffalo falls an easy victim to the Indian, who glides rapidly over the surface upon his snow shoes, while the former finds his powers of locomotion almost paralyzed by the break-

ing of the icy crust beneath his ponderous weight. He can then be approached with absolute impunity, and despatched with the gun, the arrow, or the lance.

“It sometimes happens that a whole herd is surrounded and driven upon the clear lake of ice, in which case they spread out and fall powerless, to be mercilessly massacred by their savage pursuers. It is a well-known fact, that several years since nearly a hundred buffaloes attempted to cross Lacqui Parle, in Minnesota, upon the ice, which not being sufficiently strong to bear so enormous a pressure, gave way, and the whole number miserably perished. The meat furnished a supply of food for many weeks to the people at the neighboring trading-post, as well as to the Indians and to the wolves and foxes.”

Mr. Catlin thus describes the buffalo chase by the native Indians of the great American plains. He says:

“In the chase of the buffalo or other animal, the Indian generally ‘strips’ himself and his horse, by throwing off his shield and quiver, and every part of his dress which might be an incumbrance to him in running; grasping his bow in his left hand, with five or six arrows drawn from his quiver and ready for instant use. In his right hand (or attached to the wrist) is a heavy whip, which he uses without mercy, and forces his horse alongside of his game at the swiftest speed.

“These horses are so trained that the Indian has little use for the rein which hangs on the neck, whilst the horse approaches the animal on the right side, giving his rider the chance to throw his arrow to the left, which he does at the instant when the horse is passing, bringing him opposite to the heart, which receives the deadly weapon ‘to the

feather.' When pursuing a large herd, the Indian generally rides close in the rear until he selects the animal which he wishes to kill, which he separates from the throng as soon as he can by dashing his horse between it and the herd and forcing it off by itself, where he can approach it without the danger of being trampled to death, to which he is so often liable by too closely escorting the multitude.

"No bridle whatever is used in this country by the Indians, as they have no knowledge of a bit. A short halter, however, which answers in place of a bridle, is in general use; of which they usually form a noose around the under jaw of the horse, by which they get great power over the animal; and which they use generally to *stop* rather than *guide* the horse. This halter is called by the French traders in the country, *l'arret*, 'the stop,' and has great power in arresting the speed of a horse; though it is extremely dangerous to use too freely as a guide, interfering too much with the freedom of his limbs, for the certainty of his feet and security of his rider.

"When the Indian then has directed the course of his steed to the animal which he has selected, the training of the horse is such that it knows the object of its rider's selection, and exerts every muscle to give it close company; while the halter lies loose and untouched upon its neck, and the rider leans quite forward and off from the side of his horse, with his bow drawn and ready for the deadly shot, which is given at the instant he is opposite to the animal's body. The horse being instinctively afraid of the animal (though he generally brings his rider within the reach of the end of his bow) keeps his eye strained upon the furious enemy he is so closely encountering; and the moment he has approached to the nearest distance required, and has passed the animal, whether the shot is given or not, he gradually sheers off, to prevent coming on to the horns of the infuriated beast, which are often instantly turned and presented for the fatal reception of its too familiar attendant. These frightful collisions often take place, notwithstanding the sagacity of the horse and the caution of its rider; for, in these extraordinary (and inexpressible) exhilarations of chase, which seem to drown the prudence alike of instinct and reason, both horse and rider often seem rushing on to destruction, as if it were mere pastime and amusement."

Mr. Catlin, in concluding his remarks upon the buffalo, is led into a train of reflection as to the impending fate concerning both the buffalo and the Indian, which he imparts to us in language truly eloquent, as he contemplates the day when this noble animal, as well as the native Indian of the forest and the plain, shall have passed from earth, to live only, as he expresses it, "in books and on canvas." He says:

"Of such 'rudeness and wilds' nature has nowhere presented more beautiful and lovely scenes, than those of the vast prairies of the West; and of *man* and *beast*, no nobler specimens than those who inhabit them—the *Indian* and the *buffalo*—joint and original tenants of the soil, and fugitives together from the approach of civilized man; they have fled to the great plains of the West, and there, under an equal doom, they have taken up their *last abode*, where their race will expire, and their bones will bleach together."

Mr. Catlin further adds, in the midst of his gloomy reflection, as a faint hope held out in the future, whereby may be preserved to us some object or lingering examples of these magnificent scenes in the life of the red man and the buffalo: "What a splendid contemplation, too, when one (who has traveled these realms and can truly appreciate them) imagines them as they *might* in the future be seen (by some great protecting policy of government) preserved in their pristine beauty and wildness, in a *magnificent park*, where the world could see, for ages to come, the native Indian in his classic attire, galloping his wild horse, with sinewy bow and shield and lance, amid the fleeting herds of elks and buffaloes. What a beautiful and thrilling specimen for America to preserve and hold up to the view of her refined citizens and the world, in future ages! A *nation's* park, containing man and beast, in all the wild and freshness of their nature's beauty! I would ask no other monument to my memory, nor any other enrollment of my name amongst the famous dead, than the reputation of having been the founder of such an institution."

Mr. Catlin was the first to suggest the idea of a *national park* for the purposes to which he refers, of which the evidence is here afforded, and to him should be accorded the honor due for this valuable suggestion, upon which the United States government has since acted; and in the northwestern part of Wyoming territory, a tract of about 3,600 square miles, containing some of the most singular and interesting natural features of the country, has been set apart by an act of congress as a national park, originally designed, amongst other things, for the purposes suggested by Mr. Catlin; and the day has arrived when his melancholy contemplation of fifty years ago, has become a fact in the history of our country's events. The buffalo has passed away forever from the domain of his former existence, and the tribes of Indians who were "joint tenants" with him, no longer exist in their wild native condition, but have been gathered together here and there upon parcels of land, called *reservations*, through conquest and compulsion, where they are being instructed in the ways of the white man, which they are imitating with considerable success.

CHAPTER XXXIX.

PICTURE WRITING.

Original Mode of Suggesting Thought—Picture Writing among the American Tribes—In Practice as among Ancient People of the Old World—Material Used for Picture Writing—Characters Engraved on Rocks and Stones—The Piasa—Man Devouring Bird—Description by Marquette—Description by Prof. John Russell—Picture Writing on Robes—Pipe Stone Quarry—Instance Noted by Jonathan Carver—Illustration from La Hontan—System of Picture Writing—The Primitive Mind—Anecdote of President Lincoln's Father—Description Quoted From Longfellow—Dighton Rock—Rocks at Kelley's Island—Caricatures—Indian Idea—Anecdote of the Shawnee Indian and White Man.



INDIAN PICTURE WRITING ON A BUFFALO ROBE.

THE original mode of communicating individual thought and desires among the race of mankind was doubtless by signs, motions or gestures. This mode of communication was succeeded by utterances of the voice

and articulation of sounds, forming a system of language that became perfected according to degrees of intelligence. Experience and increasing wants further suggested a mode of transferring thoughts and ideas to material substances by characters or symbols, marked or impressed thereon. As Mr. Armstrong, the author of an interesting paper on the "Piasa," so-called, remarks, that all nations and people in whatsoever condition, civilized, barbarian, or savage, have adopted and utilized signs, emblems, symbols and paintings as their primary and most natural, as well as direct and forcible, methods of communicating, recording and perpetuating thought and history; and that our



SUPPOSED FORM OF THE PIASA BIRD, AS SEEN ON THE ROCKS BY MARQUETTE.

syllabaries or alphabets are but a system of types, symbols and emblems, which, when put in form by the aid of mechanical skill, "bristle with thought" and become the means of recording history.

This art of transferring thought by marking or engraving characters and symbols upon material substances was something understood and practiced throughout all the American tribes to a greater or less degree of perfection. In general, however, the Indian ideas on this subject were crude, and his designs exceedingly primitive.

It is noted, as a coincidence of method in this regard, that the mode of writing or manner of transferring individual thought to material substances among the tribes of America was, in principle, the same as that in use anciently among the people of the Old World. In addition to the *papyrus*, the latter people made use of dressed skins called parchment; so the American Indians used, for their picture writing, the bark of such trees as were adapted to this use, and, in like manner, also used dressed skins for that purpose. The American tribes had also a mode by which they engraved characters or images upon stones and rocks, as in the case of the noted *Piasa*, so-called, or "man devouring bird," described by the early French travelers, found emblazoned upon the rocks on the left bank of the Mississippi river, near its confluence with the Illinois, and generally accepted as the work of the Indians, although Marquette suggests a doubt on this point. This is among the most noted objects of the kind of which we have any account.

It would seem, from what is said by Marquette in his discoveries of the Mississippi, that inscriptions of this kind were frequently seen upon the rocks along the banks of this river. He says: "Along the Rocks I have mentioned, we found one very high and steep, and saw two Monsters painted upon it, which are so hideous that we were frightened at the first Sight, and the boldest Savages dare not fix their Eyes upon them. They are drawn as big as a calf, with two Horns like a Wild goat. Their Looks are terrible, though their Face has something of Human Figure in it. Their Eyes are Red, their Beard is like that of a Tyger, and their Body is covered with Scales. Their Tail is so long that it goes o'er Their Heads, and then turns between their Fore legs under the Belly, ending like a Fish Tail. There are but three Colours, viz.: Red, Green and Black; but those monsters are so well drawn that I cannot believe that the Savages did it; and the Rock whereon they are painted is so steep that it is a Wonder to me how it was possible to draw those Figures; but to know to what purpose they were made is as great a mystery. Whatever it be, our best Painters wou'd hardly do better."

It has been seriously questioned, however, by many experienced explorers and observers in matters of this kind, whether these supposed extraordinary figures or petrographs upon rocks of the kind before mentioned, were not largely the result of imagination, drawn from shadows thrown upon the rocks from different views presented to the observer, as is frequently the case in views upon the Rocky Mountains, which show a variety of imaginary objects, changing their appearance according to views that may be taken from different standpoints.

The existence, however, of the image of the *Piasa* upon the rocks on the banks of the Mississippi, at the point before mentioned, which is understood to be in the vicinity of where is now the city of Alton, is vouched for by Prof. John Russell, late of Jersey county, Ill., who, as Mr. Armstrong remarks, was a scholar, poet and writer of considerable repute, who visited the locality of this inscription in March, 1848, and communicated the result of his investigation to an eastern magazine, in which the same was published in that year.

He says: "In descending the river to Alton, the traveler will observe between that town and the mouth of the Illinois a narrow ravine through which a small stream discharges its waters into the Mississippi. The stream is the Piasa. Its name is Indian and signifies in the Illini, 'the bird that devours men.' Near the mouth of that stream, on the smooth and perpendicular face of the bluff, at an elevation which no human art can reach, is cut the figure of an enormous bird, with wings extended."

Here follows a tradition, which Mr. Russell relates, of the circumstances attending the origin and occasion of this inscription, concluding which he says: "Such is the Indian tradition. Of course I do not vouch for its truth. This, however, is certain, the figure of a large bird cut in the rocks is still there, and at a height that is perfectly inaccessible."

Mr. Catlin, who investigated this subject quite thoroughly, says he was unable to find anything like a system of hieroglyphic writing among these Indian inscriptions. Yet their picture writings on the rocks and on their robes approach somewhat towards it. He says that he might himself have subscribed to the theory that many of these inscriptions found in this country, apparently of remote origin, were the work of the Northmen, who were supposed to have discovered this continent at an early period, had he not, at the Red Pipe Stone quarry in Minnesota, and at other places, also, where there are vast numbers of these inscriptions cut in the solid rock, seen the Indian at work recording his totem among those found there of more ancient date,

which convince him that they had been progressively made at different ages, and without any particular system that could be called hieroglyphic writing.

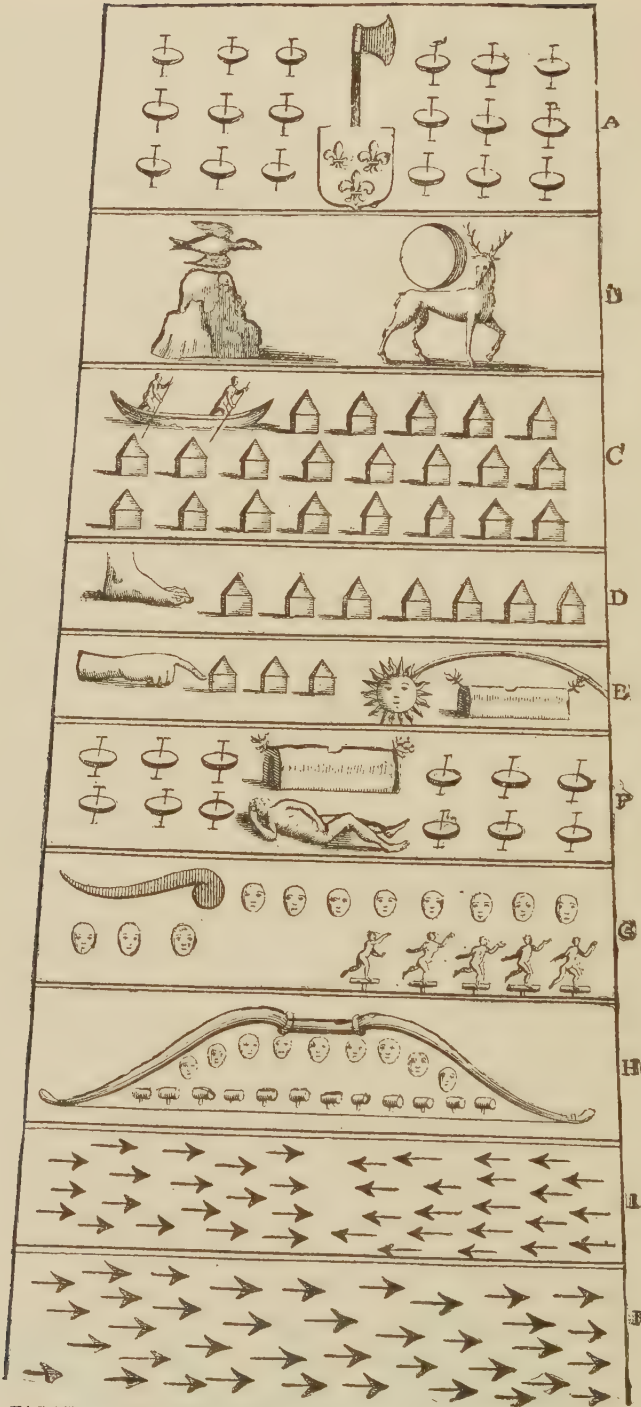
Capt. Jonathan Carver, in speaking on this subject, remarks that whilst the Indians cannot communicate their ideas by writing, yet they formed certain hieroglyphics, which, in some measure, served to perpetuate any measure or uncommon event; of which he gives an instance as an illustration, coming under his own observation, which happened while he was proceeding up the Chippewa river, on his way to Lake Superior. His guide, who was a chief of the Chippewas, fearing that some parties of the *Naudowessies* (Sioux), with whom his nation were perpetually at war, might incidentally fall in with them, and before they were apprised of his being in their company, do them some mischief, took the following steps:

"He peeled the bark from a large tree, near the entrance of a river, and with wood-coal, mixed with bear's grease, their usual substitute for ink, made in an uncouth, but expressive manner, the figure of the town of the *Outtagamies*. He then formed to the left a man dressed in skins, by which he intended to represent a Naudowessie, with a line drawn from his mouth to that of a deer, the symbol of the Chippewas. After this, he depicted, still further to the left, a canoe as proceeding up the river, in which he placed a man sitting with a hat on. This figure was designed to represent an Englishman, or myself, and my Frenchman was drawn with a handkerchief tied round his head, and rowing the canoe. To these he added other significant emblems, among which the Pipe of Peace appeared painted on the prow of the canoe."

The meaning herein intended to be conveyed to the Naudowessies was that one of the Chippewa chiefs had received a speech from some Naudowessie chief, at the town of the *Outtagamies*, desiring him to take the Englishman, who had lately been among them, up the Chippewa river, and that they thereby required that the Chippewa, notwithstanding he was an avowed enemy, should not be molested by them in his passage, as he had the care of the person whom he esteemed as one of their nation.

An illustration of Indian hieroglyphics or picture writing, as given by La Hontan, is here reproduced, with the mode in which he explains the same, as follows:

"A. Opposite this letter will be noticed the arms of France with an ax above. The ax or hatchet being a symbol of war among the Indians, this imports that the French have taken up the ax or have made a warlike expedition, with as many tens of men as there are marks



FAC-SIMILE OF INDIAN HIEROGLYPHICS OR PICTURE WRITING.
(From La Hontan, 1689.)

or points round the figure. These marks, it will be noticed, are eighteen in number, and so that signified 180 warriors.

"B. Against this letter is a mountain that represents the city of Montreal (according to the savage), and the bird on the wing at the top, signifies departure. The moon upon the back of the deer or stag, signifies the first quarter of the July moon, which is called the Stag moon.

"C. Opposite this letter is a canoe, importing that they have traveled by water as many days as there are huts in the figure, i. e., twenty-one days.

"D. Upon the same parallel with this letter is seen a foot, importing that, after their voyage by water, they marched on foot as many days as there are huts designed, that is, seven days' journey for warriors, each day's journey being as much as five common English leagues, or five of those which are reckoned to be twenty in a degree.

"E. Against this letter is a hand and three huts, which signifies that they have arrived within three days' journey of the Seneca tribe of the Iroquois, whose arms are a hut with two trees leaning downwards. The sun imports that they are just east of the village.

"F. Opposite this letter are twelve marks, signifying so many times ten men, like those at the letter A. The hut with the two trees are the arms of the Senecas, and shows that they were of that nation, and the man in a lying posture denotes that they were surprised.

"G. In the row opposite this letter there appears a club and eleven heads, importing that they had killed eleven Senecas, and the five men standing upright upon the five marks, that they took as many times ten prisoners of war.

"H. Opposite this letter is an arch, the meaning of which is that nine of the aggressors, or of the victorious party, which are supposed to be French, are killed, and the twelve marks underneath signify that as many were wounded.

"I. Opposite this letter will be seen arrows flying in the air, some to one side and some to the other, importing a vigorous defense on both sides.

"K. At this letter will be seen arrows, all pointing one way, which denotes that the defeated party are either flying or fighting upon a retreat in disorder."

"The meaning of the whole, briefly stated, being as follows: 180 Frenchmen set out from Montreal in the first quarter of the July moon, and sailed twenty-one days, after which they marched thirty-five leagues over land and surprised 120 Senecas on the east side of their village, eleven of whom were killed and fifty taken prisoners.

The French sustained the loss of nine killed and twelve wounded, after a very obstinate engagement."

As to the question raised by Mr. Catlin, whether the Indians have anything like a *system* of hieroglyphic writing amongst them, it must be answered that they evidently have a regular system in this regard, or else their hieroglyphics were of that nature *prima facie* that they naturally conveyed to the mind the idea intended. Mr. Schoolcraft, in his narrative of the exploring expedition of Gen. Cass to the source of the Mississippi, in 1820, and which he accompanied, notes an instance where a pictographic letter correspondence was conducted between a party of Sioux Indians at Fort Snelling and a party of Ojibway Indians attached to Gen. Cass' expedition, in the country of the Upper Mississippi, in which those of each tribe, although speaking entirely different languages, could easily read and understand, and whereby a meeting was brought about between the two hostile parties at Fort Snelling, under direction of Col. Leavenworth, the commanding officer.

William Greene, of Menard county, Ill., the historic friend of the late President Lincoln and the intimate friend of his early youth, relates an incident showing how a system of hieroglyphics naturally springs from the untutored mind. Having occasion to visit Kentucky during early life, on his route he called on Mr. Lincoln's father, then living in southern Illinois, and who had charge of a grist-mill erected by a large landed proprietor for the convenience of those to whom he was selling off his lands in parcels for homesteads. Mr. Lincoln's father, he says, could neither read nor write, but he had a mode of keeping accounts with customers who had transactions at the mill, by means of hieroglyphics, which Mr. Greene thus explains:

The joists of the upper floor of the primitive dwelling of Mr. Lincoln's father projected downward from the ceiling, each of which was sufficiently deep or wide to afford a surface on which these hieroglyphics could be written in keeping these accounts. The mode was by drawing parallel lines, of a given number, something like the scale or lines in written music. Where the transaction consisted of a bushel of grain, he marked one round dot on the first line; where it consisted of a half bushel, he marked a like dot on the next line, which would indicate one-half; and a peck was indicated by a dot signifying one-fourth, and so the whole mode was indicated by a system of hieroglyphics, well understood by Mr. Lincoln, and which Mr. Greene says he explained to him as being sufficient for all purposes, and much more convenient than if it were in the usual mode by "men of larning."

The poet Longfellow, in his graphic description of Indian art and manners and customs in his "Song of Hiawatha," thus aptly refers to Indian hieroglyphics and mode of writing them:

"From his pouch he took his colors,
Took his paint of different colors,
On the smooth bark of a birch-tree
Painted many shapes and figures,
Wonderful and mystic figures,
And each figure had a meaning,
Each some word or thought suggested."

Picture writing upon the skins of animals, or slips from the bark of trees, or other like material, was the usual mode by which the Indians preserved and perpetuated their poetry or numerous songs in use by them on festive or ceremonial occasions.

Among the most noted instances of these aboriginal inscriptions on stone, are those on Dighton Rock, so called, and on some rocks at Kelley's Island, in Lake Erie, concerning which much has been written.

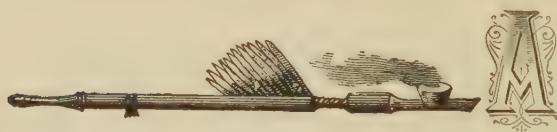
With the white man, according to our modern experience, picture writing, or illustrations by pictures, especially those in the nature of what is called caricature, convey to the mind ideas more forcible than can be done under our mode of written descriptions. This, it seems, was also the Indian idea, and he often used picture writing to illustrate or present ideas he wished to convey, rather than resort to oral expression, as shown in the following anecdote from Mr. Heckewelder:

"A white man in the Indian country saw a *Shawanos* riding a horse, which he recognized for his own, and claimed it from him as his property. The Indian calmly answered: 'Friend! after a little while I will call on you at your house, when we shall talk of this matter.' A few hours afterwards the Indian came to the white man's house, who insisting on having his horse restored; the other then told him: 'Friend! the horse which you claim belonged to my uncle, who lately died; according to the Indian custom, I have become heir to all his property.' The white man not being satisfied, and renewing his demand, the Indian immediately took a coal from the fire place and made two striking figures on the door of the house, the one representing the white man taking the horse, and the other himself in the act of scalping him; then he coolly asked the trembling claimant 'whether he could read this Indian writing?' The matter was thus settled at once, and the Indian rode off."

CHAPTER XL.

THE PIPE OF PEACE.

Generally Called Calumet--Not an Indian Word--Not Strictly an Appropriate Term--A Norman French Word--Its Signification--Description of the Pipe of Peace--Its Sacred Character--Other Classes of Pipes--Mode of Use--Notices by the Early French--Secured Them a Friendly Reception--Custom of Smoking--Mysterious Seal of Religion--Custom the Same among all the Tribes--Ceremonies of Smoking--Mode of Making Peace--A Symbol in Ratification of Treaties--Tobacco a Gift of the Great Spirit--From Stone of the Pipe Stone Quarry--Legend of this Mysterious Quarry--Description from Longfellow.



AMONG the most prominent things of which we learn and speak in Indian life, is the *pipe*

of *peace*, which we have been instructed to designate by the term *Calumet*, being impressed with the idea that it is an Indian word. But first of all, it must be explained that the word *Calumet* is not an Indian word; neither is it a word in any way recognized or understood by the Indians themselves; and neither is it an appropriate term for the *pipe of peace*, except it may be by usage.

La Hontan says: "*Calumet* is a Norman Word, deriv'd from *Chalumeau*. The Savages do not understand the word, for 'twas introduc'd to Canada by the Normans when they first settled there: and has still continued in use amongst the French Planters. The *Calumet* or *Pipe* is call'd in the Iroquese Language *Ganondaoe*, and by the other Savage Nations *Poagan*."

Charlevoix says: "*Calumet* is a Norman Word, which signifies *Reed*, and the *Calumet* of the Savages is properly the Tube of a Pipe, but they comprehend under this Name the Pipe also as well as its Tube."

From this it would seem that the Normans constructed their pipes by fixing a reed, which was a hollow tube, into the bowl of the pipe, thereby constructing their pipes upon the same principles as the Indians did theirs, by inserting a tube into the bowl of the pipe. So the Normans designated their pipes in the same manner that we do, but referred only to the tube.

The French did not, however, as is originally supposed, use the word *Calumet* solely in reference to the pipe of *peace*. They spoke of the pipe of peace as the *Calumet of peace* or *Calumet* for ceremony; whereas we are in the habit of using the word *Calumet* alone, to signify the Indian pipe of peace, which, as we have seen, the term does not of itself signify.

La Hontan gives the following accurate description of the Indian pipe of peace:

"The *Calumet of Peace* is made of certain Stones, or of Marble, whether red, black, or white. The Pipe or Stalk is four or five foot long; the body of the *Calumet* is eight Inches long, and the Mouth or Head in which the Tobacco is lodg'd is three inches in length; its figure approaches to that of a Hammer. The red *Calumets* are most esteem'd. The Savages make use of 'em for Negotiations and State Affairs, and especially in Voyages; for when they have a *Calumet* in their hand, they go where they will in safety. The *Calumet* is trimm'd with yellow, white and green Feathers, and has the same effect among the Savages that the Flag of friendship has among us; for to violate the rights of this venerable Pipe, is among them a flaming Crime, that will draw down mischief upon their Nations."

The descriptions of the pipe of peace among the early travelers are somewhat varied, from which it would seem they differed in their ornaments to some extent among different nations, yet the use and purposes and general construction was the same throughout the whole.

Hennepin says: "This *Calumet* is the most mysterious Thing in the World among the Savages of the Continent of the Northern *America*; for it is us'd in all their important Transactions. However, it is nothing else than a large Tobacco Pipe made of Red, Black or White Marble. The Head is finely polish'd, and the *Quill*, which is commonly two foot and a half long, is made of a pretty strong Reed or Cane adorn'd with Feathers of all Colors, interlac'd with Locks of Women's Hair. They tie to it two Wings of the most curious Birds they find, which makes their *Calumet* not much unlike *Mercury's* Wand, or that Staff Embassadors did formerly carry when they went to treat of Peace. They sheath that Reed into the Neck of Birds they call *Huars*, which are as big as our Geese and spotted with Black and White; or else of a sort of Ducks who make their Nests upon Trees, though Water be their ordinary Element, and whose Feathers are of many different Colors. However, every Nation adorns the *Calumet* as they think fit, according to their own Genius, and the Birds they have in their country."

Charlevoix, in remarking on this subject, says: "The *Calumet* is

not less sacred among these people than the necklaces of porcelain, meaning wampum. If you believe them, it is derived from heaven, for they say it is a present which was made them by the sun." He further adds: "In the Calumet made for Ceremony, the Tube is very long; the Bowl of the Pipe is commonly made of a kind of reddish Marble, very easy to work, and which is found in the country of the *Ajouez* (Iowas), beyond the *Mississippi*. The Tube is of a light Wood, painted of different Colors, and adorn'd with the Heads, Tails and Feathers of the finest Birds, which is in all Appearance merely for Ornament."

It would seem that the Indians not only had a class of pipes used on occasions of peace, but they had other classes of pipes, comprehended under the general term of pipes of ceremony, each being designated in some particular manner. Thus they had a class of pipes used on occasions of declarations of war, or planning wars or hostile invasion upon an enemy. As Hennepin remarks: "All their Enterprises, Declarations of War, or Conclusions of Peace, as well as all the rest of their Ceremonies, are sealed, if I may be permitted to say so, with this Calumet."

They filled the pipe with the best of tobacco they had, and then presented it to those with whom they had concluded any great affair, and smoked out of the same after them. The pipe of peace was a pass and safe conduct among all the allies of the nation who had given it, and in all embassies the ambassadors carried it as a symbol of peace, which was always accepted, for the Indians were generally persuaded that a great misfortune would befall them if they violated the public faith of the pipe of peace.

When the occasion concerned war, the pipe for such purposes was designated accordingly. Not only the tube, but the feathers, also, that adorned it, were painted or colored red. Each nation had a peculiar manner of ornamenting their pipes of peace or ceremony, so that when a pipe of this kind was presented, it served to distinguish the nation from which it came.

The efficacy of this mysterious symbol was early noted by the French in their voyages of discovery through the North American continent, and of it they at once availed themselves, and studiously applied it on all occasions of going among a strange people; and there are no instances on record among these explorers where this proffered emblem of peace was disregarded by the native red man. According to Hennepin, throughout all the period of La Salle's expedition, it everywhere secured them a friendly and hospitable reception, and preserved them from all threatened harm. Indeed, according to the

history of this remarkable expedition, guided by this harbinger of peace and good will, it was not the savage tribes which La Salle had most to fear, but his danger lay in another direction, that of the treacherous spirit of his own people, by whom he was afterwards assassinated.

The custom was to smoke the pipe of peace when accepted by the party to whom it was tendered, and there is no instance recorded where the agreement thus consummated, by smoking a pipe of peace offered them, was ever violated. If, in the midst of a battle, the enemy presented a pipe of peace, the rule admitted of its being refused; but, if it was accepted, the rule was that the party accepting it must instantly lay down their arms. The pipe of peace was also used in trades or exchanges agreed upon, where it was presented to confirm the transaction, which the Indians considered in some way rendered it sacred. The opinion is expressed that the Indians in smoking the Calumet with parties with whom they had concluded a transaction, in council or in trade, intended to take the sun for witness, and in some measure for a guaranty of their treaties, for their uniform custom was to blow the smoke in the direction of that orb.

The opinion of this people seems to have been that they could not find any signs more natural, to mark a strict union or pledge of faith, than to smoke the same pipe, especially when the mysterious seal of religion was added to it, by offering to Diety the smoke drawn from it. To smoke the same pipe, therefore, in token of alliance, was the same as to drink from the same cup by many other nations of the earth. Indeed, among our own people, in common transactions, we have, as viewed by many, that not very commendable practice of taking a mutual drink of intoxicating liquor to confirm an ordinary trade or financial transaction, each touching the glass of the other to signify mutuality.

The custom of smoking a pipe of peace at councils seems to have been essentially the same among all the native tribes, although differing in detail in some respects, according to the difference in notions and various superstitions; a very good description of which is given by Capt. Carver, in his travels through the interior parts of North America. On occasions of this kind, after those of the council were seated, some person designated or duly authorized from the position he held, took the pipe, and, after filling it with tobacco, procured a thoroughly kindled coal from a fire, which was generally kept burning in the midst of the assembly, and which he placed on the tobacco. As soon as it was sufficiently lighted, he threw off the coal. He then turned the stem of the pipe towards the heavens, after this, towards the earth, and

then, holding it horizontally, he moved himself around till he had completed a circle. By the first action, he is supposed to present it to the Great Spirit, whose aid was thereby supplicated; by the second, was averted any malicious interposition of the evil spirits; and, by the third, the protection of the spirits inhabiting the air, the earth and the water was gained. Having thus secured the favor of those invisible agents, whose assistance or forbearance were considered important, he presented it to the hereditary chief, who, having taken two or three whiffs, blew the smoke from his mouth towards the sun or the heavens, and then around him upon the ground. The pipe was then, in the same manner, put into the mouths of ambassadors or strangers, who observed the same ceremony; then presented to the chief of the warriors and to all the other chiefs in turn, according to grade or rank, during which time the person who executed this honorable office at such ceremonies, held the pipe slightly in his hand, as if he feared to press the sacred instrument; nor did any other person presume to touch it but with his lips, it being held all the time, while being presented to each person, in the hands of this master of ceremonies.

When it was desired to make peace with an enemy, chiefs or ambassadors were sent out to so unite them, bearing in front of them the pipe of peace. On approaching the town or camp of the enemy, they commenced to sing and dance, appropriate to the occasion, as a warning or signal of their approach, at the same time extending or displaying the pipe of peace to mark the intention of their coming.

The parties thus apprised of their arrival, at the sight of the pipe of peace, divested themselves of their enmity, and invited the visitors to the habitation of the great chief; and, during the negotiations following, furnished them with the hospitality at their command, whereupon a council was held, speeches were made, and negotiations were concluded, in smoking the pipe of peace. The painted hatchet was buried in the ground, as a memorial that all enmities between the contending parties had ceased, and that peace had taken place.

Mr. Catlin, in speaking of the uses of the pipe of peace, after his extensive experience among the wild tribes of America at that day, says that, after the terms of a treaty in council were agreed upon, as the means of solemnizing or signing by an illiterate people, who had no knowledge of the means of writing, according to usual custom, they adopt this method of smoking the pipe as a mode of signing their names to their agreements, in place of the manner adopted by civilized people, and that the passing of the sacred stem to each chief, who draws from it a breath of smoke, is the passing of an inviolable pledge,

the most sacred which can possibly be given them, observing the terms of their treaty, agreement, or treaty stipulation.

The Indian regarded tobacco as a gift of the Great Spirit, and it was, therefore, ever considered a sacred plant; and it must be noted, also, that from this fact there followed the further superstition that the act of smoking was a communion with the Great Spirit or Master of Life, in which were mingled sentiments of gratitude for this highly appreciated favor, and from this probably followed the further superstition of the sacredness of this ceremonial pipe.

These peace pipes were supposed to come originally from one source, the quarry of a peculiar stone in the southwestern part of what is now the state of Minnesota, and called the "Pipe Stone Quarry." According to Indian tradition, Mr. Catlin says: "Here happened the mysterious birth of the red pipe, which has blown its fumes of peace and war to the remotest corners of the continent, which has visited every warrior, and passed through its reddened stem the irrevocable oath of war and desolation, and here also the peace breathing Calumet was born, and fringed with the eagle's quills, which has shed its thrilling fumes over the land and soothed the fury of the relentless savage."

According to this tradition, at an ancient period, the Great Spirit here called the Indian nations together, and, standing on the precipice of the Red Pipe Stone rock, broke from its wall a piece, and, by turning it in his hand, made a huge pipe, which he smoked over them to the north, south, east and west, and told them that this stone was red, that it was their flesh, that they must use it for their pipe of peace, that it belonged to them all, and that the war club and scalping knife must not be raised on its ground. At the last whiff of his pipe his head turned into a great cloud, and the whole surface of the rock for several miles was melted and glazed. Two great ovens were opened beneath, and two women, guardian spirits of the place, entered them in a blaze of fire, where they have ever remained, answering to the invocations of the high priests or medicine men, who have consulted them when visiting this sacred place.

This legend or tradition is the one which Longfellow so beautifully relates to us in his "Song of Hiawatha," in the style of Indian poetry:

"On the mountains of the prairie,
On the great Red Pipe Stone Quarry,
Gitche-manito, the mighty,
He, the master of life, descending,
On the red crags of the quarry
Stood erect and called the nations,
Called the tribes of men together.
* * * * *

From the red stone of the quarry
 With his hands he broke a fragment,
 Molded it into a pipe head,
 Shaped and fashioned it with figures;
 From the margin of the river
 Took a long reed for a pipe stem,
 With its dark green leaves upon it:
 Filled the pipe with bark of willow,
 With the bark of the red willow;
 Breathed upon the neighboring forest,
 Made its great boughs chafe together,
 Till in flame they burst and kindled;
 And erect upon the mountains,
 Gitche-manito, the mighty,
 Smoked the Calumet, the peace pipe,
 As a signal to the nations.

* * * * *

Then upon the ground the warriors
 Threw their cloaks and shirts of deer skin,
 Threw their weapons and their war gear,
 Leaped into the rushing river.
 Washed the war paint from their faces.

* * * * *

From the river came the warriors,
 Clean and washed from all their war paint;
 On the banks their clubs they buried,
 Buried all their warlike weapons.

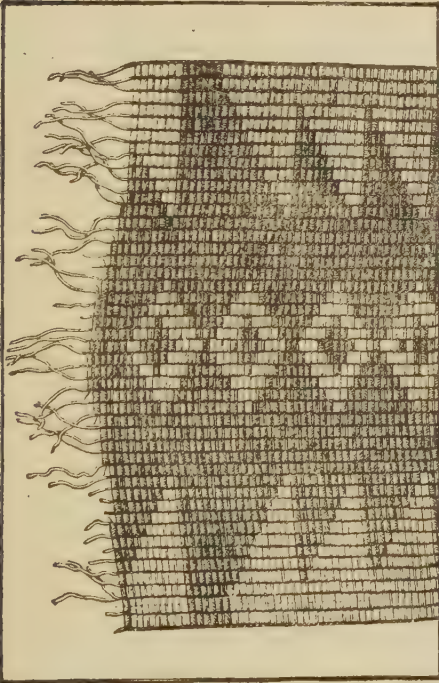
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And in silence all the warriors
 Broke the red stone off the quarry,
 Smoothed and formed it into peace pipes,
 Broke the long reeds by the river,
 Decked them with their brightest feathers,
 And departed each one homeward,
 While the master of life, ascending,
 Through the opening of cloud-curtains,
 Through the door-ways of the heaven,
 Vanished from before their faces,
 In the smoke that rolled around him,
 The Pukwana (smoke) of the peace pipe!"

CHAPTER XLI.

WAMPUM.

Meaning of Word Wampum—Massachusetts Dialect—As Described by Palfrey—Kinds of Wampum—Description of Making—Not Originally Used in Commercial Transactions—When First Used as Such—Value—Worn as an Ornament—As a Symbol in Preserving Memory of Events—As a Ratification of Treaties—Pledge of Friendship—Not Common among Some Tribes.



PIECE OF WAMPUM BELT BELONGING TO THE
ONONDAGAS.

WAMPUM (or *wompam*) is a word in the dialect of the Massachusetts Indians from *wompi*, signifying "white." The word in this form is an abbreviation from *wamp-um-pe-ag*, meaning "white shells," having reference to the material from which it is made.

This article is well described by Palfrey, who says "it consisted of cylindrical pieces of the shells of *testaceous* fishes, a quarter of an inch long and in diameter less than a pipe stem, drilled lengthwise so as to be strung upon a thread."

Wampum was of two kinds, one being clear white and the other black, or of a dark purple

color. The word itself would indicate that originally it was made only of white substances. Indeed, Roger Williams informs us that the Indians called that only which was made of white substances *wampum*; and that which was made of black or dark colored material they called *suckahook* or *suki*, signifying "black;" but it seems that this distinction was lost sight of, and the general term *wampum* was applied to this article without regard to color.

A traveler, in the year 1760, in giving an account of his journey from Newark, N. J., to New York, by the way of Staten Island, gives the following concerning the information he derived on the way in regard to the mode of making wampum. He says: "In my way I had an opportunity of seeing the method of making wampum. It is made of the clam-shell; a shell consisting within of two colors, purple and white, and in form not unlike a thick oyster shell. The process of manufacturing it is very simple. It is just clipped to a proper size, which is that of a small oblong parallelopipedon, then drilled and afterwards ground to a smooth round surface and polished. The purple wampum is much more valuable than the white, a very small part of the shell being of that color."

On the subject of making wampum and its use, the following is from Lafitau:

"All affairs are conducted by means of branches (strings) and necklaces (belts) of porcelain (wampum), which, with them, take the place of compacts, written agreements and contracts. * * * The shell, which is used for affairs of state, is worked into little cylinders of a quarter of an inch in length, and large in proportion. They are distributed in two ways, in strings and in belts. The strings are composed of cylinders threaded without order, one after another, like the beads of a rosary; the beads are usually quite white, and are used for affairs of little consequence, or as a preparation for other more considerable presents."

Mr. Gookin, an early Puritan writer, says of wampum, that it was made artificially of a part of the wilk's shell, and made principally by the "Marraganeet" and Long Island Indians, upon the sandy flats and shores of those coasts where the wilk shells are found.

It would seem, on the authority of Peter Jones, that wampum was not used among the Indians as an article of commerce, or as a medium in commercial transactions, until after the Europeans came among them. He says that wampum was first introduced at Plymouth, New England, as an article of commerce, by Isaac De Razier, a Dutch merchant, in the year 1627, when the Dutch, then residing on the sea coast, manufactured the article themselves after the style of Indian manufacture. Its value, when it became a medium of exchange, was regulated by the color, the black or purple being double the value of the white.

On this subject Mr. Palfrey says: "The beads of a white color, rated at half the value of the black or violet, passed each as the equivalent of a farthing in transactions between the natives and the planters."

Roger Williams says that wampum was considered as the Indian money; one fathom of this thin-stringed money being worth five shillings.

Not only were these strings of wampum used as money, or a medium of exchange in financial transactions, but the Indians, both male and female, wore them about the neck freely, and in profusion. They also wove them ingeniously into belts, which were used as symbols on various occasions, as well as an article of apparel. The style in which these belts were made, however, indicated the manner in which they were intended to be used.

There was one style which was intended to preserve the occurrence of events in their history, and another which was used on the occasion of treaties between nations or tribes. La Hontan, who speaks of these belts as *Colier*, says:

“They are certain swathes of two or three Foot in length and six Inches in breadth; being deck’d with little Beads made of a certain sort of shells that they find upon the Sea shore, between New York and Virginia. These Beads are round, and as thick as a little Pea; but they are twice as long as a grain of corn. Their color is either blue or white; and they are bor’d thro’ just like Pearl, being run after the same manner upon strings that lie sideways one to another. Without the intervention of these Coliers, there’s no business to be negotiated with the Savages; for being altogether unacquainted with writing, they make use of them for Contracts and Obligations. Sometimes they keep for an Age the Coliers that they have receiv’d from their Neighbors; and in regard that every Colier has its peculiar Mark, they learn from the old Persons the circumstances of the time and place in which they were deliver’d; but after that age is over they are made use of for new Treaties.”

Charlevoix, in speaking of wampum, its signification and uses, says: “By the Mixture of Beads of different Color they form what Figures and Characters they please, which often serve to express the Affairs in Question. Sometimes also they paint the Beads; at least it is certain they often send red Necklaces, when it concerns War. These Necklaces are preserved with Care, and they do not only make a Part of the public Treasure, but they are also as it were Records and Annals which are laid up in the Cabin of the Chief: When there are in one Village two Chiefs of equal Authority, they keep the Treasure and Records by Turns for a Night; but this Night at present is a whole Year.”

Capt. Carver, in speaking of Indian councils between tribes or nations, for the purpose of adjusting differences between them, says a

belt of wampum is given on such occasions to serve as a ratification of peace, and records to the latest posterity, by hieroglyphics into which the beads are formed, every stipulated article in the treaty; and these belts are composed of ten, twelve, or a greater number of strings, according to the importance of the affair in agitation, or the dignity of the person to whom it is presented.

From time immemorial among the native tribes, the wampum belt passed as a pledge of friendship, and was sent to hostile tribes as a messenger of peace, when such was desired; or passed at so many fathoms length, as tribute to conquering enemies and Indian kings: but as to how general this custom originally prevailed among Indian nations is not known. It has been assumed, however, like all other



USE OF WAMPUM BELT IN INDIAN COUNCIL.

Fac-simile of an old print from Lafitau.

Indian customs, that it was general throughout all native Indian tribes and nations.

Mr. Catlin, however, who entered upon his long experience among the wild tribes, about the year 1833, says that, after passing the Mississippi river, he saw but very little wampum used, and on ascending the Missouri, he does not recollect of seeing it worn at all by the Upper Missouri Indians, although the same materials for its manufacture were found in abundance through those regions; and that he met but very few strings of it amongst the tribes north and west of them. But below the Sioux, and along the whole of the eastern frontier, the different tribes were found loaded and beautifully ornamented with it,

which they could well afford, for it was not then a very expensive article, as the fur traders had ingeniously introduced a spurious imitation (manufactured by steam, or otherwise, of porcelain or some composition closely resembling it), with which they flooded the whole country and sold it at so reduced a price as to cheapen, and, consequently, destroy the meaning and use of the original wampum.

It is certain, however, that the great Sioux nation had a knowledge of this article, as they had a name for it in their original language, viz.: *Wa-mnu-ha-dan*, meaning "large beads;" "snail shell."

In the second annual report of the Bureau of Ethnology to the Smithsonian Institution, in an article contributed by William H. Holmes, the following, compiled from Beauchamp's notes, is given, showing the use of strings of wampum among the modern Iroquois:

"Six strings of purple beads, united in a cluster, represent the six nations. When the tribes meet the strands are arranged in a circle, which signifies that the council is opened. The Onondagas are represented by seven strings, which contain a few white beads; the Cayugas by six strands, all purple, and the Tuscaroras by seven strands, nearly all purple. The Mohawks have six strings, on which there are two purple beads to one white. There are four strings in the Oneida cluster; these contain two purple to one white bead. The Senecas have four strings, with two purple beads to one white. The three nations which are brothers are represented by similar clusters.

"When a new chief is installed, the address delivered on the occasion is 'talked into' ten very long strings of white wampum. Three strings, mostly white, represent the name of the new chief. When a chief dies he is mourned on ten strings of black wampum. If he has merely lost his office, six strings are used."

According to Mr. Beauchamp, "possession of beads gives authority, and they are also used as credentials, or, as the Indians express it, 'Chief's wampum all same as your letter.' Such of these strings as remain in existence are still in use among the Iroquois, and are considered very precious by them, being made of antique hand-made beads."



STRINGS OF WAMPUM.

CHAPTER XLII.

INDIAN ELOQUENCE.

Indian Eloquence a Native Talent Not Acquired by Book Education—Retort of Red Jacket—"I was Born an Orator"—Power of Indian Eloquence—Indian Eloquence Superior to the White Man—Similes and Metaphors Drawn from Nature—Speech of the Indian Chief Logan—Elements of Indian Eloquence—Indian Ideas Gathered from Surroundings—The Tempests—The Woods—The Waterfalls—The Sky—Injustice to the Indian Languages—Adapted to Eloquent Expressions—Enthusiastic Description by Caleb Atwater—His Experience—Indian Eloquence in Council—No Violent Gesticulations—No Overwrought Enthusiasm—The Voice is Loud, Clear, Distinct and Commanding—Exalted Opinion from a Public Journalist—Some of the Great Indian Orators Enumerated—Speech of Capt. Pipe, a Delaware Chief, at Detroit, in 1801—Speech of Grangula, the Iroquois Chief—As Reported by La Hontan—Examples of Indian Eloquence.



SPEAKING TO THE COUNCIL.

MUCH has been said of Indian eloquence, glowing accounts of which come to us through travelers and historians, justly exciting our admiration and tending to further affirm the axiom that orators are born such, and that the white man's education alone cannot make orators. To be an orator is to possess a native talent—a talent which cannot be acquired—yet, through proper means, this accomplishment may, nevertheless, in many

respects be aided or improved.

The Indian had no system of book education by which to improve his mind and faculties, but whatever he possessed in this regard was born in him; and, if he improved in the same during his life, it was simply through experience and practice, without regard to any system of education from books. The retort of the celebrated Seneca chief, Red Jacket, when referred to as a "warrior," on some public occasion,

is in point as to the Indian idea in this respect. "A warrior," said he; "I am an orator. I was *born* an orator."

The Indian was advanced to position and influence among his people through his power of eloquence—through his talents of expressing ideas in a manner captivating and convincing to his hearers. This power the Indian orator possessed in the highest degree. Instances of oratorical powers among the native Indians were not rare, but were possessed by individuals to a marked extent, and in a larger proportion among their numbers than with the civilized and educated white man.

His similes and metaphors were drawn from nature, and he possessed the true elements of an orator. Mr. Heckewelder says: "The eloquence of the Indian is natural and simple; they speak what their feelings dictate without art and without rule. Their speeches are forcible and impressive; their arguments few and pointed; and when they mean to persuade as well as convince, they take the shortest way to reach the heart."

He refers to the fact that the oratorical powers of the Indian have been strongly controverted, which he considers not astonishing when we are reminded of the prejudice that exists among our own people as to their languages, which are, in general, believed to be poor and inadequate to anything beyond the expression of the most common ideas. Hence, the specimens of their oratory which have been given to the world, have been viewed with suspicion as to their genuineness; as in the case of the celebrated Indian chief Logan, the authorship of whose celebrated speech has been by some attributed to Thomas Jefferson, but which we are informed was first communicated to the world by Col. John Gibson, to whom the speech was made by Logan himself, and which Col. Gibson declared to be correct as he had given it out. Good authority on this subject declares that this speech was delivered precisely as it is related to us at this day, with only this difference, that it possessed a force of expression in the Indian language which it is impossible to translate into our own.

There is much force in this assertion. The Indian language, which is a language of nature, and peculiarly adapted to the illustration of eloquent sentiments, is one which cannot, in its interpretation, be brought to our own, retaining the same force and beauty it possesses in the original tongue. The natural similes and metaphors, in which the Indian orator indulges from want of skill or capacity in the interpreter, or from the deficiency in our own language in expressing ideas with that force and beauty that may be expressed in the native language, are lost in their interpretation into our language.

The force of this remark must be concurred in by intelligent persons, who have had an opportunity to be present at Indian councils, where speeches of their great orators have been made. Historians of experience in Indian life express regret that the character and genuineness of the Indian languages have not become better known among people of our own race, that proper justice might be done the native red man in respect to his language, that it might be decided upon a proper basis of information as to whether or not it is adequate to the purpose of oratory.

It would be expected that Mr. Schoolcraft, who spent thirty years of his life in an official position among the native Indians in the vicinity of Lake Superior, and who mastered the Algonquin language as spoken by the Ojibways, would have something to say on the subject of Indian eloquence, and would afford us some light concerning this subject. He has satisfied our anticipation in this regard to some extent in his book entitled "Thirty Years with the Indian Tribes," which is made up largely of notices of passing events in the form of a journal or diary. In this book, under date of November 29th, 1826, he says:

"Professor Charles Anthon, of Columbia college, writes for specimens of Indian eloquence. The world has been grossly misled on this subject. The great simplicity and occasional strength of an Indian's thoughts, have sometimes led to the use of figures and epithets of beauty. He is surrounded by all the elements of poetry and eloquence—tempests, woods, waters, skies. His mythology is poetic. His world is replete with spirits and gods of all imaginable kinds and hues. His very position—a race falling before civilization, and obliged to give up the bow and arrow for the plough—is poetic and artistic. But he has no sustained eloquence, no continuous strains of varying thought. It is the flash, the crack of contending elements. It is not the steady sound of the water-fall. Such was the eloquent appeal of Logan, revised and pointed by Gibson. Such was the more sustained speech of the Grangula to La Barre, the Governor General of Canada, with La Hontan as a reporter. Such were the speeches of Pontiac and the eloquent Sagoyawata, or Red Jacket, the readiest reasoner of them all, which were diluted rather than improved by admiring paragraphists. Many persons have proposed to write a volume of Indian eloquence. Mr. Conant's design on this subject is fresh. The present request is to supply Mr. Barker, the publisher of 'Stephens' Greek Thesaurus,' Cambridge, England. What under the sun do the learned world suppose the Indians are made of? A man spending his time painfully to catch a beaver, or entrap an enemy, without stores of

thought, without leisure, with often nothing to eat, and nothing to put on but tatters and rags, and, withal, with the whole Anglo-Saxon race treading on his toes, and burning out his vitals with ardent spirit. Such is the Indian."

In this paragraph Mr. Schoolcraft well portrays to us the causes or the surrounding circumstances from which springs or emanates Indian eloquence, in which those well acquainted with Indian character will, in general, concur; but the fault of Mr. Schoolcraft in his conclusions in general as to the Indian, is that he is continually inclined to view him as he has become since the advent of the white man, and after imbibing the evils and vices incident to our civilization. There is some force, however, in his suggestion that the Indian had no continuous strains of varying thought; that his eloquence was a flash; the crack of contending elements, and herein consists one of the beauties of Indian eloquence which has called forth so much admiration.

The enthusiastic, well-informed admirer of Indian eloquence has never contended for anything more than contained in this suggestion of Mr. Schoolcraft. He was not born and reared, nor did he move in the field of science or literature. Whatever ideas he gathered, as well remarked, were from surroundings, the tempests, the woods, the waterfalls, and the sky. All these afforded him ample sources for the native eloquence he maintained.

Speaking of the poverty of his language, as many have done, whereby it is ill adapted as a means of eloquence in expression, great injustice is done to the Indian languages; which are languages that are rich in those words or parts of speech called verbs, which express action, and in which regard, no element in a finished language for the purposes of expression of thought was wanting; and as for nouns and substantives, his language was not wanting in any respect as to those objects with which he was surrounded.

When we speak of the Indian in this connection, we refer to him as the untutored man in his native condition of life, in which it must be admitted, from the examples transmitted to us, that, in the scale of intelligence and general character, he has much to commend him to our admiration and respect; and when we search into our own antecedents and view the character of our ancestors at the earliest period, coming down even to the time when William the Conqueror invaded England, we may fail to find any such high order of examples in the scale of intelligence as were found by the early invaders of this continent among the native tribes of North America.

Caleb Atwater, one of the commissioners on the part of the United States government, in making a treaty with the various Indian tribes

for the purchase of a large tract of land in Northern Illinois and Southern Wisconsin, at Prairie du Chien, in August, 1829, where speeches were made by the great chiefs of that day among the various tribes assembled, in a book giving an account of the proceedings at the council at which this treaty was made, takes occasion to remark at considerable length on the beauties and force of Indian oratory as exhibited on the occasion of that council. He says that their persons are the finest forms in the world. Standing erect, with eyes flaming with enthusiastic ardor, and a mind laboring under an agony of thought, the Indian is a most impressive orator. When he speaks before his assembled nation on some great national subject, he shows most manifestly that he feels an awful responsibility in what he attempts to advocate in behalf of his people.

He relates that he has seen a chief, when he approached the sale of his country in his speech, turn pale, tremble with fear, and sit down perfectly exhausted in body from the effect.

In council, on such occasions, on each side of him sit all the chiefs and warriors of his nation, while behind him sit, in full hearing of his voice, all the women and children of his people. His subject is one, then, of the highest conceivable importance to himself and his whole nation. Placed in such a situation, the character of his eloquence is easily conceived. It abounds with figures drawn from every object which nature presents to his eye. He thanks the Great Spirit that he has given them a day for holding their council without or with few clouds, as the case may be; that their several paths between their homes and the council-fire have been open and unattended with danger; that the storm is passed away and gone, and he hopes that during the time he may be detained from home, the beasts may not destroy his corn, nor any bad bird be suffered to fly about the council with false stories.

All this is uttered without much gesticulation and without enthusiasm. But should he touch upon the subject of a sale of his country, his whole soul is in every word, in every look, in every gesture. His eye flashes fire, he raises himself upon his feet, his body is thrown in every attitude, every muscle and nerve being strained to its utmost power. His voice is loud, clear, distinct and commanding. He becomes, to use his own expressive phrase, *a man*.

He recalls to the minds of those around him the situation and circumstances of his ancestors, when they inhabited the whole continent; when they, and only they, climbed every hill and every mountain; cultivated in peace the most fertile spots of earth; angled in every stream; hunted over all the vast hunting-grounds of the forest and the plains, and glided along in their canoes on every lake and

river. He refers to the days of his ancestors, who had their lodges in the coolest shades in summer, and beside the purest fountains, where an abundance of food was always at hand and easily obtained. There, he says, that the labor they had to perform was only what the white man calls sport and pastime; and that in winter they lived in the thickest forests, where they were protected from the chilling and piercing winds. He refers to the coming of the white man, how he was small and weak; how he begged for a few acres of land, which was given him; and how, when he became strong, and so great in size that his head reached the clouds, and, with a large tree for his staff, step by step, he drove the red man before him, from river to river, from mountain to mountain, until the red man seated himself on a small territory as a final resting place, and now the white man wishes even this small spot.

The novelist Cooper, whilst advancing proofs supporting the theory that the American Indian is of Oriental origin, in connection with the same thus incidentally refers to Indian eloquence:

"The imagery of the Indian, both in his poetry and in his oratory, is Oriental, chastened and, perhaps, improved by the limited range of practical knowledge. He draws his metaphors from the clouds, the seasons, the birds, the beasts, and the vegetable world. In this, perhaps, he does no more than any other energetic and imaginative race would do, being compelled to set bounds to fancy by experience; but the North American Indian clothes his ideas in a dress which is different from the African, and is Oriental in itself. His language has the richness and sententious fullness of the Chinese. He will express a word in a phrase and he will qualify the meaning of an entire sentence by a syllable; he will even convey different significations by the simplest inflections of the voice."

A writer on Indian eloquence, in a public journal of many years ago, closes with the following enthusiastic tribute to native Indian character and eloquence: "Their actions may outlive, but their oratory, we think, must survive their fate. It contains many attributes of true eloquence. With a language too barren, and minds too free, for the rules of rhetoric, they still attained the power of feeling, and a sublimity of style which rivals the highest productions of their more cultivated enemies. Expressions apt and pointed—language strong and figurative—comparisons rich and bold—descriptions correct and picturesque—and gestures energetic and graceful—were the most striking peculiarities of their oratory. The later orations, accurate mirrors of their character, their bravery, immovable stoicism, and a native grandeur, heightened as they are in expressiveness by

the melancholy accompaniment of approaching extermination, will be as enduring as the swan-like music of Attica and Roman eloquence, which were the funereal song of the liberties of those republics."

Indeed, there is not an instance in Indian history, from the earliest time, even as written by the white man, but where Indian superiority in eloquence and mental capacity is made to appear. How much the historian may have been inclined to withhold the fact of superiority on the part of the Indian, still his native intelligence is everywhere made to appear, both in peace and war, in which examples are afforded us in the character of those illustrious chiefs coming down to us in history, such as Powhatan, Massasoit, King Philip, Tammanend, Pontiac, Theyendenagea (Brant), Tecumseh, Red Jacket, Osceola, Black Hawk, Red Cloud, and others.

SPEECH OF THE DELAWARE CHIEF, CAPT. PIPE.

Mr. Heckewelder, whose long experience as a missionary afforded him an opportunity to judge correctly on this subject, and who is high authority on Indian character, declares that the enthusiastic admiration of Indian oratory, so much indulged in, is no exaggeration, and refers to an Indian speech at an important council at which he was present, of which he gives what he says is a correct translation taken by himself, he being proficient in the language in which it was spoken. He says:

"This speech was spoken at Detroit, on the frontier of Canada, on the 9th of November, 1801, by Capt. Pipe, a chief of the Delaware nation, and was addressed to the commanding officer of that post, then in possession of the British. The Delawares, it will be recollected, had been the steadfast friends of the French in the war of 1756. The peace which was concluded in 1763, between the two great nations, who then contended for the supremacy of this continent, was not, for several years, regarded by the Indians, and they continued their hostilities against the subjects and government of Great Britain. They were obliged, however, to submit to superior force; not without hopes that their father, the King of France, would soon send over a powerful army to retake Canada. They were in this situation when the war of the revolution broke out. It is well known that it was a part of the system of the British administration to employ the savages to subdue those whom they called their revolted subjects. The Delawares, in general, having in vain endeavored to remain neutral, took part with the Americans. Capt. Pipe, however, with a party of the Wolf tribe, joined the English in the beginning of the war, and soon after repented it. But it was too late. He was now reluctantly compelled to go out

against the Americans with those men under his command. On his return from one of those expeditions he went to make his report to the British commandant at Detroit, by whom he was received in state, at the council house, in the presence of a great number of Indians, British officers and others. There were several missionaries present, among which was I. The chief was seated in front of his Indians, facing the commandant. He held in his left hand a human scalp, tied to a short stick. After a pause of some minutes, he rose, and, addressing the governor, delivered the following speech:

“Father!” (Here the orator stopped, and turning around to the audience, with a face full of meaning and a sarcastic look, which I should in vain attempt to describe, he went on in a lower tone of voice, as addressing himself to them). “I have said *father*, although, indeed, I do not know why I am to call *him* so, having never known any other father than the French, and considering the English only as *brothers*. But as this name is also *imposed* upon us, I shall make use of it and say: (here he fixed his eyes on the commandant).

“Father! Some time ago you put a war hatchet into my hands, saying: Take this weapon and try it on the heads of my enemies, the *long knives*, and let me afterwards know if it was sharp and good.

“Father! At the time when you gave me this weapon, I had neither cause nor inclination to go to war against a people who had done me no injury; yet in obedience to you, who say you are my father and call me your child, I received the hatchet, well knowing that if I did not obey, you would withhold from me the necessaries of life, without which I could not subsist, and which are not elsewhere to be procured, but at the house of my father.

“Father! You may perhaps think me a fool for risking my life at your bidding; in a cause, too, by which I have no prospect of gaining anything, for it is *your* cause and not mine. It is *your* concern to fight the *long knives*; *you* have raised a quarrel amongst yourselves, and *you* ought yourselves to fight it out. You should not compel your children, the Indians, to expose themselves to danger for *your* sakes.

“Father! Many lives have already been lost on *your* account; nations have suffered, and been weakened; children have lost parents, brothers and relatives—wives have lost husbands. It is not known how many more may perish before *your* war will be at an end.

“Father! I have said that you may perhaps think me a fool for thus thoughtlessly rushing on *your* enemy! Do not believe this, father; think not that I want sense to convince me that, although you *now* pretend to keep up a perpetual enmity to the *long knives*, you may before long conclude a peace with them.

"Father! You say you love your children, the Indians; this you have often told them, and indeed it is your interest to say so to them, that you may have them at your service. But, father! who of us can believe that you love a people of a different color from your own better than those who have a *white* skin like yourselves? Father! pay attention to what I am going to say. While you, father, are setting me (meaning the Indians in general) on your enemy, much in the same manner as a hunter sets his dog on the game; while I am in the act of rushing on that enemy of yours, with the bloody, destructive weapon you gave me, I may, perchance, happen to look back to the place from whence you started me; and what shall I see? Perhaps I may see my father shaking hands with the *long knives*; yes, with these very people he now calls his enemies. I may then see him laugh at my folly, for having obeyed his orders, and yet I am now risking my life at his command. Father! keep what I have said in remembrance.

"Now, father! here is what has been done with the hatchet you gave me (handing the stick to the commandant, with a scalp upon it). I have done with the hatchet what you ordered me to do, and found it sharp. Nevertheless I did not do *all* that I *might* have done. No, I did not my heart failed within me; I felt compassion for *your* enemy. *Innocence* (helpless women and children) had no part in your quarrels, therefore I distinguished—I spared, took some *live flesh*, which, while I was bringing to you, I spied one of your large canoes, on which I put it for you. In a few days you will receive the *flesh*, and *find that the skin is of the same color with your own*. Father! I hope you will not destroy *what* I have saved. You, father, have the means of preserving that which with me would perish for want. The warrior is poor, and his cabin is always empty; but your house, father, is always full."

"Here," says Mr. Heckewelder, "we see boldness, dignity and humanity, happily blended together and most eloquently displayed. I am much mistaken if the component parts of this discourse are not put together much according to the rules of oratory which are taught in the schools, and which were certainly unknown to this savage. The peroration at the end is short, but truly pathetic, and I would even say sublime; and then the admirable way in which it is prepared. I wish I could convey to the reader's mind only a small part of the impression which this speech made on me and on all present when it was delivered."

By the term *long knives*, in the aforesaid speech, was meant the people of the United States, which comes from the term which the

Indians of the Atlantic coast originally applied to the English, when first appearing among them, from the fact of their carrying swords, a weapon the Indians had never seen before then, which attracted their special attention.

THE FRENCH AND THE IROQUOIS.

A very noted instance, giving an example of Indian oratory, native intelligence and Indian sagacity, is given by Baron La Hontan, in his work entitled "New Voyages to North America," Letter 7, being an account of the expedition of De La Barre, the Governor General of Canada, against the Iroquois, occurring in 1684. At this time the French of Canada were contending with the English upon the Hudson river for the trade of the Iroquois Five Nations, inhabiting the country on the south of Lake Ontario. The French were watching the progress of the English in this regard with spirited jealousy, it being found that the Iroquois were inclining in favor of the English in regard to their trade. The French kept a considerable military force along the border of the Iroquois country to hold them in awe of their power.

In November of the year before mentioned a military expedition under De La Barre proceeded by boats along the coast of Lake Ontario to the country of the Iroquois, landing at the mouth of what was then called the River *De La Famine*, or what was afterwards called *Hungry Bay*. Whilst the real object of this expedition was, as before intimated, to overawe the Iroquois and thereby influence them to withdraw their trade from the English and give exclusive preference to the French, their pretended object was to require the Iroquois to desist from their alleged raids on the more Western tribes, with whom the French had secured amicable relations for purposes of trade.

At this time the Iroquois were a confederacy of five nations, bound together for the purposes of defense against other tribes and nations, their seat of government being at Onondaga Hill, where the principal chief of the five nations resided, and who, in the absence of general council meetings, was the representative in all affairs of the government of the five nations, and authorized to speak for them. Hence the object of De La Barre was to secure a conference with the ruling chief at that place; but instead of making the journey to his seat of government he assumed the position of superiority and dispatched a messenger to this chief, requiring his appearance at his camp at Hungry Bay. But the French commander evidently underrated the native Indian sagacity; and, in the interview which followed, he ranks in history as unequal in debate and diplomacy to the wild Indian chief, whose presence he had so haughtily commanded, as is

clearly shown by the official account of the occasion as given by La Hontan himself, the historian of the occasion, which is here set out in his own words for the purpose of better illustrating what is here alleged in regard to native Indian talent:

“As soon as Mr. *de la Barre* had dispatched this Canoe, he sent Mr. *le Moine* to the village of the Onnotagues, which lay about eighteen leagues up the river. This Mr. *le Moine* was a gentleman of Normandy, and highly esteemed by the *Iroquese*, who called him *Akouessan*, i. e., the *Partridge*. His orders were to endeavor by all means to bring along with him some of the old standers of that nation; and accordingly he returned in a few days, accompanied with one of their most considerable grandees, who had a train of thirty young warriors, and was distinguished by the title of the *Grangula*. As soon as he debarked Mr. *de la Barre* sent him a present of bread and wine, and of thirty salmon trouts, which they fished in that place in such plenty, that they brought up a hundred at one cast of a net; at the same time he gave the grandee to understand that he congratulated his arrival, and would be glad to have an interview with him after he had rested himself for some days. You must know that he had used the precaution of sending the sick back to the colony, that the *Iroquese* might not perceive the weakness of his forces; and to favor the stratagem, Mr. *le Moine* represented to the *Grangula* that the body of the army was left behind at Fort *Frontenac*, and that the troops he saw in our camp were the General's guards. But unhappily one of the *Iroquese* that had a smattering of the French tongue, having strolled in the night time towards our tents, overheard what we said, and so revealed the secret. Two days after their arrival, the *Grangula* gave notice to Mr. *de la Barre* that he was ready for an interview; and, accordingly, an hour being appointed, the whole company appeared.”

La Hontan says the *Grangula* sat on the east side, being placed at the head of his men, with his pipe in his mouth, and the great *Calumet* of peace before him, and that he was very attentive to the harangue which De La Barre pronounced by our interpreters.

A description of the pipe of peace before mentioned, it will be remembered, is given in a preceding chapter, and the Colier hereinbefore mentioned, is also described in a preceding chapter concerning *Wampum*.

La Hontan says “Mr. *de la Barre*'s harangue was to this purpose:

‘The King, my Master, being informed that the Five *Iroquese* Nations have for a long time made infractions upon the measures of peace, ordered me to come hither with a guard, and to send *Akouessan* to the Canton of the Onnotagues, in order to an interview with their

principal leaders, in the neighborhood of my camp. This great Monarch means that you and I should smoke together in the great *Calumet* of Peace, with the proviso that you engage in the name of the *Tsonnontouans*, *Goyogouans*, *Onnotagues*, *Onnoyoutes*, and *Agnies*, (Senecas, Cayugas, Onondagas, Oneidas and Mohawks), to make reparation to his subjects, and to be guilty of nothing for the future that may occasion a fatal rupture.

'The *Tsonnontouans*, *Goyogouans*, *Onnotagues*, *Onnoyoutes* and *Agnies* have stripped, robbed and abused all the forest-rangers that traveled in the way of trade to the country of the *Illinese*, of the *Oumamis*, and of several other nations, who are my Master's children. Now this usage being in high violation of the treaties of peace concluded with my predecessor, I am commanded to demand reparation, and at the same time to declare, that in case of their refusal to comply with my demands, or of relapsing into the like robberies, war is positively proclaimed.

'*This Colier makes my words good.*'

'The warriors of these Five Nations have introduced the *English* to the *Lakes*, belonging to the King, my Master, and into the country of those nations to whom my Master is a father. This they have done with a design to ruin the commerce of his subjects, and to oblige these nations to depart from their due allegiance, notwithstanding the remonstrance of the late Governor of New York, who saw through the danger that both he and the *English* exposed themselves to. At present I am willing to forget those actions, but if ever you be guilty of the like for the future, I have express orders to declare war.

'*This Colier warrants my words.*'

'The same warriors have made several barbarous incursions upon the country of the *Illinese* and the *Oumamis*. They have massacred men, women and children; they have taken, bound and carried off an infinite number of the natives of those countries, who thought themselves secure in their villages in a time of peace. These people are my Master's children, and therefore must hereafter cease to be your slaves. I charge you to restore 'em to their liberty, and send 'em home without delay; for if the Five Nations refuse to comply with this demand, I have express orders to declare war.

'*This Colier makes my words good.*'

'This is all I have to say to the *Grangula*, whom I desire to report to the Five Nations, this declaration, that my Master commanded me to make. He wished they had not obliged him to send a potent army to the Fort of *Cataracouy*, in order to carry on war that will prove fatal to them. And he will be very much troubled if it so

falls out, that this fort, which is a work of peace, must be employed for a prison to your militia. These mischiefs ought to be prevented by mutual endeavors. The *French*, who are the brethren and friends of the Five Nations, will never disturb their repose, provided they make the satisfaction I now demand, and prove religious observers of their treaties. I wish my words may produce the desired effect; for if they do not, I am obliged to join the Governor of New York, who has orders from the King, his Master, to assist me to burn the five villages, and cut you off.

'This Colier confirms my words.'

"While Mr. *de la Barre's* interpreter pronounced this harangue, the *Grangula* did nothing, but looked upon the end of his pipe. After the speech was finished, he rose, and having taken five or six turns in the ring that the *French* and savages made, he returned to his place, and, standing upright, spoke after the following manner to the General, who sat in his chair of state:"

SPEECH OF THE IROQUOIS CHIEF.

'Onnontio, I honor you, and all the warriors that accompany me do the same. Your interpreter has made an end of his disccurse, and now I come to begin mine. My voice glides to your ear, pray listen to my words.

'Onnontio, in setting out from *Quebec*, you must needs have fancied that the scorching beams of the sun had burnt down the forests which render our country inaccessible to the *French*; or else that the inundations of the lakes had surrounded our cottages and confined us as prisoners. This certainly was your thought; and it could be nothing else but the curiosity of seeing a burnt or drowned country that moved you to undertake a journey hither. But now you have an opportunity of being undeceived, for I and my warlike retinue come to assure you that the *Tsonontouans*, *Goyagouans*, *Onnotagues*, *Onnogyoutes* and *Agnies*, are not yet destroyed. I return you thanks in their name for bringing into their country the *Calumet* of Peace, that your predecessors received from their hands. At the same time I congratulate your happiness in having left under ground the bloody ax, that has been so often dyed with the blood of the *French*. I must tell you, *Onnontio*, I am not asleep, my eyes are open; and the sun that vouchsafes the light gives me a clear view of a great Captain at the head of a troop of soldiers, who speaks as if he were asleep. He pretends that he does not approach to this lake with any other view than to smoke with the *Onnotagues* in the great *Calumet*; but the *Grangula* knows better things; he sees plainly that the *Onnontio* meant to

knock 'em on the head, if the *French* arms had not been so much weakened.

'I perceive that the *Onnontio* raves in a camp of sick people, whose lives the Great Spirit has saved by visiting them with infirmities. Do you hear, *Onnontio*, our women had taken up their clubs, and the children and the old men had visited your camp with their bows and arrows, if our warlike men had not stopped and disarmed them, when *Akouessan*, your ambassador, appeared before my village. But I have done. I'll talk no more of that.

'You must know, *Onnontio*, we have robbed no *Frenchmen* but those who supplied the *Illinese* and the *Oumamis* (our enemies) with fusees, with powder and with ball. These, indeed, we took care of, because such arms might have cost us our life. Our conduct in that point is of a piece with that of the Jesuits, who stave all the barrels of brandy that are brought to our cantons, lest the people getting drunk should knock 'em in the head. Our warriors have no beavers to give in exchange for all the arms they take from the French; and as for the old superannuated people, they do not think of bearing arms.

'*This Colier comprehends my words.*'

'We have conducted the *English* to our lakes, in order to traffic with the *Outaouas*, and the *Hurons*; just as the *Algonkins* conducted the *French* to our five cantons, in order to carry on a commerce that the *English* lay claim to as their right. We are born free men, and have no dependence either upon the *Onnontio* or the *Corlar* (*Corlar* is the title of the Governor of New York). We have a power to go where we please, to conduct whom we will to the places we resort to, and to buy and sell where we think fit. If your allies are your slaves or children, you may 'een treat them as such, and rob 'em of the liberty of entertaining any other nation but your own.

'*This Colier contains my words.*'

'We fell upon the *Illinese* and the *Oumamis*, because they cut down the trees of peace that served for limits or boundaries to our frontiers. They came to hunt beaver upon our lands; and contrary to the custom of all the savages, have carried off whole stocks, both male and female. They have engaged the *Chaouanons* in their interest, and entertained 'em in their country. They supplied 'em with fire-arms, after the concerting of ill designs against us. We have done less than the *English* and the *French*, who withstood any rights, having usurped the grounds they are now possessed of; and of which they have dislodged several nations, in order to make way for their building of cities, villages and forts.

'*This Colier contains my words.*'

‘I give you to know, *Onnontio*, that my voice is the voice of the five *Iroquese* cantons. This is their answer, pray incline your ears, and listen to what they represent.

‘The *Tsonontouans*, *Goyogouans*, *Onnotagues*, *Onnoyoutes* and *Agnies*, declare that they interred the ax at *Calaracouy*, in the presence of your predecessor, in the very center of the Fort; and planted the tree of peace in the same place, that it might be carefully preserved; that ’twas then stipulated that the Fort should be used as a place of retreat for merchant, and not a refuge for soldiers; and that, instead of arms and ammunition, it should be made a receptacle of only beaver skins, and merchandise goods. Be it known to you. *Onnontio*, that for the future you ought to take care, that so great a number of martialmen as I now see being shut up in the small Fort, do not stifle and choke the tree of peace. Since it took root so easily. it must needs be of pernicious consequence to stop its growth, and to hinder it to shade both your country and ours with its leaves. I do assure you, in the name of the five nations, that our warriors shall dance the *Calumet* dance under its branches; that they shall rest in tranquility upon their mats, and will never dig up the ax to cut down the tree of peace, till such time as the *Onnontio* and the *Corlar*, do either jointly or separately offer to invade the country that the Great Spirit has disposed of in the favor of our ancestors.

‘*This Colier contains my words, and the other comprehends the power granted me by the Five Nations.*’

“Then the *Grangula* addressed himself to Mr. *le Moine*, and spoke to this purpose:”

‘*Akouessan*, take heart, you are a man of sense; speak and explain my meaning; be sure you forget nothing, but declare all that thy brethren and thy friend represent to thy chief, *Onnontio*, by the voice of the *Grangula*, who pays you all honor and respect, and invites you to accept of this present of beavers, and to assist at his feast immediately.

‘This other present of beavers is sent by the Five Nations to the *Onnontio*.’

“As soon as the *Grangula* had done, Mr. *le Moine* and the Jesuits that were present, explained his answer to Mr. *de la Barre*, who thereupon retired to his tent and stormed and blustered, till somebody came and represented to him that *Iroca Progenies nescit babere modos*, i. e., the *Iroquese are always upon extremes*. The *Grangula* danced after the *Iroquese* manner, by way of prelude to his entertainment; after which he regaled several of the *French*. Two days after he and his martial retinue returned to their own country, and our army set out for

Montreal. As soon as the general was on board, together with the few healthy men that remained, the canoes were dispersed, for the militia straggled here and there and every one made the best of his way home."

SPEECH OF A DELAWARE CHIEF—WHITE EYES.

At the commencement of the war of the American Revolution, the Delaware Indians were urged by the Senecas to join them in taking up the hatchet in the interest of the British and against the American colonists. In a council between the two tribes, the following is the speech of *Koguthagecton*, or White Eyes, a noted Delaware chief, to the Senecas:

"I know well," said he, "that you consider us a conquered nation—as women, as you inferiors. You have, say you, shortened our legs, and put petticoats on us. You say you have given us a hoe and a corn-pounder, and told us to plant and pound for you—your men—your warriors. But look at me, am I not full grown? And have I not a warrior's dress? Ay! I am a man, and these are the arms of a man, and all that country is mine.

"But if you will go out in this war, you shall not go without me. I have taken peace measures, it is true, with a view of saving my tribe from destruction. But if you think me in the wrong—if you give more credit to runaway vagabonds than to your own friends—to a man—to a warrior—to a Delaware—if you insist upon fighting the Americans—go, and I will go with you. And I will not go like the bear hunter who sets his dogs upon the animal, to be beaten about with his paws, while he keeps himself at a safe distance. No! I will lead you on. I will place myself in the front. I will fall with the first of you. You can do as you choose. But as for me, I will not survive my nation. I will not live to bewail the miserable destruction of a brave people, who deserved, as you do, a better fare."

SPEECH OF RED JACKET, SENECA CHIEF.

The following prophetic speech of Red Jacket to his tribe during the closing days of his life, is another marked example of Indian eloquence:

"Brothers, at the treaty held for the purchase of our lands, the white men, with *sweet voices* and *smiling faces*, told us they *loved* us, and they would not cheat us, but that the king's children on the other side of the lake would cheat us. When we go on the other side of the lake the king's children tell us your people will cheat us. These things puzzle our heads, and we believe that the Indians must take care

of themselves, and not trust either in your people or in the king's children. Brothers, our seats were once large, and yours very small. You have now become a great people, and we have scarcely a place left to spread our blankets. True, and soon their graves will be all they shall retain of their once ample hunting-grounds. Their strength is wasted, their countless warriors dead, their forest laid low, and their burial places upturned by the plough-share. There was a time when the war-cry of a Powhatan, a Delaware or an Abenakis struck terror to the heart of a pale-face; but now the Seminole is singing his last song."

SPEECH OF INDIAN LOGAN.

Among the noted examples of Indian oratory which have been brought to us, none is more famous or more commended as a marked example of such, than that of the celebrated speech of Logan, the Mingo chief, so-called, to Lord Dunmore, then governor of Virginia. In the spring of the year 1774, a robbery was committed by some Indians on certain land adventurers on the Ohio river. The whites in that quarter, according to their custom, undertook to punish these outrages in a summary manner. One Michael Cresap and a companion, leading on these parties, surprised, at different times, traveling and hunting parties of Indians having their women and children with them, and murdered many, among whom, unfortunately, were the family of Logan, a chief celebrated in peace and war, and long distinguished as the friend of the whites. This, as might well be expected, provoked his vengeance. He accordingly joined in the Indian war of the northwest which ensued. In the fall of the same year a desperate battle was fought at the mouth of the Great Kanawha, between the combined forces of the Shawnees, Mingos and Delawares, and a detachment of the Virginia militia, in which the Indians were defeated and sued for peace. Logan, however, disdained to be seen among those of his race who pursued such policy; but to prevent any disadvantages to his people from his absence in council, to the end of an attempt to secure peace, he sent, by a messenger who had come to ask his presence, the following speech, to be delivered to Lord Dunmore:

"I appeal to any white man to say, if he ever entered Logan's lodge hungry, and he gave him not meat—if he ever came cold and naked, and Logan clothed him not. During the course of the last long and bloody war, Logan remained inactive in his lodge, an advocate for peace. Such was his love for the stranger, that his countrymen pointed as they passed, and said, *Logan is the friend of the white man.*

I had thought to have lived with you, but for the injuries of one man, Col. Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not sparing even his wife and children. There runs not a drop of his blood in the veins of any living creature. This called on me for vengeance. I have sought it. I have killed many. I have fully glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

Of this speech, Mr. Jefferson, in his "Notes on Virginia," says: "I may challenge the whole of the orations of Demostheues and Cicero, and of any more eminent orator, if Europe has furnished more eminent, to produce a single passage superior to this speech of Logan, the Mingo chief, to Lord Dunmore."

SPEECH OF BLACK HAWK.

The following is the speech of the Sac Indian Chief Black Hawk, made to General Street, the United States Indian agent at Prairie du Chien, in the forepart of September, 1832, after his defeat and the destruction of his forces at the battle of Bad ax:

"You have taken me prisoner with all my warriors. I am much grieved, for I expected, if I did not defeat you, to hold out much longer and give you more trouble before I surrendered. I tried hard to bring you into ambush. but your last general understands Indian fighting. The first one was not so wise. When I saw that I could not beat you by Indian fighting, I determined to rush on you, and fight you face to face. I fought hard. But your guns were well aimed. The bullets flew like birds in the air, and whizzed by our ears like the wind through the trees in the winter. My warriors fell around me; it began to look dismal. I saw my evil day at hand. The sun rose dim on us in the morning, and at night it sunk in a dark cloud, and looked like a ball of fire. That was the last sun that shone on *Black Hawk*. His heart is dead, and no longer beats quick in his bosom. He is now a prisoner to the white men; they will do with him as they wish. But he can stand torture, and is not afraid of death. He is no coward. *Black Hawk* is an Indian.

"He has done nothing for which an Indian ought to be ashamed. He has fought for his countrymen, women and children, against white men, who came, year after year, to cheat them and take away their land. You know the cause of our making war. It is known to all white men. They ought to be ashamed of it. The white men

despise the Indians, and drive them from their homes. But the Indians are not deceitful. The white men speak bad of the Indian, and look at him spitefully. But the Indian does not tell lies; Indians do not steal.

"An Indian, who is as bad as the white men, could not live in our nation; he would be put to death and eaten up by the wolves. The white men are bad schoolmasters; they carry false looks, and deal in false actions; they smile in the face of the poor Indian to cheat him; they shake them by the hand to gain their confidence, to make them drunk, to deceive them and ruin our wives. We told them to let us alone and keep away from us, but they followed on and beset our parties, and they coiled themselves among us like the snake. They poisoned us by their touch. We were not safe. We lived in danger. We were becoming like them, hypocrites and liars, adulterers, lazy drones, all talkers and no workers.

"We looked up to the Great Spirit. We went to our great father. We were encouraged. His great council gave us fair words and big promises; but we got no satisfaction. Things were growing worse. There were no deer in the forest. The opossum and beaver were fled; the springs were drying up, and our women and children without victuals to keep them from starving. We called a great council, and built a large fire. The spirit of our fathers arose and spoke to us to avenge our wrongs or die. We all spoke before the council fire. It was warm and pleasant. We set up the war-whoop, and dug up the tomahawk; our knives were ready, and the heart of *Black Hawk* swelled high in his bosom, when he led his warriors to battle. He is satisfied. He will go to the world of spirits contented. He has done his duty. His father will meet him there, and commend him.

"*Black Hawk* is a true Indian, and disdains to cry like a woman. He feels for his wife, his children and friends. But he does not care for himself. He cares for his nation and the Indians. They will suffer. He laments their fate. The white men do not scalp the head, but they do worse—they poison the heart; it is not pure with them. His countrymen will not be scalped, but they will, in a few years, become like the white men, so that you can't trust them, and there must be, as in the white settlement, nearly as many officers as men, to take care of them and keep them in order.

"Farewell, my nation! *Black Hawk* tried to save you, and avenge your wrongs. He drank the blood of some of the whites. He has been taken prisoner, and his plans are stopped. He can do no more. He is near his end. His sun is setting, and he will rise no more. Farewell to *Black Hawk*."

The foregoing speech of Black Hawk is given here for its many points of native eloquence, as well as for its apt allusions to the conduct of the whites towards his people, and as revealing a spirit of patriotism worthy of the "Noblest Roman." It will be noticed that this speech is much in the style and possesses many of the features of the celebrated speech of the Indian chief, Logan.

After Black Hawk's defeat at the battle of the Bad Ax, so called, he with Weapepi fled to the interior of Wisconsin. The Winnebagoes, *DeCorie* and *Chaetar*, were engaged and dispatched by General Street to pursue and capture them, which they did, and surrendered them at Prairie du Chien.

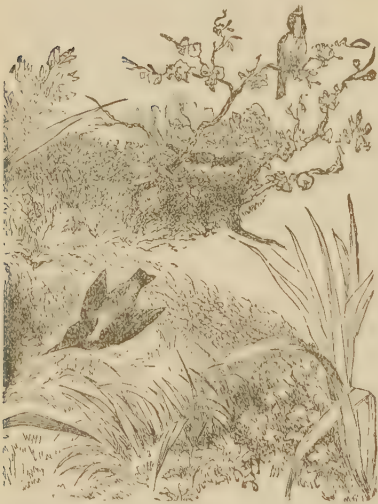
It seems by the speeches these two Winnebagoes made to General Street on their return, that much was promised the Winnebago nation in the event that they should capture Black Hawk. Amongst other things, showing the flattering promises of the authorities of the government, *DeCorie* says: "Father, you told us to get these men, and it would be the cause of much good to the Winnebagoes. We have confidence in you, and you may rely on us. We have been promised a great deal if we would take these men, that it would be much good to our people. We now hope to see what will be done for us." The speech of *Chaetar* discloses the like promises.

The historian, however, must record, with regret, the subsequent bad faith of the government towards the Winnebago nation.

CHAPTER XLIII.

INDIAN METAPHOR.

Indians are Fond of Metaphors—Were Like Ornaments to their Person—Powerful Similes Drawn from Nature—Added a Charm to their Speeches—Appropriated by English Writers—Metaphorical Expressions in Common Use Borrowed from the Indians “Rivers Run With Blood”—“To Bury the Hatchet”—“You Keep Me in the Dark”—“Singing Birds”—“I Will Place You Under My Wings”—“Suffer no Grass to Grow on the War Path”—Are of Indian Origin—Examples of Indian Metaphorical Expressions.



“SINGING BIRDS.”

“THE Indians,” says the devoted Moravian missionary, Mr Heckewelder, “are fond of metaphors. They are to their discourses what feathers and beads are to their persons.” Metaphorical expressions and powerful similes, drawn from nature, add a peculiar charm to their speeches, so much admired by observers of Indian character. Many of these, it will be noticed, have been appropriated by English writers, and pass among the classic expressions of English literature. Terse utterances, familiar as “household words,” coming from In-

dian sources, are heard daily without even a reflection that so much of beauty and dignity has been added to our own language through a ready assimilation of the rich and glowing rhetoric of the red man.

The following metaphorical expressions, many of which are derived from the writings of Mr. Heckewelder, will serve as examples in this connection, and show with what facility the Indian reads the great book of nature:

“The sky is overcast with dark blustering clouds.” We shall have troublesome times; we shall have war.

"A black cloud has arisen yonder." War is threatened from that quarter, or from that nation.

"Two black clouds are drawing towards each other." Two powerful enemies are in march against each other.

"The path is already shut up." Hostilities have commenced. The war is begun.

"The rivers run with blood." War rages in the country.

"To bury the hatchet." To make or conclude a peace.

"To lay down the hatchet, or to slip the hatchet under the bedstead." To cease fighting for awhile, during a truce; or, to place the hatchet at hand, so that it may be taken up again at a moment's warning.

"The hatchet you gave me to strike your enemies proved to be very dull, or not to be sharp; my arm was wearied to little purpose." You supplied me so scantily with the articles I stood in need of, that I wanted strength to execute your orders. The presents you gave me were not sufficient for the task you imposed upon me, therefore I did little.

"The hatchet you gave me was very sharp." As you have satisfied me, I have done the same for you; I have killed many of your enemies.

"You did not make me strong." You gave me nothing, or but little.

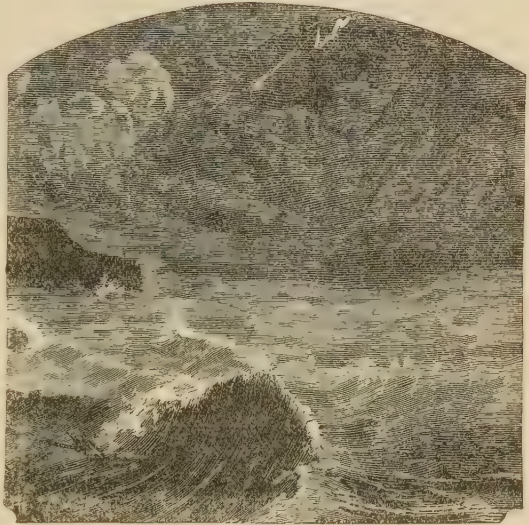
"Make me very strong." Give me much; pay me well.

"The stronger you make me, the more you will see." The more you will give me, the more I will do for you.

"I did as you bid me, but see nothing." I have performed my part, but you have not rewarded me; or, I did my part for you, but you have not kept your word.

"You have spoken with your lips only, not from the heart." You endeavor to deceive me; you do not intend to do as you say.

"You now speak from the heart." Now you mean what you say.



"BLACK CLOUDS."

"You keep me in the dark." You wish to deceive me; you conceal your intentions from me; you keep me in ignorance.

"You stopped my ears." You kept the thing a secret from me; you did not wish me to know it.

"Now I believe you." Done. Agreed. It shall be so.

"Your words have penetrated into my heart." I consent. I am pleased with what you say.

"You have spoken good words." I am pleased; delighted with what you have said.

"You have spoken the truth." I am satisfied with what you have said.

"Singing birds." Tale-bearers; story tellers; liars.

"Don't listen to the singing of the birds which fly by." Don't believe what stragglers tell you.

"What bird was it that sung that song?" Who was it that told that story; that lie?

Longfellow, in his "Song of Hiawatha," thus refers to the Indian metaphor of the singing birds:

"Singing birds that utter falsehoods,
Story tellers, mischief makers,
Found no eager ear to listen."

(To a chief): "Have you heard the news?" Have you been *officially* informed?

"I have not heard anything." I have no *official* information.

"To kindle a council-fire at such a place." To appoint a place where the national business is to be transacted; to establish the seat of government there.

"To remove the council fire to another place." To establish another place for the seat of government.

"The council fire has been extinguished." Blood has been shed by an enemy at the seat of government, which has put the fire out; the place has been *polluted*.

"Don't look the other way." Don't lean to that side; don't join with those.

"Look this way." Join us, join our party.

"I have not room to spread my blanket." I am too much crowded on.

"Not to have room enough for an encampment." To be too much confined to a small district; not to have sufficient range for the cattle to feed on, or sufficient hunting-ground.

"To open a path from one nation to another, by removing the logs, brush and briers out of the way." To invite the nation to which

the path leads, to a friendly intercourse; to prepare the way to live on friendly terms with them.

"The path to that nation is again open!" We are again on friendly terms; the path may again be traveled with safety.

"I will place you under my wings." (Meaning under my arm pits) I will protect you at all hazards! You shall be perfectly safe, nobody shall molest you!

"Suffer no grass to grow on the war path!" Carry on the war with vigor!

"Never suffer grass to grow on this war path!" Be at perpetual war with the nation this path leads to; never conclude a peace with them.



"UNDER MY WING."

"I hear sighing and sobbing in yonder direction!" I think that a chief of a neighboring nation has died.

"I draw the thorns out of your feet and legs; grease your stiffened joints with oil, and wipe the sweat off your body." I make you feel comfortable, after your fatiguing journey, that you may enjoy yourself while with us.

"I wipe the tears from your eyes, cleanse your ears, and place your aching heart, which bears you down to one side, in its proper position." I condole with you; dispel all sorrow, prepare yourself for business. (This is said when condoling with a nation on the death of a chief).

"I have discovered the cause of your grief." I have seen the grave (where the chief was buried).

"I have covered yon spot of fresh earth; I have raked leaves and planted trees thereon." Literally, I have hidden the grave from your eyes; figuratively, "you must now be cheerful again."

"I lift you up from this place, and set you down again at my dwelling place." I invite you to rise from hence, and come and live where I live.

"I am much too heavy to rise at this present time." I have too much property, (corn, vegetables, etc.)

"I will pass one night yet at this place." I will stay one year yet at this place.

"We have concluded a peace which is to last as long as the sun shall shine, and the rivers flow with water." The peace we have made is to continue as long as the world stands, or to the end of time.

"To bury the hatchet beneath the root of a tree." To put it quite out of sight.

"To bury deep in the earth," (an injury done). To consign it to oblivion.

"To throw the hatchet to the sky." To wage open and terrible war.

"To plant the tree of peace on the highest mountain of the earth." To make a general pacification.

Embassadors coming to propose a general and full treaty say: "We rend the clouds asunder and drive away all darkness from the heaven, that the sun of peace may shine with brightness over us all."

The Iroquois, in expressing a desire that there might be no duplicity or concealment with the French, said: "We wish to fix the sun in the top of the heaven immediately above that pole, that it may beat directly down and leave nothing in obscurity."

When discussing the subject whether or not war shall be declared, if no cause of war is found to exist, they say: "The hatchet is buried. The bones of my warriors are also buried. The blood of my women and children, which has been spilt, is also covered."

If there must be war, they say: "The tomahawk is raised. The blood of my women and children smokes from the ground. The bones of my warriors and old men lie uncovered, whitening the earth."

When peace is preserved with another tribe, they say: "The path between us must be kept clean. No weeds must be suffered to grow on it."

When a good understanding is to be maintained between them and white people, the phrase is: "The chain which binds us together must be kept bright and never be permitted to rust."

When differences arise, they say "A weed grows in the path." "The chain is beginning to rust." When this is perceived and the cause of difference known, they say "The weed must be plucked from the path. The dust must be rubbed from the chain, else the path will soon be covered with weeds, or the chain will rust."

The happy manner in which the Indians incorporate into their discourse striking and instructive metaphor, is only equaled by their love of oratory, which, with them, is a native accomplishment. With a language strong, comprehensive, smooth and grammatical, with natures that never espouse a cause in which they have not a faith as absolute as truth itself, it is not strange that we find their utterances

unequaled in powerful argument, pathos or soul-stirring eloquence, improved in its effect by apt Indian metaphor and gems of native similes.

The grace with which metaphor is used is finely illustrated in the numerous speeches, biographies and personal incidents recorded of this remarkable people.

Skenandoah, a celebrated chief of the Oneida tribe of the Six Nations, who lived to a great age, in his last oration in council, opened with the following sublime sentiment: "Brothers, I am an aged hemlock. The winds of a hundred winters have whistled through my branches, and I am dead at the top." Every one who has seen a tall hemlock, with a dry and leafless crown surmounting its dark green foliage, will feel the force of this simile. His memory, his vigor, and his powers of youth had departed forever.

Another instance of apt Indian metaphor is contained in a communication sent by the great Seminole chief to the commanding general of the United States forces, in the famous Florida war, in which he says: "Your men will fight, and so will ours, till the last drop of Seminole blood has moistened the soil of their hunting-grounds."

At the celebrated Indian council held at Vincennes, Indiana, between General Harrison and Tecumseh, the latter, on concluding his speech to General Harrison, found that no chair had been provided him. He was highly affronted at the seeming neglect. As soon as the mistake was discovered, General Harrison ordered a chair brought and offered Tecumseh, with the words, "Your father requests you to take a chair." Still considering the neglect intentional, the great chief haughtily declined it with the words: "My father? The sun is my father; the earth is my mother, and on her bosom will I recline." Then calmly disposed himself on the ground.

The sublimity of Indian metaphor in Indian oratory is well illustrated in the closing words of a speech by Pushmataha, a venerable chief of a western tribe, at a council held at Washington many years ago. In alluding to his extreme age and the probability that he might not survive the journey back to his tribe, he said: "My children will walk through the forests, and the Great Spirit will whistle in the tree-tops, and the flowers will spring up in the trail, but Pushmataha will hear not. He will see the flowers no more. He will be gone. His people will know that he is dead. The news will come to their ears as the fall of a mighty oak in the stillness of the woods."

The following is from a speech of the Stockbridge Indian, Uhpaunnouwaumet, in 1774. On being solicited by white men of the New England colonies, to have his tribe join on the side of the colo-

nists in case of war with England, their mother country, to maintain an independent government, he said: "Brothers, we have heard you speak by your letter, we thank you for it, and now we make answer. Brothers, you remember when you first came over the great waters; I was great and you were very little, very small. I then took you in for friends and kept you under my arms, so that none might injure you. Since that time we have ever been true friends. There has never been a quarrel between us. Now our conditions are changed. You have become great and tall. You reach the clouds. You are seen all around the world. I am become small, very little. I am not so high as your heel. Now you take care of me, I look to you for protection."

The following is an allegorical account of the first arrival of the English in America, and an allusion to a murder committed by an Iroquois, in a speech by Thenayieson, an Iroquois chief, at a council with the English in 1748, which further illustrates Indian metaphor as used in their public speeches:

"Brothers: When we first saw one another at your arrival at Albany, we shook hands together, and we became brethren. We tied your ship to the bushes. After we had more and more dealings with you, and finding that the bush would not hold your ship, we tied it to a big tree; and ever since, good friendship has continued between us.

"Afterwards you told us, a tree may happen to fall, and the rope by which it is tied may rot. You then proposed to make a silver chain, and tie your ship to the great mountain in the Five Nations' country; and that chain was called the chain of friendship.

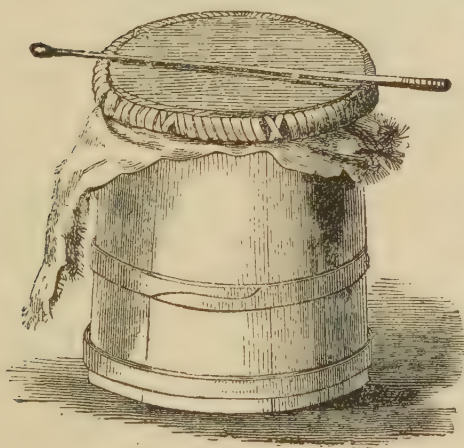
"We were all tied by our arms together with this silver chain, and made one; ever since a good correspondence has been kept up between us. But we are sorry that at your coming here we are obliged to talk of the accident that has lately befallen you in Carolina, where some of our warriors, by the instigation of the evil spirit, struck a hatchet into our body—for our brothers, the English, and we are of one body. What was done we utterly abhor as a thing done by the evil spirit himself.

"We never expected any of our people would do this to an Englishman. We, therefore, remove the weapon, which, by an evil spirit's order, was struck into your body, and we desire that our brothers, the Governor of New York, and Onas (William Penn, or the Governor of Pennsylvania), may use their utmost endeavors that the thing may be buried in the bottomless pit—that it may never be seen again; that the silver chain, which is of long standing, may be preserved bright and unhurt."

CHAPTER XLIV.

INDIAN MUSIC AND POETRY.

Origin of Music—Vocal and Instrumental—Indians are Naturally Musicians—Sing on Devotional Occasions Like the White Man—Songs of Praise to Deity Like the Jews—Songs Consisted of Few Words—Short Phrases—Many Times Repeated—Language of Excitement—Expression of Compassion—Absence of Measure or Rhyme—Voices Often Fine—Words Preserved by Picture Writing—Indian Music Noted for its Simplicity—Scale of Music Limited—The Chorus in High Strain of Voice—Have Various Instruments of Music—Some Instruments Like those of the White Man—The Drum—Gourd Shell—Rattling Sounds—Description of Indian Implements of Music—Longfellow's *Hiawatha* an Imitation of Indian Poetry—White Man's Old Fashioned Songs—Robert Kidd—Coincidence with Indian Songs—Samples of Indian Music—Dog Dance of the Dakotas and others.



IROQUOIS DRUM.

THERE has been an attempt amongst those who have sought to classify history, and reach back to the origin or source of its branches, to discover the origin of music, both instrumental music or that produced by artificial means, and as well the practice of vocal music produced by tones or modulations of the voice. Vocal music, so called, it may be said, originated with the sound of the human voice, and is common

among all the races as are the utterances of speech by the means of the vocal organs. Many, however, insist that the idea of vocal music, from the human voice, was derived from the example of the singing of birds. Zarlino ascribes it to the sound of water; but it seems to be agreed that music was first reduced to rules by Jubal, who is spoken of in Jewish history as "the father of all such as handle the harp and organ."

Lucretius ascribes the invention of instrumental music, or mode of producing "sweet sounds" by artificial means, to the whistling of the winds in the hollow reeds. Another writer supposes the invention to have arisen from the sounds produced by the hammers of Tubal Cain.

The American Indian and the native African are naturally musicians. Vocal music, or the practice of singing, after the manner of every race, is supposed to be coeval with man's existence, or at least with his power of speech. In regard to vocal music, in the art of singing, the same coincidence occurs, between the Indian and the races of the Old World, that is found in various other respects. The singing of psalms, as a devotional manifestation, was a very ancient custom among the Jews, and so the like custom of singing on devotional occasions and for the purposes of praises and fidelity to the Great Spirit, prevailed among the American Indian tribes. In all their religious feasts and ceremonies they addressed their prayers and praises to superior beings in songs.

As with us, their singing was accompanied with the utterance of words set to their peculiar music; and, as is customary with us, so they had their fixed or standard songs composed for their feasts and dances and their festive or solemn occasions. They had their stated songs accompanying every important undertaking, and among them for solemn occasions, to be particularly noted, was their death song, which every Indian sung, whenever he was warned of approaching death, or suspected that death was about to overtake him.

Their songs, in general, for whatever purpose, consisted for the most part of a few words or short phrases many times repeated, dwelling long and vehemently on the same idea. The poetry of the Indians, or the words of their songs, was the language of excitement and the expression of passion; and, although measure and rhyme were wanting, they accompanied the utterances of their words by some modulation of the voice, like that which we call singing. Their voices were often fine, and the sentences they uttered were the language of sincerity, divested of art.

The words of their songs, which they preserved, in general, by picture writing, are in many cases of considerable antiquity, and have much merit as native poetical compositions. Their mode of preserving their songs, or aiding the memory in retaining them, exhibits one of the earliest steps towards a written language.

Indian music is noted for its simplicity. In general, it consists of a scale comprising about four notes; indeed, it has been very truthfully remarked that the choruses are about all there is of the Indian

song. They have first one line of a few words expressing a sentiment, which is followed by a chorus. The choruses are regular, and many of them are sung in the highest strains of the voice.

The Indians had, also, various instruments of music; one something like a flute, which was made of two pieces of cedar, half round, and then hollowed out quite thin, with four holes in it, and then glued together, so as to form a perfect tube. The music was produced by blowing at the end. Whether the plan of this instrument was borrowed from the whites is not known; but, among many tribes, it was known to be improved from the example of other like instruments amongst the whites. The Indians had, also, a kind of drum, much like the tambourine. It was constructed from a skin drawn over a keg or hollow vessel of the kind. This they used on various occasions, as an instrument for keeping time with vocal music, or for marking time without other music.

The Indian naturally had a good perception of time, and meas-



SHE-SHE-QUOY—INDIAN RATTLE.

ured it in his music and dances with much exactness; in tune, he was sadly deficient, knowing little or nothing, it is said, of the natural intervals of tones and semi-tones. There was, through all his music, one prevailing and constantly recurring sound, from which the others varied by all kinds of irregular intervals and fractions of intervals. His music, as well as accompanying words, were often impromptu. The Indian voice, especially that of the female, was musical and capable of cultivation.

They had also an instrument of music constructed of a gourd-shell, called by the Algonquins *she-she-quoy*, wherein beans were placed to produce a rattling sound when shaken. Sometimes this instrument was made of birch bark. They also had an instrument used for the like purpose, but differently constructed, called a rattle, composed of the hoofs of the deer or some other animal. They were constructed by taking a large number of these hoofs, through which they bored a small hole in the narrow end of each, and tied

them to a short stick. The rattling was produced by jerking them suddenly up and down.

The Iroquois and many other eastern tribes had also a rattle made of turtle shell, used as an instrument of music or to accompany vocal singing in their dances. This instrument was made by removing the animal from the shell, and, after drying it, placing within it a handful of flint corn, and then sewing up the skin, which is left attached to the shell. The neck of the turtle being stretched over a wooden handle rendered the instrument quite complete for the purposes designed.

Among the Ojibways and many other tribes were two kinds of drums, one called *Mah-dwauh-ko-quon*, made from the trunk of a hollow tree about two feet long, having one end headed with a board, and the other covered with undressed deer skin, on which to strike. These drums were used principally for sacred purposes. The other kind, called *Ta-wae-gun*, was rudely made in the form of a common snare drum. These are used at festival occasions and at amusements.

Mr. Catlin thus describes the Indian drum: "Their drums are made in a very rude manner, oftentimes with a mere piece of rawhide stretched over a hoop, very much in the shape of a tambourine; and at other times are made in the form of a keg, with a head of rawhide at each end; on these they beat with a drum-stick, which oftentimes itself is a rattle, the bulb or head of it being made of rawhide filled with pebbles. In other instances the stick has, at its end, a little hoop wound and covered with buckskin, to soften the sound, with which they beat on the drum with great violence, as their chief and *heel inspiring* sound for all dances, and also as an accompaniment for their numerous and never-ending songs of amusement, of thanksgiving, and *medicine*, or *metai*."

Mr. Catlin also speaks of another instrument of music among the Indians, which he refers to as the mystery whistle, concerning which he says: "The mystery whistle is another instrument of their invention, and very ingeniously made, the sound being produced on a principle entirely different from that of any wind instrument known in civilized inventions, and the notes produced on it, by the sleight of trick of an Indian boy, in so simple and successful a manner as to baffle entirely all civilized ingenuity, even when it is seen to be played. An Indian boy would stand and blow his notes on this repeatedly, for hundreds of white men who might be lookers on, not one of whom could make the least noise on it, even by practicing with it for hours. When I first saw this curious exhibition, I was charmed with the peculiar sweetness of its harmonic sounds, and completely perplexed

(as hundreds of white men have, no doubt, been before me, to the great amusement and satisfaction of the women and children) as to the mode in which the sound was produced, even though it was repeatedly played immediately before my eyes and handed to me for vain and amusing endeavors. The sounds of this little simple toy are liquid and sweet beyond description; and though here given only in harmonies, I am inclined to think might, by some ingenious musician or musical instrument-maker, be modulated and converted into something very pleasing."

In regard to the peculiar style of Indian poetry, as shown by their songs, this has been well imitated by the poet Longfellow, in his celebrated "Song of Hiawatha," which, on its first publication, attracted so much attention from its peculiar style, the public not understanding that the attempt of the author in this poem was to imitate the character of Indian songs. This, indeed, is one of the peculiar features in this masterly production of the famous poet, not generally understood, as will be noticed in the example of the following lines, when compared with the Indian examples which follow:

"Should you ask me, whence these stories?
Whence these legends and traditions,
With the odors of the forest,
With the dew and damp of meadows,
With the curling smoke of wigwams,
With the rushing of great rivers,
With their frequent repetitions,
And their wild reverberations,
As of thunder in the mountains,
I should answer, I should tell you, etc.

EXAMPLE OF NATIVE INDIAN SONGS.

The following specimens of Indian songs, here given to further illustrate the peculiarity of Indian poetry, are taken from Schoolcraft and other reliable Indian authorities.

The following is an address of a war-party to the women on leaving their village:

WAR SONG.

Kaago! Kaago! moweemizhekain,
Neen deekway meedoag neeboyau;
Keenahwau aatah keedau moweendim;
Keenahwaa kee gideemaugizim,
Eekwaaweeyaig kee gideemaugizim.

II.

Nee nundonaawaug nee nundonaawaug,
Ainuhwaagmunjig kau nissinjig;
Nindowee tibbisheemaug—tibbisheemaug,
Ainuhwaagmunjig kau nissindjig.

III.

Naudowaasee! naudowaaseewug!
 Guyaa weenahwau tibbishko—
 Guyaa weenahwau meesugo,
 Kaadowee eezhishee mugwau—eezhisheemug.
 Kaago, Kaago, etc.

Translation of the foregoing.

Do not, do not weep for me
 Loved woman, should I die;
 For yourself alone should you weep.
 Poor are ye all, and to be pitied,
 Ye women ye are to be pitied.
 I seek, I seek our fallen relations;
 I go to revenge, revenge the slain;
 Our relations, fallen and slain.
 And our foes, our foes, they sha'l lie,
 Like them, like them shall they lie.
 I go, I go, to lay them low, to lay them low.
 Do, do not, etc.

The sentiments excited by the absence of a person beloved are expressed in the following lines. They are usually sung in a measured and pensive strain, which derives much of its effect from the peculiar intonation and pathos, which render the music an echo of the sense:

INDIAN MAIDEN'S LAMENT.

Neezh ogoone, neezh ogonee;
 Kau weesinissee.
 Neezh, etc.
 Aazhee gushkaindumaun;
 Neenemooshain, weeyea.
 Aazhee, etc.

II.

Kee unee bubbeeshkobee;
 Kau enee inausheepun.
 Kee unee, etc.
 Neenemooshain, weeyea,
 Waindwee gushkaidumaun.
 Neenemooshain, etc.

Translation.

I.

'Tis two days, two long days,
 Since last I tasted food;
 'Tis for you, for you, my love,
 That I grieve, that I grieve.
 'Tis for you, for you, that I grieve.

II.

The waters flow deep and wide,
 On which, love, you have sailed—
 Dividing you from me.
 'Tis for you, for you, my love,
 'Tis for you, for you, that I grieve.

Indian war songs are highly figurative, and sometimes a very abstract mode of expression is employed. Each warrior sings a single verse, which is generally complete in itself. These verses generally consist of one or two lines, which are several times repeated, and several times transposed. In singing, the most exact time is kept; and, where the number of syllables in a line is not sufficient to complete the measure, short interjections as *he, ha, heh, etc.*, having no definable meaning, are uttered to supply this deficiency. These interjections serve also as a chorus, in the recital of which all the voices join, and of which the following are examples:

I. WARRIOR.

Aubeetuh geezhig, ne bau bainwaawaa—
Ne bau bainwaawaa, aubeetuh geezhig.
Aubeetuh, etc.

II. WARRIOR.

Ainduh so geezhiguk gauguno waubomin,
Ainduh so geezhiguk ke gauguno waubomin.
Ainduh, etc.

III. WARRIOR.

Aubeetuh geezhiguk abbeaun peenaaseewug—
Peenaaseewug, peenaaseewug.
Aubeetuh, etc.

IV. WARRIOR.

Peemiskwausheewug, peenaaseewug, aubeetuhgeezhigoang,
Peemishwausheewug, etc.

V. WARRIOR.

Auzhauwaush e wug, peenaaseewug,
Aushauwaush e wug peenaaseewug.
Peenaaseewug, etc.

VI. WARRIOR.

Aupitshee Monetoag, ne mudwaa wauweeneegoag;
Auspitshee Monetoag, ne mudwaa wauweeneegoag.
Aupitshee, etc.

VII. WARRIOR.

Kaagate neeminwaindum, naubunaatumig, tsheebaubee wishenaun,
Kaagate neeminwaindum, etc.

Translation.

I. VOICE.

I sing—I sing, under the center of the sky,
Under the center of the sky;
Under the center of the sky, I sing, I sing,
Under the center of the sky, etc.

II. VOICE.

Every day I look at you, I look at you,
 Thou morning star.
 Every day I look at you, I look at you,
 Thou morning star, etc.

III. VOICE.

The half of the day I remain, ye war-like birds,
 Ye war-like birds;
 The half of the day I remain, I remain,
 The half of the day I remain, etc.

IV. VOICE.

The birds of the brave take a flight round the sky,
 A flight round the sky;
 The birds of the brave take a flight, take a flight,
 The birds of the brave take a flight, etc.

V. VOICE.

They cross the enemy's line—the birds,
 They cross the enemy's line.
 The birds—the birds—the ravenous birds,
 They cross the enemy's line, etc.

VI. VOICE.

The spirits on high repeat my name,
 Repeat my name.
 The spirits on high—the spirits on high
 Repeat my name, etc.

VII. VOICE.

Full happy am I, to be slain and to lie,
 On the enemy's side of the line to lie!
 Full happy am I—full happy am I,
 On the enemy's side of the line to lie, etc.

The foregoing simple production of the native Indian mind finds its counterpart in character and simplicity in the celebrated old song of Capt. Kidd, emanating from some New England bard in the more primitive days of the white man's society and learning, of which the following is a sample:

OLD SONG OF CAPT. KIDD.

You captains brave and bold, hear our cries, hear our cries,
 You captains brave and bold, hear our cries;
 You captains brave and bold, though you seem uncontroll'd,
 Don't for the sake of gold lose your souls, lose your souls,
 Don't for the sake of gold lose your souls.
 My name was Robert Kidd, when I sail'd, when I sail'd,
 My name was Robert Kidd, when I sail'd;
 My name was Robert Kidd, God's laws I did forbid,
 And so wickedly I did, when I sail'd.

SONG OF AN INDIAN MOTHER.

There is something peculiarly attractive in the following rude and literal translation of the song of an Indian woman of the Blackfeet tribe to the spirit of her son, who was killed on his first war party. The words were accurately translated and written down at the time, and we are assured were not in any respect changed or smoothed from the sentiment of the original:

"O, my son, farewell!

You have gone beyond the great river,
Your spirit is on the other side of the sand buttes,
I will not see you for a hundred winters;
You will scalp the enemy in the green prairie,
Beyond the great river,
When the warriors of the Blackfeet meet,
When they smoke the medicine-pipe and dance the war-dance,
They will ask, 'Where is Isthumaka?
Where is the bravest of the Mississippi?'
He fell on the war-path.

Mai-ram-bo, Mai-ram-bo.

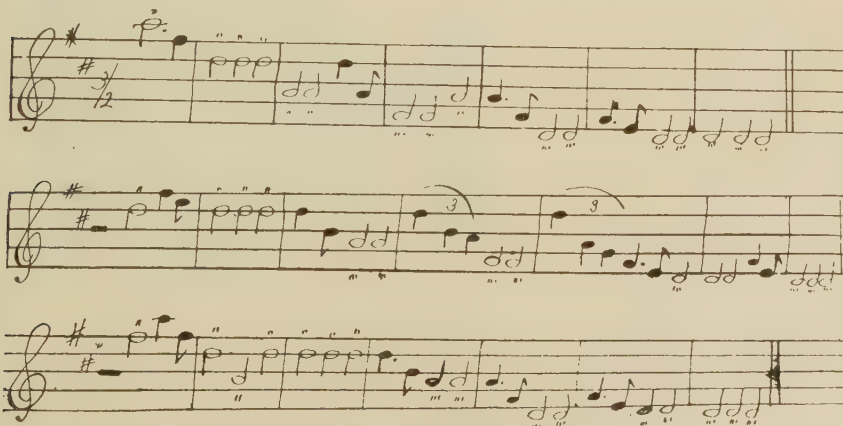
"Many scalps will be taken for your death;

The Crows will lose many horses,
Their women weep for their braves,
They will curse the spirit of Isthumaka.
O, my son! I will come to you,
And make moccasins for the war-path,
As I did when you struck the lodge
Of the House Guard with the tomahawk.
Farewell, my son. I will see you
Beyond the broad river.

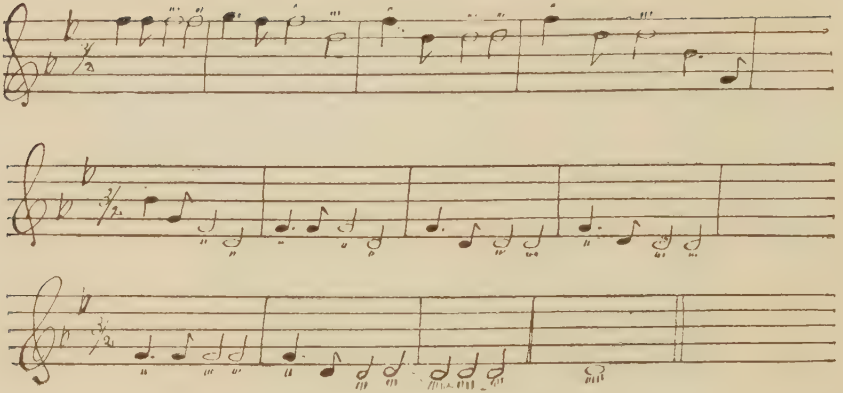
Mai-ram-bo, Mai-ram-bo."

Sung in a plaintive minor key, and in a wild, irregular rhyme, the dirge was far more impressive than the words would indicate.

The following are samples of Indian music used in some of their dances:



DOG DANCE OF THE DAKOTAHS.



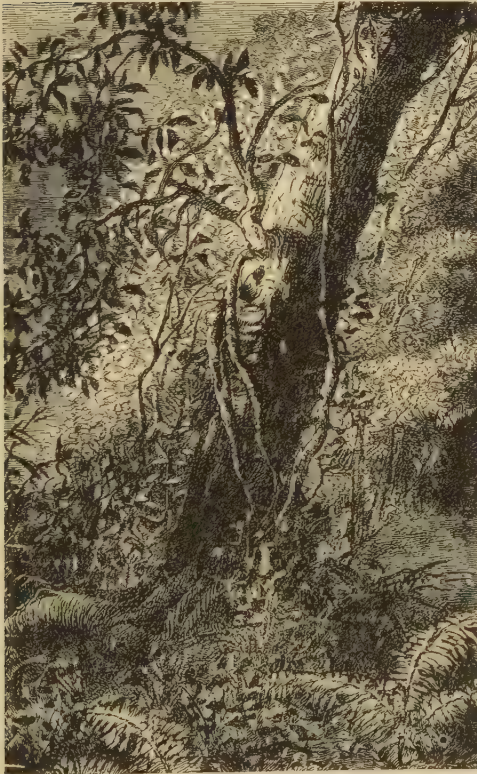
OJIBWAY SCALP DANCE.

The notes marked with accents are performed with a tremulous voice, sounded High-yi-yi, etc.

CHAPTER XLV.

SECRET SOCIETIES.

Two Institutions among the North American Indians—From the Atlantic to the Pacific—From the Gulf of Mexico to the Arctic Ocean—Medawin—Jeesukawin—Art of Medical Magic—Mystery—Prophecy—Ancient Origin—The Term Meda—Necromantic Influences—Exerted in Secret—Medawininne, a Magician—Medawin, the Art of Magic—Formed into Societies or Associations—Admitting Candidates—Who May be Admitted—Ceremony of Admission—Art of Prophecy—Ceremonies of the Wabeno—Medawin, Definition—Wabeno, Definition.



THE SILENT FOREST.

THE impression has prevailed to a considerable extent, especially among members of the older secret societies of this country, that secret orders, or secret organizations of some kind, existed among the American Indians, many referring to this as some evidence to establish the claim that the essential elements of the Masonic order were universal and of great antiquity, extending throughout all the nations of the earth.

Investigation shows that so far as the existence of secret societies, or societies having secrets or dealing in mysteries among the American Indians, are concerned, the claim is not without some foundation. Mr. Schoolcraft, who had much individual experience in this

regard, and who seems to have given this subject thorough attention, says there were two institutions among the North American Indians,

which were found to pervade the whole body of the tribes from the Atlantic to the Pacific, and from the Gulf of Mexico to the Arctic ocean; however, the term by which they were denoted might differ, or the minor rites of the institution might be modified. They were called in the language of the Algonquins, as spoken by the Ojibways, the stock tribe of that group, the *Me-da-win* and the *Jee-su-ka-win*. In other words, they were the art of medical magic, or mystery, and of prophesy; both are very ancient in their origin, and are very generally diffused, practiced and believed in among the American tribes.

The term *Meda*, in its original signification, became obscure by its later application to medical influences, supposed to be exercised by certain mineral or animal matter, as small bits of metal, bone, feathers and other objects kept in the arcanum of the medicine bag of the *Meda* or medicine man; but no physical application to these articles was pretended by the operators, as they relied wholly on a subtle, invisible, necromantic influence, to be exerted in secret, and at distant as well as contiguous points.

According to Mr. Schoolcraft, the *Meda* or *Medawinee* (mystery man or medicine man) was in all respects a magician. He was distinct in his profession from their strictly medical practitioner. To *Meda* was therefore to perform magic; and *Medawin* was the art of magic. Its professors were simply and definitely *magii* or magicians.

Men who professed this art were formed into societies or associations. They were admitted by public ceremony, after having been instructed in private, and having given evidence of their skill and fitness. Any one might become a follower and practicer of the *Meda*; all that was necessary was to adduce proofs of his skill.

The art of prophecy, or the *Jeesukawin*, differed from the *Medawin* in its being practiced alone by distinct and solitary individuals, who had no direct associates. Prophets started up at long intervals, and far apart, among the Indian tribes. Prophecy, however, was an art resembling that of the *Medawin*, and founded upon a similar principle of reliance, differing chiefly in the object sought. The *Meda* sought to propitiate events; the *Jossakeed* aimed to predict them. Both appealed to spirits for their power; both exhibited material substances, as stuffed birds, stones, and other objects, by, and through which, the secret energy was to be exercised. The general modes of operation were similar, but varied. The drum was used in both, but the songs and incantations differed. The rattle was confined to the ceremony of the *Meda*. The *Jossakeed* addressed himself exclusively to the Great Spirit. His office and mode of dress were regarded with greater solemnity and awe. His choruses were peculiar, and

deemed by the people to carry an air of higher reverence and devotion.

In the society of the Medawin, the object was to teach the higher doctrine of spiritual existence; their nature and mode of existence, and the influences they exercised among men. It was an association of men who professed the highest knowledge known to the tribes. The term *Meda* is rendered a noun of multitude by the inflection *win*.

There is apparently some difference in common speech between a secret society and a society having secrets. If the distinction may be made in the two, the society of the Medawin may be classed with the latter. Their ceremony of initiation being public, the society was not in this regard strictly a secret society; but there were secrets or mysteries pertaining to the order, with which each candidate or party initiated was invested; so that, like many other societies of the present day, this society would not improperly be called a secret society.

The ceremony of initiation into this order was performed in a lodge or wigwam constructed for that purpose, in locating which it seems the points of the compass were observed, the structure being placed east and west, singularly corresponding, as many have noted, with that ancient tabernacle of the Jews, which was erected after their deliverance from the bondage of the Egyptians, and which it is said was placed due east and west to commemorate to the latest posterity that miraculous east wind which wrought their mighty deliverance.

Mr. Schoolcraft, in his ethnological researches respecting the red man of America, gives an illustration representing the lodge and mode of initiation into a society of the Medawin, a copy of which is here reproduced. He also, in the same connection, gives in detail the mode of initiation into this society, from which the following is derived:

The lodge of initiation is generally at or near some Indian village. On the day of initiation all the village is in motion; and the Indians begin early in the day to assemble from all quarters. In the meantime, the faculty and the candidates are assembled in a lodge where they have passed a part of the night, and where the instruction is continued. The candidate here presents gifts composed of pots, blankets, utensils, and the like, in quantities sufficient to make eight parcels, for the eight members of the faculty. There is, besides, a dish which contains eight mouthfuls of something to eat; this dish is called *meda-onagon*—the dish of the ceremony of medicine.

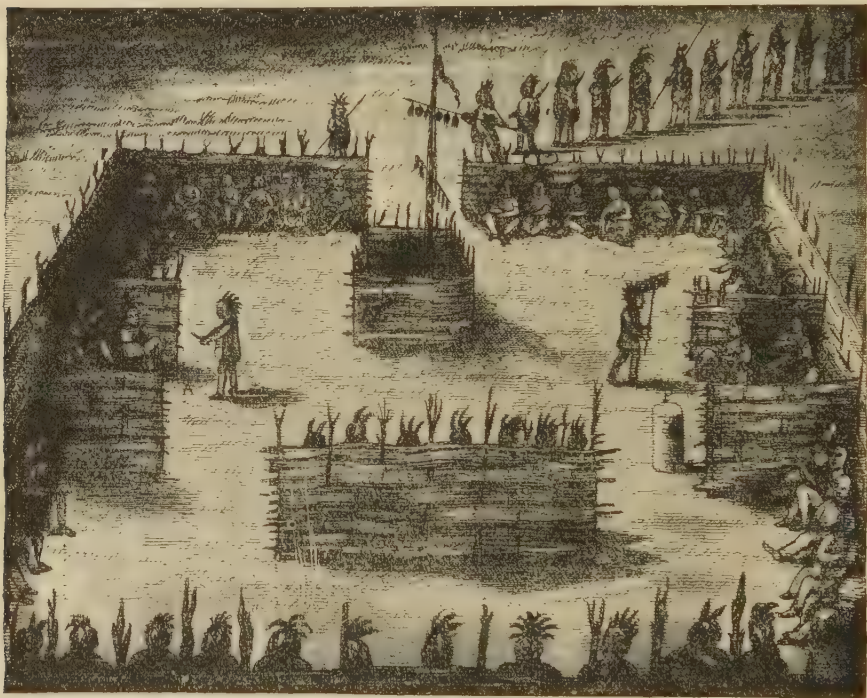
A large enclosure or lodge of initiation called *Medawigomik*, being prepared, all the Medas, men and women, proceed thither and take the stations assigned them. There is some difference among the Indian nations in the ceremonies. According to the Ojibways and

cognate tribes, when everything is ready the *Mizhinaweg* (stewards) give notice to the faculty, who go out, walk gravely one by one, the candidate being at the head, carrying a stick upon which the presents are suspended, and the last in the file carrying the medaonagon; all sing:

"Behold me, Behold me, Behold me," etc.

"How I am prepared," etc.

They enter the lodge by the east gate, making the circuit by the south, west, and north; and returning, place themselves along the east side of the lodge, fronting the center. The *Mizhinaweg* take the presents from the hands of the candidates, and suspend them by two



INITIATION INTO THE SOCIETY OF THE MEDAWIN.

cords at a certain height. The faculty make another circuit in the same direction, singing another song, with these words alone:

"I have them, the goods of the whites," etc.

The song being finished with the tour of the lodge, the candidate and the eight exclaim loud enough to be heard by everybody *Kanage-kana*. *Na* is responded in chorus; upon which the faculty proceed to take their places at the north, at the places reserved for them, and the candidate seats himself before the faculty.

At the south is a post which they call *Medewatig*, three or four feet high, and painted according to the taste of the *Mizhinaweg*.

At the south, in front of the faculty, are the singers with the drum *Mittigwakik* and the *Sheshequoy* (rattle) for accompaniment, with a little mallet to beat the drum.

One of the eight delivers a harangue upon the power of the *Manidos* to cure or to make sick, a power given to the *Medais*, and transmitted to them from age to age. After the harangue the candidate rises and makes the circuit of the lodge, stopping to look at all the members of the Meda, one after the other, offering to each one a word of salutation, which is accompanied by a movement of his hand as if he were counting them, or giving them his blessing, like a family salutation addressed to each according to age or sex or relationship to the candidate, as my father, my uncle, my aunt, my sister, and so on; and he says to each *Shawenimishim*—"Have pity upon me; give me something." The faculty rise, and sing:

"I could kill a spirit with my medicine-bag, made of the skin of a male bear."

Here follows a peculiar part of the ceremony, in which the mysterious effect of the medicine-bag is tried upon the candidate, in which the candidate is overcome and falls prostrate, whereupon he is raised up by the orator.

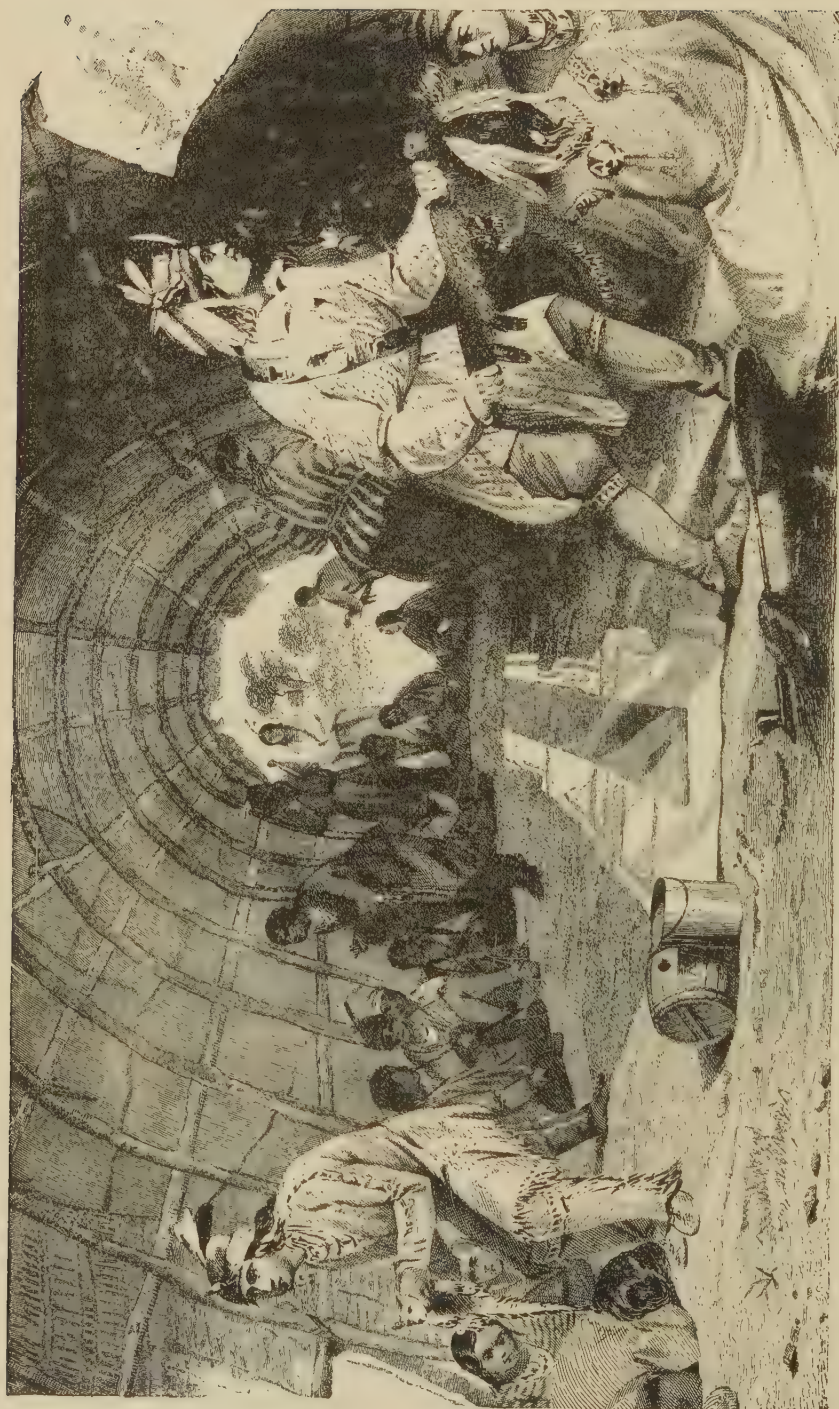
His first act is to recognize all the members of the Medawin as his fellows. Hitherto he has called them father, uncle, cousin, brother, and other like family appellations. Now he salutes them by the title *Nikamug*, my fellows or colleagues, whereupon the ceremony of marching around the lodge is continued, and the candidate places himself at the west, where he sings:

"I also, I am like as are the Medais."

After further experiment with the medicine-bag, the candidate seats himself and is admitted to the right of joining in the feast of the Medais. After some further ceremony, during which the initiated expresses thanks to the eight members of the faculty, he gives a feast to close the medicine-bag.

The whole ceremony, when properly observed, is very impressive and somewhat lengthy, consuming the greater part of a day. Mr. Schoolcraft remarks that, among the wild and rude Dakota tribes, many primitive notions, which no longer exist with the Ojibways, remain, as that the candidate is entirely naked to his middle and below to his feet; whilst the Ojibways prohibit the nakedness of the candidate.

It seems from the account given by Mr. Kohl, in his travels in Northwest America, that this society of Medawin, was not confined strictly to persons of mature age, or solely in connection with the



MEDICINE CEREMONIES OF THE WINNEBAGOES.

medical magic; but persons were admitted as honorary members; indeed he speaks of a case where an infant was received into the *Meda* order, which he considers as a sort of christening of the child. *Medawin*, he says, is the Indian term for Great Medicine, that is the great fraternity among the Indians for religious purposes. The lodge of initiation, he says, the Indians called *Meda-gamig*, translated, temple wigwam, or house of the brethren, and remarks that the temple wigwam reminds him of the bowers built by the Jews for their feast of tabernacles.

Members of some of the secret orders among the white people of the present day will doubtless discover in the ceremony of the *Medawin*, some coincidence of features occurring in the ceremonies of their own secret orders.

On this subject Mr. Schoolcraft remarks: "Gentlemen of the Masonic fraternity have discovered unmistakable evidence that there is a similarity between the secret signs used by the members of this society and those of Free Masons; like them they have a secret in common with societies of the same order wherever located; and like them have different degrees, with secrets belonging to each respectively, in the same society; but unlike Free Masons, they admit women and children to membership."

Among the *Winnebagoes*, according to Mr. Fletcher, United States agent, candidates for admission into this society are required to fast three days previous to being initiated; and, at some period during this fast, they are taken by the old medicine men to some secluded spot where they are instructed in the doctrines and mysteries of this society.

The ceremonies of initiation are conducted in a lodge or bower prepared for that purpose, the width being about sixteen feet, varying in length from ten to seventy-five yards. The members of the society sit on each side of the lodge, the center being reserved for dancing. The ceremony of initiation is thus described by Mr. Fletcher:

"Before the candidates are brought forward, the ground through the center of the bower is carpeted with blankets, and broadcloth laid over the blankets. The candidates are then led forward and placed on their knees upon the carpet, near one end of the bower, and facing the opposite end. Some eight or ten medicine-men then march in single file round the bower with their medical bags in their hands. Each time they perform the circuit they halt, and one of them makes a short address; this is repeated until all have spoken. They then form a circle and lay their medicine bags on the carpet before them. Then they commence retching and making efforts to vomit; bending

over until their heads come nearly in contact with their medicine bags, on which they vomit, or deposit from their mouth, a small white sea-shell about the size of a bean; this they call the medicine stone, and claim that it is carried in the stomach and vomited up on these occasions. The stones they put in the mouth of their medicine bags, and take their position at the end of the bower opposite to and facing the candidates. They then advance in line, as many abreast as there are candidates; holding their medicine bags before them with both hands, they dance forward slowly at first, uttering low guttural sounds as they approach the candidates, their step and voice increasing in energy, until with a violent 'Ough' they thrust their medicine bags to their breast. Instantly, as if struck with an electric shock, the candidates fall prostrate on their faces, their limbs extended, their muscles rigid and quivering in every fibre. Blankets are now thrown over them, and they are suffered to lie thus a few moments; as soon as they show signs of recovering from the shock, they are assisted to their feet and led forward. Medicine bags are then put in their hands, and medicine stones in their mouths; they are now medicine men or women, as the case may be, in full communion and fellowship. The new members, in company with the old, now go round the bower in single file, knocking members down promiscuously by thrusting their medicine bags at them. After continuing this exercise for some time, refreshments are brought in, of which they all partake. Dog's flesh is always a component part of the dish served on these occasions. After partaking of the feast, they generally continue the dance and other exercises for several hours. The drum and rattle are the musical instruments used at this feast. The most perfect order and decorum is observed throughout the entire ceremony. The members of this society are remarkably strict in their attendance at this feast; nothing but sickness is admitted as an excuse for not complying with an invitation to attend. Members sometimes travel fifty miles, and even further, to be present at a feast, when invited."

Mr. Fletcher notes the fidelity with which members preserve and keep the secrets with which they are invested at their initiation, and in reviewing the matter of these societies among the Indians, he is inclined to accord to them sincerity of purpose, and says that from a careful observation of the ceremonies of this order here referred to, during six years among this people, he has been unable to detect the imposition, if there be one, with which they are so frequently charged by the whites. He says that the tribe have implicit confidence in their medicine men, and firmly believe that they possess great power.

CHAPTER XLVI.

INDIAN TREATIES.

Popular Idea of an Indian Treaty—The Notion of the Spanish Invaders—The English Idea—The Puritans—Treaty with Massasoit—William Penn—Treaties of United States—At Fort Pitt—Greenville—Chicago—Prairie du Chien—Broken Covenants—Proverbial Deception—Black Hawk War.



WM. PENN'S TREATY WITH THE LENNI LENAPES

At this day the term *Indian treaty* seems to imply a negotiation between our national government and some Indian tribe or nation for the conveyance or cession of lands; but originally, upon the first settlement of this country by the whites, these treaties between the latter and the Indian natives had no such purpose in view.

The Spanish invaders of the newly discovered

country, it would seem, considered it as a vast waste, in which rights were to be acquired by assertion, coupled with the ability to maintain them by force; and the English idea likewise rested much upon the same principle, as is shown by the various grants of territory at first made by the English kings to favorite individuals and corporations.

Even the Mayflower Puritans, in their selection of a place of settlement upon the coast of New England, seem to have possessed the notion that there was no one having any lawful authority to dispute their claim to so much of the country as they should choose to assert their right to occupy. Title to the soil, and the right of alienation in any one, does not appear, so far as light on the subject is revealed in history, to have entered their heads, and this is apparent from the

course they pursued, with reference to the natives they found in the vicinity of the country where they took up their abode.

As some one in a vein of humor has expressed it, the Puritans, when they landed, first fell upon their knees, and then they fell on the aborigines.

The Puritans, having landed in December, had no intercourse with the Indians until March following, when they were visited by the historic *Samoset*, of the tribe of Wampanoags, of which *Massasoit* was the principal chief, and from whom they derived information concerning the natives of the vicinity. This, as it will appear, suggested to the Pilgrims that it would be for their interests to have an interview with this great chief of the people they had fallen amongst, which was brought about by the agency of *Squanto*, of the Pawtucket tribe, introduced by Samoset, who spoke some English, and through whom the great chief Massasoit was invited to visit the English for purposes of acquaintance and mutual friendship. At the interview which followed, and it seems was held with much ceremony, a treaty was concluded between Massasoit and the governor of the English colony, the stipulations of which were to the following effect:

1. "That neither he (the governor) nor any of his (*Massasoit*) should injure or do hurt to any of their people.
2. That if anything were taken away from any of theirs, he should cause it to be restored, and they should do the like to his.
3. That if any of his did any hurt to any of theirs, he should send the offender that they might punish him.
4. That if any did unjustly war against him, they would aid him, and if any did war against them, they should aid them.
5. That he should send to his neighbor confederates to inform them of this, that they might not wrong them, but might be likewise comprised in these conditions of peace.
6. That when his came to them upon any occasion, they should leave their arms behind them.
7. That by so doing, their sovereign lord, King James, would esteem him as his friend and ally."

In this, it will be observed that no right to the title of the soil, or even occupancy, is recognized as existing in any one, nor is the right of occupancy, assumed by the English, disputed by the chief *Massasoit*. The whole object of the conference appears to have been to secure and perpetuate friendly and peaceful relations between the parties.

This is the first treaty of which we have any account between the white invader and the Indian native. But as time went on, and immi-

gration of the white man increased, the Indian found his grounds becoming sadly encroached upon, and his means of subsistence impaired in like proportion. The expedient to which the white man resorted to allay the uneasiness thus arising on the part of the Indian, was the purchase of his land in parcels, giving some trifling consideration therefor.

Although the Indian entered into contracts of this kind, yet he never in fact fully understood the nature of such transactions. The principle of alienating land, whereby his right of occupancy ceased, was something his mind could not comprehend, and as the immigration of the white man continued to increase, and his presence became sensibly felt by the Indian, the wars and massacres between the races, which have so darkened the pages of our early history, naturally followed; and which suggested to the benevolent mind of William Penn, in taking possession of his grant of land on the Delaware, in 1682, that memorable treaty which he entered into with the natives, whom he found occupying the country comprised within his grant.

This treaty is the first instance on record of substantial recognition, by the white man on this continent after the discovery, of the rights of the Indian; and all subsequent treaties between the parties, which aimed at justice, have had in view, as a precedent, this famous and equitable treaty of William Penn.

The assumption of the English kings, as to their title to the soil of America, which they claimed the right to transfer by grant to their subjects, is illustrated by the anecdote of Charles II. and William Penn, on the occasion of an interview, as the latter was about leaving for America to take possession of the lands the King had granted him. The King inquired of Penn as to whether he did not feel some uneasiness concerning his safety in going upon the lands granted him among the wild natives of America; to which Penn responded that he intended to cultivate friendly relations with them; and, moreover, said he, "as I intend equitably to buy their lands, I shall not be molested." "Buy their lands," said the King, "why, is not the whole land mine?" "No, your Majesty," said Penn, "we have no right to their lands. They are the original occupants of the soil." "What," continued King Charles, "have I not the right of discovery?" "Well," said Penn, "just suppose that a canoe full of savages shall by some accident discover Great Britain, would you vacate or sell?"

But King Charles had a precedent for his position. William the Conqueror, a predecessor, when he stepped on the English shore, said "he took seizin of the land."

The first treaty between the United States, as then formed, and

the Indians within its territory, was concluded September 17th, 1778, by "articles of agreement and confederation" between commissioners named, "for and in behalf of the United States of America," and the "deputies and chief men of the Delaware nation," at Fort Pitt, now Pittsburg. This treaty, however, had no relation to ceding lands, but was rather for the purpose of amity between the parties, fully recognizing the right of the Delawares to the country they then occupied. The objects of which treaty will more fully appear by the following extract from the preamble:

"Whereas, the United States are engaged in a just and necessary war in defense and support of life, liberty and independence, against the King of England and his adherents; and as said King is yet possessed of several posts and forts, on the lakes and other places, the reduction of which is of great importance to the peace and security of the contracting parties, and, as the most practicable way for the troops of the United States, to some of the posts and forts, is by passing through the country of the Delaware nation, the aforesaid deputies, on behalf of themselves and their nation, do hereby stipulate and agree to give a free passage through their country to the troops aforesaid: and the same to conduct, by the nearest and best ways, to the posts, forts or towns of the enemies of the United States, affording to said troops such supplies of corn, meat, horses, or whatever may be in their power, for the accommodation of such troops, on the commanding officers, etc., paying, or engaging to pay, the full value of whatever they can supply them with. And the said deputies, on behalf of their nation, engage to join the troops of the United States aforesaid, with such a number of their best and most expert warriors, as they can spare, consistent with their own safety, and act in consort with them."

Subsequent treaties made between the United States, or Federal Union, and the Indian tribes, up to the time of the treaty at Greenville, August 3d, 1795, contained no stipulation for the cession of lands; but such of them as partook of the nature of ceding lands were in the phraseology of settling boundaries, and however the provisions might operate in ceding lands, the expression of *settling boundaries* between the parties is observed throughout. But all the treaties between the United States government and the Indians, after the last mentioned, are profuse with stipulations for ceding Indian lands.

It is not the purpose here, neither is the space allowed to a single chapter of this book adequate, to give anything like a satisfactory account of the dealings of the white man with the Indians, through the medium of what are termed *treaties*. What is here undertaken is

to show, in general terms, under this head, the injustice which has been done the Indian, in this regard, by the white man.

There is probably no dispute as to the original design of our race. It was to supersede the Indians in the occupation of their country; and in this we have completely succeeded. So much of that race as have not been exterminated, have been so far merged or assimilated with the white man as practically to have lost their existence as Indians. Those that survive have been forced to accept our condition of life as a *dernier* resort, however much it may have been against their wishes and instincts.

An examination of the colonial records and the treaties of the Indian tribes with the United States government, from its foundation to the present time, will disclose the fact to the impartial mind, that not a single treaty of the government, or engagement of the colonial authorities, possessed the elements of justice towards the Indians, with the exception of the famous treaty at Shakamaxon, on the Delaware river, between William Penn and the tribes in that locality.

Bishop Whipple, on this subject, says it may be doubted whether one single treaty has ever been fulfilled, as it would have been if it had been made with a foreign power. He continues: "Pledges, solemnly made, have been shamelessly violated. The Indian has had no redress but war. In these wars ten white men were killed to one Indian, and the Indians who were killed have cost the government a hundred thousand dollars each. Then came a new treaty, more violated faith, another war, until we have not a hundred miles between the Atlantic and Pacific which has not been the scene of an Indian massacre."

A history attending the making of one treaty will serve to mark the character of them all; and the more important the subject of the treaty became, the more extraordinary and unwarrantable were the measures and expedients resorted to, to overreach the Indians and consummate the work designed.

Among those in earlier times, of this character, which particularly attract our attention, is the treaty at Chicago, concluded August 29th, 1821, by Lewis Cass and Solomon Sibley, commissioners for the United States, with the Ottawa, Pottawattamie and Ojibway nations of Indians.

The council of the tribes named, at which this treaty was made, was convened by request of the United States government. The object sought was to extinguish the claim of the Indians to all the lands in which their claim had not already been extinguished, east of Lake Michigan and south of Grand river.

The disturbances incident to the war of 1812 had all been adjusted; the work of the Erie canal through the state of New York was well under way, and its completion was soon to give an impetus to western emigration, demanding an extension of the public domain for the benefit of those seeking homes in the West. The acquisition of the territory in question by the United States government had, therefore, become important.

A full account of the proceedings attending this treaty is given by Mr. Schoolcraft, who was secretary to the commissioners, in his book of travels in the central portion of the Mississippi valley, published in 1825, from which it appears that the Indians were surprised that the government should ask from them a cession of the lands in question; and in which it further appears that the chiefs absolutely refused to concur in the application of the government for more of their lands.

The Pottawattamie chief *Metea*, the orator and master mind of this occasion, in addressing the council, speaks thus firmly in answer to the application of the commissioners:

“We have sold you a great tract of land already, but it is not enough. We sold it to you for the benefit of your children, to farm and to live upon. We have now but little left. We shall want it all for ourselves. We know not how long we may live, and we wish to leave some lands for our children to hunt upon. You are gradually taking away our hunting-grounds. Your children are driving us before them. We are growing uneasy. What lands you have you may retain forever, *but we shall sell no more.*”

But, notwithstanding the declaration of *Metea* that they would sell no more land, the object of the mission of the commissioners was, nevertheless, in the end, accomplished, and the careful reader of the report of the proceedings attending this treaty, can come to no other conclusion than that it was consummated by fraud and imposition upon the tribes, in which, although there is a studious attempt to hide it, whiskey figured largely in the fraud. The Indians were intimidated, and, by means aforesaid, unduly influenced. The transaction was of that character, at least, that it attracted special attention in England, and the action of our government was severely commented upon, and criticised by the *London Times*, as noticed by Mr. Schoolcraft in his work before mentioned, to the following effect:

“The United States have driven a bargain, and a hard bargain it is, with the miserable Indians. For forty-five thousand dollars in merchandise, a little more than five thousand pounds in money, as valued by those who furnished it, and an annuity of less than two thousand

pounds per annum, Governor Cass, whose diplomatic talents appear on this occasion to have been highly applauded by his countrymen, has prevailed upon the helpless aborigines to surrender five millions of fertile acres, to the westward of the lakes, and equal in surface to about one-fourth of Ireland. Verily, Governor Cass may be said to understand his business."

The great chief Metea, who was at the time the most influential chief of his tribe, firmly, yet cautiously, insisted that they would sell *no more lands*, until near the close of the council, when the principal chief of the Ottawas, Keewaygooshkum, taking a more favorable view of the matter, evidently having had some influence brought to bear upon him, made a speech tending to influence the minds of the tribes favorably to the proposed purchase, which produced a marked effect upon the Indians.

A favorable termination was finally reached on the 29th of August, and a treaty ceding the lands described by General Cass, in his application to the Indians therefor, was concluded and signed by the commissioners and principal chiefs of the several tribes; but discontent and dissatisfaction with what had been done, on further reflection, ever after continued among the Ottawas and Pottawattamies. The chief of the Ottawas before mentioned, on his return home, was persecuted by his tribe, and his son secretly poisoned, in revenge for the part he took in consummating the treaty. And it was this discontent, on the part of the Pottawattamies, which nearly resulted in leading them to join Black Hawk in his raid into Illinois in 1832, and they would have done so but for the earnest appeals and influence of the half-breed chiefs, Billy Caldwell and Alexander Robinson.

Considering the flattering promises made by General Cass to the Indians, as to the adequate price that would be paid them for these lands, the consideration as finally stipulated, as shown by the treaty itself, sinks into insignificance, and becomes ridiculous. As remarked by one of the chiefs, in his speech at this council, in answer to Governor Cass' promise of large consideration, their experience was that the money they received in payment for lands when obtained seemed to amount to nothing, and gave them no substantial relief. For instance, the consideration in this case, paid to the Pottawattamies, amounted to about a dollar for each person in the tribe annually for the limited term of twenty years. This application of figures to actual facts shows how it was, as their chief well remarked, that the amount paid them seemed to do them no good. The consideration was inadequate, and a valid defense can scarcely be made against the bold charges of the *London Times*, before quoted.

The criticism indulged in by the London *Times* in regard to the part borne by General Cass in the transaction in question, strikes us with much force, especially when we consider the reasons put forth by him to the Indians, which, in his opinion, should operate to hasten their willingness to part with these lands as proposed. He says: "The quantity of game you now kill in that part of the country is very little, almost nothing."

Did it ever occur to General Cass that this circumstance of scarcity of game, operating to depreciate these lands to the Indians, had arisen solely from acts of the white man himself in his invasion of the country; that his people, having by continued encroachments depreciated the value to them of the Indian's domain, the white man was not at liberty now, in equity and good conscience, to expect to profit from the injury, and assign it as a reason why the Indian should be willing to part with it, and leave it to the party who had despoiled it, on the terms the white man propose^d—much on the principle that if a person sets up a nuisance upon his neighbor's premises, whereby the value becomes reduced, he may claim the right to purchase the same at the reduced value he himself caused. This would certainly be condemned as law for the white man, and why not the same for the Indian?

The proceedings, called a treaty, by which the United States government claimed to have acquired all the right of the Sacs and Foxes to the country in the western part of the state of Illinois, is another glaring example in the line of overreaching the Indians by pretended negotiations.

This is the treaty purporting to have been made at St. Louis, between William Henry Harrison, Governor of the Indiana territory, and commissioner plenipotentiary of the United States for concluding any treaty or treaties which may be found necessary with any of the Northwestern tribes of Indians, and the chiefs and head men of the united Sac and Fox tribes, whereby said tribes ceded (as is claimed) to the United States, for a nominal sum, all their rights in a vast tract of land in the western part of the state of Illinois, according to boundaries fixed in the articles of said treaty.

This treaty purports to have been concluded at St. Louis on the 3rd of November, 1804, and is signed by William Henry Harrison, on the part of the United States government, and by the following persons representing the *Sacs* and *Foxes*: *Layauvois*, *Pashepaho*, *Quash-quame*, *Outchequaka*, *Hahshequarhiqua*, whose several marks are affixed.

It is this so called treaty that Black Hawk contended against, and

insisted was not binding upon his tribe, and which he repudiated, and upon which followed what is known as the *Black Hawk War*. In the making of this treaty there was no assembly of the tribe, and no consultation with them whatever. These so called chiefs and head men, being at St. Louis together, at the date mentioned, were induced to put their marks to the treaty as drawn up under the direction of Governor Harrison, without any authority from their tribe whatever; and which the government subsequently enforced by its military arm, at the expense of much blood and considerable treasure.

But among the most ingenious work in overreaching the Indians, and one of the most glaring examples in this regard next to that last mentioned, is the treaty at Prairie du Chien, concluded July 29th, 1829, and followed by that concluded afterwards at Chicago, September 29, 1833, by which was acquired the country of southern Wisconsin, south of the Wisconsin river, and the country of northern Illinois, comprising what was equal to about one-third of the area of the state, and being the most valuable tract of land ever acquired from the Indians through a single scheme. Although it may have been composed in two transactions, it was, nevertheless, the subject of one scheme; and, as the writer derived his information concerning this transaction from what may be considered inside sources, he will speak more particularly as a narrator in the "first person singular."

Measures had been adopted for the construction of the Illinois and Michigan canal, and emigration had commenced to advance into Michigan and Indiana. The lead mines of Galena had commenced to attract the attention of miners and others, which called for action to further extinguish the Indian title to the country west of Lake Michigan. The greater, and most valuable portion of the land sought, belonged to the Pottawattamies, their consent to parting with which had therefore to be obtained; for this purpose, therefore, this tribe, with their allies, the Ottawas and Chippeways (Ojibways), were requested to meet with the commissioners of the United States government at Prairie du Chien, in August, 1829, in council, to negotiate for the cession of a portion of land about the lead mines at Galena.

The master spirit in concocting this scheme, on the part of the United States government, it would appear, was Dr. Alexander Wolcott, then Indian agent at Chicago, and whose expert hand in schemes of this kind is seen in the background in the consummation of the purchase by the treaty at Chicago of August 29, 1821.

In the before-mentioned spring of 1829, President Jackson appointed Gen. John McNeal, of the United States army, Col. Pierre Menard, of Illinois, and Caleb Atwater, of Ohio, commissioners to treat with

the Indians for the cession of the country covering the lead mines before mentioned.

Gen. McNeal was a native of New Hampshire, and was, at this time, colonel of the first United States infantry, with the rank of brevet-brigadier general.

Col. Menard was a Frenchman, who settled at Kaskaskia, in Illinois, long before it became a state, and whose name is so prominent in its early history.

Mr. Atwater was an Ohio politician of that day, and an ardent supporter of President Jackson, otherwise called a "Jackson man," from whom he had received the favor of this commission as some recognition for his political services. He was a man of learning and prominence in his own state, where he was much respected. He was also an author of some note, and wrote a very excellent book on the subject of "Western Antiquities." He was the historian on the occasion of this treaty at Prairie du Chien, and we are greatly indebted to him for many historic facts relating thereto, which he preserved.

The commissioners left St. Louis, on the 30th of June, for Prairie du Chien, arriving there about the middle of July, when they proceeded to complete arrangements for the council.

The tribes assembled here to meet the agents of the United States government in this council, Mr. Atwater says, were the Winnebagoes, Pottawattamies, Chippeways, Ottawas, Sioux, Sacs and Foxes, and Menominees. In addition to these there were in the assembly, Mr. Atwater says, "half-breeds and the officers from Fort Crawford at that place, the Indian agents, sub-agents, interpreters, and a great concourse of strangers from nearly every city in the Union, and even from Liverpool, London, and Paris. What occasioned the presence of these strangers, and especially those from far distant points, does not appear, but it must have been the great interest, at that day, centered in the lead mines in the country, which were the subject of the proposed treaty."

From Mr. Atwater's description, it seems much ceremony was observed in arranging and constituting the council, the object being to make the occasion as imposing and impressive upon the Indians as possible, in which the commissioners were quite successful. Mr. Atwater says "the spectacle was grand and morally sublime in the highest degree."

The Winnebagoes were first addressed, then the Chippeways, Ottawas, and Pottawattamies. The last three tribes were rather mild in their demands, but with the Winnebagoes it was otherwise. They were always a turbulent people, at least not very passive in their

nature; on the contrary were considered aggressive, constantly resisting demands made upon them by the United States government. They insisted that the United States had not kept faith with them in the past; that a large amount was then due them on agreements at former councils, and they would listen to no propositions until the amount in arrears was paid them. Their answer to proposals was: "Wipe out your debt before you run in debt again to us."

There was such an uneasiness of feeling among the Winnebagoes that the commissioners were advised by *Naukaw*, their principal chief, to go into the fort for safety. They were told by the Winnebagoes that "they would use a little switch upon them;" in plain English, that they would assassinate the commissioners and all persons connected with them. By this time 200 warriors, under Keokuk and Morgan, chiefs of the Sacs and Foxes, who were friendly to the whites, arrived and began their war dance for the United States, and quietly spread among the Indians the story that thirty steamboats, with cannon and United States troops, and 400 warriors of their own, were near at hand. The Winnebagoes were silenced by this intelligence and by demonstrations not misunderstood by them. Mr. Atwater says that the arrival of Keokuk was a season of great joy with them; that he placed more reliance on his friendly warriors than on all the United States forces then stationed at that place. Good as the officers were, the soldiers, he says, were too dissipated and worthless to be relied on for a moment.

Taking Keokuk aside and alone, he expressed to him in plain English what he wanted of him and what he would do for him, to which Keokuk answered in good English: "I understand you, sir, perfectly, and it shall be done." It was all done faithfully, and he turned the tide favorably. The treaty was successfully concluded with the Pottawattamies and their allies, the Ottawas and Chippeways, on the 29th of July. That with the Winnebagoes was concluded August 1, following, whereby about eight million acres of land were acquired and added to the domain of the United States government.

Upon setting out, at this council, the representations to the Indians, on joining it, were that the United States government desired *only* to acquire land enough to afford complete privileges for *digging or working the lead mines*, but it ended not only in acquiring the whole country of the lead mines, but in acquiring a strip of country extending along the Wisconsin river, opening a communication in that direction from the Mississippi to Lake Michigan; also a strip of country on the east side of the Mississippi, extending from the lead mines to Rock Island, and a strip of country on the north, of the pur-

chase of 1816, reaching up above Rock Island from the south, leaving, however, a tract of country untouched on the east of the Mississippi, extending to Lake Michigan, still belonging to the Indians, comprising about five million acres of land, now the richest portion of northern Illinois and southern Wisconsin.

The personal narrative of Alexander Robinson, a leading chief of the Pottawattamies, in regard to this treaty, reveals to the inquisitive mind some very interesting facts, of which Mr. Atwater's account gives no intimation, and we must conclude was not, in the nature of things, in any way made known to him. This treaty was entirely a blind. It availed the United States little or nothing for practical purposes at that time, beyond possession of the lead mines, except that it served as an entering wedge for the treaty at Chicago, which followed in September, 1833. It would have been very difficult for the United States government, at that time, or within any reasonable time thereafter, to have negotiated with the Indians to acquire at one time all their lands then remaining in Illinois and Wisconsin. But, having acquired a strip of land along the east side of the Mississippi and along the Wisconsin river, the Indians became completely hemmed in, or surrounded, by the grants of the Prairie du Chien treaty. Their attention being called to this fact, some three or four years thereafter, it became an easier matter, upon their realizing the situation, to negotiate with them for the balance of their lands remaining, under such circumstances. To use a common saying, in playing that interesting game called checkers, the Indians were driven into a *single corner* before they were aware of it.

In 1857, I became personally acquainted with Alexander Robinson, the half breed Pottawattamie chief, before mentioned, having some business transactions with him, which extended over a considerable period of time. He was then living on his reservation on the Desplaines river, just above the present crossing of the Galena branch of the Chicago & Northwestern Railway. At the outbreak of the Black Hawk disturbance in 1832, Robinson was a volunteer in one of the four companies raised in Chicago and the settlements around, called Major Bailey's battalion, which took possession of Fort Dearborn, it then being unoccupied, where the battalion remained until the arrival of the United States forces under Major Whistler.

A few years thereafter I made him a visit at his residence on the Desplaines river, and took from him full notes of the history of his life, which, it seems, had never before received the attention of any one save his own family, and with them, even, he was never very communicative on the subject.

My impression of Indian government and usage, at that time, was that their chiefs were born into, or inherited, their positions as such, and I set out, in obtaining Mr. Robinson's narrative, with that impression. After proceeding at considerable length, showing his birth at Michilimacinac, his service as an Indian trader, and so on, I soon discovered that he was not one of those chiefs who had become so by inheritance or birth. I therefore stopped short and asked: "Mr. Robinson, when and how did you become a chief?" He answered (he spoke English imperfectly):

"Me made chief at the treaty at Prairie du Chien."

"How did you happen to be made chief?"

"Old Wilmette, he come to me one day and he say: Dr. Wolcott want me and Billy Caldwell to be chiefs. He ask me if I will. Me say yes, if Dr. Wolcott want me to be."

At this time there were two vacancies in the number of the chiefs of the Pottawattamie tribe, occasioned by recent deaths. Here the work of Dr. Wolcott, the agent for the Pottawattamies, Ottawas and Chippeways at Chicago, to acquire the title to the remaining lands in Illinois, first appears. From the facts I learned of Mr. Robinson, it became evident that the chiefs of the tribe, at that time, having these two vacancies, would be opposed to parting with these lands, although Mr. Robinson seems to have had no conception of the situation, nor of the design of Dr. Wolcott.

Dr. Wolcott was a native of Connecticut, and, judging from his record as Indian agent, was a specimen Yankee of the genuine type. He was a diligent public officer, who pursued his instructions faithfully, and was fully up to the standard of Yankee character in driving a good bargain. It is due to him, however, to say that he has never been accorded that position in local history which his valuable services, in aiding the settlement of the Northwest, justly entitles him to. While General Cass was prominent in most of these early negotiations with the Indian tribes, yet it is believed, indeed, a careful review of local history indicates, that Dr. Wolcott was the master spirit in carrying out the early policy of the government in extinguishing the Indian title to their lands in Michigan, Illinois and southern Wisconsin, after the close of the war of 1812. He was Indian agent at Chicago at the time of the treaty of 1821, in which General Cass appears as the principal negotiator for the government, but in which Dr. Wolcott was an important factor, as before mentioned, and who, it appears, at that early day, was impressed with the great future of Chicago.

It became the policy of the government to extinguish the Indian title to the lands about Chicago, especially in northern Illinois, as

early as possible. This policy was, no doubt, inspired largely from the influences and representations of Dr. Wolcott. After the treaty of 1821, he seems to have addressed his attentions and energies specially in the direction aforesaid.

In 1829, the chiefs of the Pottawattamies, with perhaps one single exception, were wild Indians, having no sympathies with the interests of the white man, and it seems that Dr. Wolcott became convinced that success was at least doubtful unless measures were taken to bring some special influence to bear upon these chiefs. His plan, therefore, was to add Robinson and Caldwell to their number. This was a very happy idea, and became eminently successful, and to him must be accorded the real credit of so shaping the negotiations at Prairie du Chien as to lead to the success of the treaty at Chicago, which followed in 1833, and by which the extinguishment of the title to all the Indian lands in northern Illinois and southern Wisconsin was completely accomplished.

The lands which the government desired to acquire being occupied mostly by the Pottawattamies, and the Ottawas and Chippeways having no interest therein, except under their agreement of alliance with the Pottawattamies, the protest, or policy of the latter tribe in relation to parting with this land, would naturally be concurred in by the other two tribes, so that all that had to be done by Dr. Wolcott was to obtain the favorable action of the chiefs of the Pottawattamies. There could be no other object for the interference of Dr. Wolcott to obtain the admission of Robinson and Caldwell as chiefs of the Pottawattamies, except in connection with the desire of the government concerning their lands, and there were probably no other two persons in existence who possessed that influence among the three allied tribes, and especially with the Pottawattamies, as did these two men.

They were both men of integrity, Robinson a half blood Chippeway, and Caldwell a half blood Pottawattamie. While in their instincts they were essentially white men, yet the history of their lives shows that they had been ever faithful to their Indian relatives. Robinson had been, during a large proportion of his life, an Indian trader, whereby he had occasion to grant the Indians many and important favors. Caldwell had espoused the cause of the allied tribes of the Indians of the Northwest, in the war of 1812, and was with Tecumseh as one of his aides at the battle of the Thames. The decision of this battle being disastrous to the Indian cause, Caldwell cordially gave his adherence thereafter to the United States government; and, being a man of liberal views, as well as good English education, he commenced to throw his influence in favor of the advance of civilization

in the Northwest, recognizing the fact that its accomplishment was a matter of but a short time. In other words, in common saying, "the Indian must go."

The known sentiment of these two men, in this regard, induced Dr. Wolcott to set an influence at work to thrust upon the Pottawattamie tribe these two very influential men as chiefs, to supply the two vacancies existing. In aid of this purpose, it seems, he secured the services of Antoine Wilmette, a Frenchman, who had married an Indian wife of the Pottawattamie tribe, one of the oldest residents at Chicago and a man of much influence with the Indians, and a particular friend of Robinson.

Robinson and Caldwell were, at this time, both living at Chicago, on the West Side, at what was then called the Point, just north of where Lake street now crosses the South Branch of the Chicago river.

Proceeding with my inquiries, I asked Mr. Robinson: "After the Indians had met together at Prairie du Chien for the treaty, what was the first thing done?"

"The first thing they do they make me and Billy Caldwell chiefs."

"How were you made chiefs? What was done?"

"First, all the chiefs they met together, and they say they have us for chiefs. Then the tribe meet in council, and the chiefs tell them they have us for chiefs; then the tribe all say they want us for chiefs, and then we be chiefs, *and then we all go and make the treaty.*"

Thus it will be seen that no chances were taken in carrying out the programme, as laid out by Dr. Wolcott. The very first business in hand, as shown by Mr. Robinson, was that of making *him* and *Billy Caldwell* chiefs; that being done, in other words the jury being successfully packed, the verdict was awaited as a matter of form. Dr. Wolcott accompanied the Pottawattamies to Prairie du Chien, and saw his plans fully accomplished, just as he had laid them, and was afterward duly complimented upon the result, in the same manner as was General Cass for his adroitness at the treaty at Chicago of 1821.

While Mr. Atwater discovered much turbulence of spirit, on the part of the Winnebagoes, at this council, it is inferred from what he says that a different and more friendly spirit prevailed among the three tribes of Chippeways, Ottawas and Pottawattamies. If Mr. Atwater could have known of the ingenious diplomacy on the part of Dr. Wolcott, he would have had less anxiety as to the results than he did have, in the absence of any knowledge concerning the same.

In this treaty the following, among other reservations of land, were made:

"For Wauponehsee (Waubanse), five sections of land at the

Grand Bois on Fox River of Illinois," (Big Woods), being near where Aurora now stands.

"For Shabehnay two sections at his village near the Paw Paw Grove." And there was granted, among other lands, as follows:

"To Alexander Robinson, for himself and children, two sections on the Riviere Aux Pleins."

"To Billy Caldwell, two and one-half sections on the Chicago River, above and adjoining the line of the purchase of 1816." Thus were Robinson and Caldwell properly remembered in the distribution of favors.

Waubanse was subsequently driven off from his reservation, for which he never received anything, and the same is true of Shabbona in regard to his two sections near the Paw Paw Grove. He left his reservation temporarily, and went out to visit his tribe in their new home west of the Mississippi, and, on his return, found that the government had surveyed and sold his land to white settlers, refusing to give him any compensation therefor whatever.

The land granted to Billy Caldwell he subsequently disposed of, and followed his tribe west of the Mississippi, where he died about the year 1848. Alexander Robinson disposed of a considerable portion of his reservation; the balance remaining descended to his heirs, who are now in possession of the same.

The misleading point in this treaty, and the hope held out to the ear, is shown in article 2, wherein it is stipulated that, in consideration of the lands thus ceded, the United States "agree to pay to the aforesaid nation of Indians the sum of \$16,000 annually, forever, in specie, said sum to be paid at Chicago; and further, to deliver to said Indians at Chicago fifty barrels of salt, annually, *forever*; and further, the United States agree to make permanent, for the use of the Indians, the blacksmith's establishment at Chicago." This is an assurance to the Indians that no further cessions of land will be expected of them.

Thus it will be noticed, by the terms of this treaty, that the money consideration agreed upon is to be paid *annually, forever, at Chicago*, and that fifty barrels of salt are to be delivered to the Indians *annually, forever, at the same place*, and the natives are assured that they will find in running order for their use *forever* "the blacksmith's establishment at Chicago," which is hereby made permanent.

Verily, one would be led to believe that Dr. Wolcott, who evidently dictated these stipulations, had not a very far seeing vision as to the future of the country, if he expected Chicago, as this would indicate, to permanently remain a point for delivering salt to these three tribes of Indians, and a place where they would be accommo-

dated with a permanent blacksmith's establishment for mending their steel traps and repairing their gun locks; or else it must be admitted that these undertakings were inserted solely for the purpose of over-reaching the Indians by representations and promises of this kind, which, in the nature of things, would not be fulfilled.

In the spring of 1832, came what is called the Black Hawk War, from a noted chief of a band of the Sac tribe of Indians, which being ended in the latter part of the summer by the destruction of a large portion of his band, the country of Illinois commenced to attract the favorable attention of immigration; whence followed the treaty of the United States government with the Indians at Chicago, in September, 1833, at which the plan of the final extinction of the Indian title in the remaining lands of Illinois and a portion of Wisconsin, as contemplated by the treaty at Prairie du Chien in 1829, was accomplished by an exchange of lands with the Pottawattamies, assigning them a district of country on the west of the Mississippi of equal extent, adding an annuity in money and goods during a term stipulated. Thus ended, through these several schemes, the last of the supremacy of the Algonquin race in the country of their fathers.

Billy Caldwell and Alexander Robinson, and their immediate friends, were not only liberally remembered in the treaty at Prairie du Chien; but, at the treaty at Camp Tippecanoe, Indiana, concluded October 20th, 1832, just after the Black Hawk War, the following stipulation occurring: "\$600 shall be paid annually to Billy Caldwell; \$200 to Alexander Robinson; and \$200 to Pierre Le Clerc, during their natural lives;" and in the treaty at Chicago, September 27th, 1833, occurs the following stipulation: "\$400 a year to be paid to Billy Caldwell, and \$300 a year to be paid to Alexander Robinson for life, in addition to the annuity already granted them." By the same treaty there is given to Alexander Robinson and Billy Caldwell \$10,000 each, instead of reservations of land, which they asked, but which the commissioners refused to grant.

The inside history of every treaty with the Indians, for the sale of their lands, as far as the same has come to our knowledge, reveals the fact that the transaction was consummated by undue pressure upon their unsuspecting minds, aided by flattery and misrepresentation.

A missionary among the Shawnee Indians refers to an instance occurring at a treaty between the United States and the aforesaid tribe in Kansas, at which they ceded the remainder of their lands in that state in lieu of lands lying further upon the frontier, which it was stipulated they should hold forever, which may be referred to as illustrating a point in this connection.

After much persuasion, the principal chief proceeded to sign the articles of the treaty, when he remarked: "This is the third time I have signed a treaty with the whites, in which lands have been reserved to ourselves, and every one of them has had in it the words *to hold forever*, but I find these words mean nothing."

When the Indians were called upon to treat with the whites for the ceding of their lands, in the simplicity of their minds, they could not, in the nature of things, realize the fact that they were ultimately to vacate the country in question. As the white settlements crowded upon their domain, game usually became scarce, and they would be driven more and more into a condition of want, in the midst of which it was natural that they could realize only the fact of receiving the consideration offered them, of which they stood greatly in need, to relieve them in their present want. The matter of this consideration would be pressed so ingeniously upon their minds, in the midst of their pressing needs, as to suddenly influence them in their action, and there is scarcely an instance on record that, when the time arrived for the Indians to vacate the country they had ceded, they did not leave it with demonstrations of deep regret, indeed, if they were not actually compelled to vacate by means of force on the part of the government.

The following paragraph in Van Tassel's journal in the *Missionary Herald*, December, 1831, shows the reluctance with which the Indians left the Maumee country, to which the allied tribes were so much attached, after a treaty with them for ceding it to the United States:

"Since the treaty, some of the Indians have said they will never leave this country; if they can find no place to stay, they will spend the rest of their days walking up and down the Maumee, mourning over the wretched state of their people."

A philanthropist, in referring to this subject, contributed the following beautiful and touching lines upon the occasion, to the *American Pioneer* for January, 1843:

"I stood, in a dream, on the banks of Maumee!
'Twas autumn, and nature seem'd wrapp'd in decay;
The wind, moaning, crept thro' the shivering tree—
The leaf from the bough drifted slowly away;
The gray-eagle screamed on the marge of the stream,
The solitudes answered the bird of the free;
How lonely and sad was the scene of my dream,
And mournful the hour, on the banks of Maumee!

"A form passed before me—a vision of one
Who mourned for his nation, his country and kin;
He walked on the shores, now deserted and lone,
Where the homes of his tribe, in their glory, had been;

And thought after thought o'er his sad spirit stole,
As wave follows wave o'er the turbulent sea;
And this lamentation he breathed from his soul,
O'er the ruins of home, on the banks of Maumee:—"

I was in the country and saw the Pottawattamies leave the lands they had ceded to the United States government at the treaty at Chicago, September, 1833, and can speak from actual knowledge of the reluctance with which they departed from the country of their fathers and the land of their nativity. Waubanse, the head war chief of the tribe, notwithstanding he had signed this treaty, wherein he had relinquished all claims to his former reservations, when the time arrived for him to leave, seemed to be insensible of the fact that he had made any agreement by which he was obliged to leave his possessions to the white man, and made stubborn resistance to being removed from his village on Fox river, where the city of Aurora now stands.

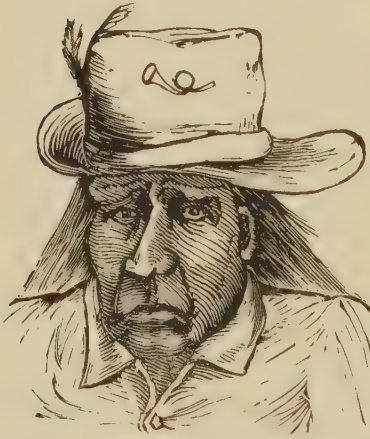
Col. C. B. Dodson, who was one of the contractors for removing these Indians to the country allotted them on the west of the Mississippi, having influence with this great chief, was assigned the mission of prevailing on him to depart with the rest of his tribe; but, in order to accomplish this result, he was compelled to resort to strategy, executed with considerable ingenuity.

The Black Hawk War, so called, was but the act of resistance, under the lead of that great chieftain, to the demand of the United States government to quit the country, which he claimed belonged to his tribe, on the east of the Mississippi, declaring the treaty under which the government was acting to be fraudulent and void, which, it must be confessed, the inadequacy of consideration expressed in the articles of the treaty—being merely nominal—and the circumstances attending, before referred to in this chapter, quite clearly show; and, indeed, inadequacy of consideration might, perhaps, be urged in equity against the claim of validity of the treaties, in general, made between the United States government and the Indians in ceding their lands.

CHAPTER XLVII.

STATUS OF THE INDIAN.

The Position the Indian Occupies—The Object of the Spaniards—Right of Discovery—Early Colonists—Idea of Eliot—Recognition by United States Government—Chief Justice Taney's View—"State of Pupilage"—Winnebago Indians—Ponca Indians—The Negro Race as Compared with the Indian—The Conclusion.



'CAST OFF.'

THE status of the American Indian, or position he occupies in the white man's government, with which he finds himself encompassed, is a matter affording us a peculiar and interesting field for reflection.

So far as the Spaniards were concerned, they had no other object in view, in regard to the natives of the country of which they took possession, than that of conquest and subjugation. The French came with a somewhat different purpose, that of pecuniary profit to themselves and their king through a policy of friendship and conciliation. To this end they treated the natives more as equals, marrying into their families and meeting them more on equal terms of social intercourse.

But the English, out of whose course, it would appear, has grown our whole Indian policy, came with entirely different notions and objects from those of the Spanish or French. All grants of land by English kings, or letters patent, assumed exclusive title in the grantor, based on the right of discovery, in which no provision is made for the political or civil rights of the native inhabitants. The English intention in this regard is best illustrated by the conduct and course pursued by the Puritan fathers in landing on the coast of New England.

These early colonists who were non-conformists or dissenters from the church of England, came as exiles, fleeing from the wrath of an ecclesiastical tyranny, whose displeasure they had incurred, cast out

as public offenders, "as profane out of the mountain of God." They came against the law, or, perhaps, more properly speaking, without law; hence, there arose a necessity for the establishment of law among them for their mutual protection; but this necessity was not fully realized until the occurrence of threatened dissensions among themselves, before quitting the ship in which they had embarked. There were among them persons of various grades of rank, both in intelligence and social position, as well as in regard to wealth, which gave rise to jealousy and suspicion as to what the designs of the stronger might be with reference to those whom they considered inferior to themselves.

This led to a mutual agreement between all parties, defining more particularly what the rights of all should be in the community which they were about to form; and the result was that the following written compact or constitution was drawn up and signed by all the male adults on board the *Mayflower*, before disembarking, as she lay off Plymouth Rock:

"In the name of God, Amen. We, whose names are underwritten, the loyal subjects of our dread Sovereign King James, by the grace of God, etc., having undertaken, for the Glory of God and advancement of the Christian faith, and honor of our King and Country, a voyage to plant the first Colony in the Northwestern parts of Virginia, do, by these presents, solemnly and mutually, in the presence of God, and one another, Covenant and combine ourselves together into a Civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue thereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due submission and obedience.

"In witness whereof we have hereunto subscribed our names, at Cape Cod, the 11th of November, in the year of the reign of our Sovereign Lord, King James of England, France and Ireland, the eighteenth, and of Scotland the fifty-fourth, Anno Dom. 1620."

Thus a civil body politic, or municipal corporation, was formed by mutual compact of the persons composing it, for purposes of civil government in the new country, in which they were about to settle and take control, which, it will be observed, is to be a government whose benefits are designed exclusively for the people who have constituted it; from which the Indian, it would appear, is entirely excluded, in other words, altogether ignored, and there seems to have been no intention, in forming the government of the colonists, which subsequently followed, of admitting the Indians as belonging to the

same, or as having any political or civil rights whatever therein, and, in the course of subsequent events, have been regarded as holding the like position with reference to the civil government of the white man, which is assigned by Chief Justice Taney, in the celebrated *Dred Scott* case, to those of the African race, in which he says: "It was too plain for argument that they (the African race) had never been regarded as a part of the people or citizens of the state, nor supposed to possess any political rights which the dominant race might not withhold or grant at their pleasure."

The Indians were regarded as barbarians, and were, from the earliest time, so treated and referred to by the English colonists, and a constant barrier, socially and otherwise, was set up by these people against them. When a commission was issued by colonial authority to Mayor Gibbons, in 1645, to aid the Mohegans, who were regarded as allies of the colonists, whilst he was instructed "to make good use of our confederates," he was at the same time cautioned to have "due regard to the honor of God, who is both our sword and shield, and to the distance which is to be observed between Christians and barbarians, as well in wars as in their negotiations."

It would seem that the minds of the colonists did not reach out in advance in contemplation of a time when the Indian race would become extinct, nor when the white man would so far completely encompass him, on this continent, that he must necessarily cease to live in his wild native condition: but the continued thought seems to have been that the Indian would continue for all time to find space enough on the continent to which he could recede from the advance of the white man, where he could continue to live, unmolested in his tribal relations, subject to his own peculiar form of government; and this idea is well supported in what is said by Chief Justice Taney in the case aforesaid, in comparing the difference in the status between persons of African descent in our government and the American Indian, in which he says:

"The latter, it is true, formed no part of the colonial communities, and never amalgamated with them in social connection or in government. But, although they were uncivilized, they were yet a free and independent people, associated together in nations or tribes, and governed by their own laws. Many of these political communities were situated in territories to which the white race claimed the ultimate right of dominion. But that claim was acknowledged to be subject to the right of the Indians to occupy it as long as they thought proper, and neither the English nor colonial governments claimed or exercised any dominion over the tribe or nation by whom it was occu-

pied, nor claimed the right to the possession of the territory, until the tribe or nation consented to cede it."

The idea of the so called Indian apostle, Eliot, and his co-workers, seems to have been, however, that these barbarians, as the Puritans at first styled them, could be reclaimed through the Christian religion, which they diligently sought to have them adopt, whereby they could be admitted, ultimately, into our society and to equal political privileges; but, after the death of the good Eliot, there seems to have been no one left to carry forward this benevolent idea; whereupon it appears to have been abandoned, and the Indian was left to paddle his own canoe, at least so far as acquiring any rights in the society and government of the white man was concerned.

There are instances, however, in the colonial days of New England, where Indians that had become educated and had assumed the habits of white men, were admitted to political privileges by being elected to local public offices, on the idea, heretofore suggested, that where, in individual cases, any of this people should assume the habits of white men, they should be admitted to the privileges of their government. But the policy has been steadily kept in view, running through the colonial government down to the present time, that, where Indians kept up even a semblance of their tribal relations, they will not be considered as a part of the body politic in the affairs of government.

Upon the formation of the government of the United States, under the constitution as first adopted, in 1787, the Indian, for the first time, obtained a kind of recognition in the government of the white man, in regard to his civil status; although, it may be said, no substantial rights were conferred upon him thereby, yet the recognition may be to him some consolation, and ultimately result to his advantage. By section 2, article 1, of the Constitution of the United States, it is declared that "Representatives and direct taxes shall be apportioned among the several states which may be included within this union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding *Indians not taxed*, three-fifths of all other persons."

This provision was changed by late amendments to the constitution, so that it now reads as follows: "Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding *Indians not taxed*."

The converse of this proposition is that Indians who *are taxed* shall be counted in the enumeration of persons for purposes of representation in Congress, thus counting them as persons in the body

politic, so that there would seem to be, under such circumstances, especially in the view taken of the status of the Indian by Chief Justice Taney, in the Dred Scott case, no constitutional objection in the way of granting to the Indian full political rights enjoyed by his white fellow citizens. There is no provision making any further qualification necessary for their being admitted to full privileges, than that contemplated in the foregoing provision of the constitution, that they shall be taxed. But, judging from the spirit of the present age, the time is far distant when the Indian can expect to realize any such event as that of conferring upon him equal political privileges with white citizens, even although he may desire it.

The Indian mind, notwithstanding the strenuous pressure which had been brought to bear upon him, under various circumstances, and for various purposes, is inclined to continue in his tribal condition and relations. He adheres with much tenacity to the traditions of his fathers in this respect, and as these tribes have been crowded westward, encompassed by civilization, and huddled together on reservations, the status of the Indian, in the white man's government, has continued to present new phases accordingly as freaks or exigencies of the white man's policy might bring about.

Chief Justice Taney, in the celebrated case before mentioned, in further discussing the relation of the two races, the African and the Indian, to the white man's government, points out the status of the Indian in general terms in the following language, as recognized at that day:

"These Indian governments were regarded and treated as foreign governments, as much as if the ocean had separated the red man from the white; and their freedom has constantly been acknowledged, from the time of the first emigration of the English colonies to the present day, by the different governments which succeed each other. Treaties have been negotiated with them, and their alliance sought for in war; and the people who compose these Indian political communities have always been treated as foreigners not living under our government. It is true that the course of events has brought the Indian tribes, within the limits of the United States, under subjection to the white race; and it has been found necessary, for their sake as well as our own, to regard them as in a state of pupilage, and to legislate to a certain extent over them and the territory they occupy. But they may, without doubt, like the subjects of any other foreign government, be naturalized by the authority of Congress, and become citizens of a state, and of the United States; and if an individual should leave his nation or tribe, and take up his abode among the white population, he

would be entitled to all the rights and privileges which would belong to an emigrant from any other foreign people."

The decision of the Supreme Court of the United States, in which the foregoing rule in regard to the relation of the Indian to our government is announced, was rendered something over thirty years ago, and was received as the proper status of the Indian at that time, as viewed by the highest judicial tribunal. The general principles of the rule, thus expressed, have been continued to the present time, with sundry and various modifications, during the progress of adjudicated cases that have arisen under various circumstances. The whole line shows an endeavor, or a policy on the part of the courts, to avoid receiving the Indian into our social or political communities; that for certain purposes he has a government, foreign and independent of our own; that for certain other purposes he has no government at all, and individually is in no sense a foreigner, but is under the pupilage or guardianship of the United States government; that whilst the Indian governments have been regarded and treated as *foreign governments*, with whom treaties have been negotiated and alliances sought for in war, the course of events brings the Indian tribes, within the limits of the United States, under subjection of the white race, whenever it is found necessary, in the opinion of our government, for the Indians' sake as well as our own, to do so, whereby they are regarded as in a state of *pupilage*, and the right is claimed to legislate to a certain extent over them and the territory they occupy; so that the grand summing up of the case, is that the Indian really never had, and does not now possess, any rights whatever in our government, which we are in the least bound to respect, anything further than what present policy may dictate. And a general review of the subject through the history of our transactions with the Indians, leads us to confess that we are, to-day, no nearer a solution of what is called the *Indian problem*, than when our national government was first formed, and when it was supposed that the Indian problem would take care of itself, or that at least, "sufficient unto the day was the evil thereof."

This uncertainty in our policy, and apparent reluctance to assign to the Indian any definite status whatever, would seem to arise from the fact of the increasing value of the lands which have, in professed good faith, been assigned or set apart to that people as reservations to *hold forever*. This valuable domain, as it has become, would appear to be the "milk in the cocoanut," which adds to the importance of the continual strife between the white man and the Indian, and is throwing uncertainty upon our whole so called *Indian policy*.

The term, "state of pupilage," in which Chief Justice Taney

says it has been found necessary to regard the Indian, is the touchstone in this whole case, and robs him of every right whatever in the white man's government, especially when we consider that our government assumes to itself the province of determining, in its discretion, as to the necessity of its application; and this is well illustrated in the assumption of the government of the state of Wisconsin, as represented by the governor of that state not many years ago, in the case of the removal of the Winnebago Indians from within its boundaries.

These Indians had parted with their lands in that state by treaty with the United States government, under which it was understood that, having parted with their lands, they would remove from the state to lands which had been assigned to them in the negotiation, beyond the Mississippi. But as there continued to be vast tracts of unoccupied country in that state, a large number of the tribe continued to roam over it as before, gradually assuming the habits of white people, some engaging in their services, and pursuing various occupations. Meanwhile, many of the tribe, who had gone to their lands west of the Mississippi, returned and joined those who had remained, whereupon these facts were brought to the attention of the governor of the state, to whom application was made to cause these Indians to be removed out of the state.

The governor, accordingly, took measures to accomplish that end, upon which legal counsel was employed by the chiefs, who had become educated in the ways of the white man, whereby the governor's order for removal of the Indians was resisted, and the governor was asked by what right he sought the removal of this people from the state. To this he set up the general claim that they were *Indians*, and not a part of the political community; that they had no lands in the state, and no pecuniary interest in any property whatever. To this he was answered that they were natives of the state of Wisconsin, and, whilst it might be true that they possessed no property in the state, yet they had assumed the habits of the white man, and were in the same condition with reference to being non-property holders that thousands of other people of the white race, then inhabiting the state of Wisconsin, who were not only not property owners, but were not natives of the state, but many of whom had been born in a foreign country; and it was urged to the governor that nativity, which seemed, in part at least, to enter into this case as a disqualification, instead of being such, was one of the best of reasons why this people should have the right to remain in the country in which they were born, especially when they were not charged with crime, vagrancy nor any offense whatever against the laws of the state, and when no reason was assigned why they were

not just as orderly, peaceable and industrious inhabitants as those of the white race then living, or coming into the state, from foreign countries.

Whether this argument was received by the governor of Wisconsin as conclusive, in support of the position assumed in behalf of these Indians, does not appear. Suffice it to say, that no further action was taken in the case, and this people, with reference to whom this question arose, still continue residents within that state, as peaceable, orderly and quiet inhabitants, but who are denied any privileges of political community beyond that of mere existence.

But there are isolated cases in which the lower courts of the United States judiciary have recognized the Indians as having some rights which they will respect, as in the case of the Ponca Indians whom the government sought to remove from their original country to a locality assigned them in the Indian territory. These Indians resisted the order of the United States government for their removal, and applied to the District Court of the United States in Nebraska, by proceeding under a writ of habeas corpus, in which the court decided that the United States government had no such right of control over the members of this tribe of Indians as they were seeking to enforce.

It will be noticed in what is said by Chief Justice Taney, in giving the opinion of the Supreme Court of the United States, hereinbefore quoted, that he places the African and the Indian race in this country in juxtaposition, or refers to them somewhat in the same category, regarding neither of them as having any civil rights under the government of the United States; in other words, that our government was formed by, and exclusively for, the white man, suggesting, however, that the Indian might, under certain circumstances, by favor of Congress, become a citizen; but, according to the view taken by the learned chief justice, and sustained by a majority of the court, there seemed to be no possible way, in the light of the law of the case, whereby a person of African descent could acquire any political or civil rights. And yet, strange as it may appear, in the course of human events, the impossible thing of that day has happened to the fullest extent, and that which was suggested as possible, the enfranchisement of the Indian, and admission to full privileges in the political community, have not only not happened, but are indefinitely postponed to the far distant future. Those of the African race have become favorites, and the Indian is still regarded as a barbarian and relentless savage. Both started in the country of their nativity, from the like condition of native life, but whilst the one who has succeeded to full privileges in the white man's government is regarded as the inferior in race, yet the other continues to be repudiated as "a man and a brother."

CHAPTER XLVIII.

INDIAN BIOGRAPHY.

How Indians Attained Prominence among their People—Civil and Military Affairs in Separate Departments—Illustrious Men—Road to Fame Open to All—The Word Sachem—Prominent Indians Since the Settlement of the Continent—Brief Biography of Noted Chiefs.



PONTIAC.

THE Indian attained prominence and renown among his people in like manner as the white man does among the people in his country—by wisdom in council, and by bravery and success in war. In this, however, there is this difference in their customs: The white man who attains success in war is marked more particularly for favors and distinction by promotion to position in the civil government, while among the Indians the rule was that a war-chief, however he might be marked for his bravery, and however great may have been his success in war, was not eligible to a ruling position in civil affairs.

The aim of the Indian policy was to keep their civil and military affairs in separate departments; at least, that the military should not dominate over the civil chiefs. Red Jacket, the renowned chief of the Senecas, who belonged to the civil department of their government, scorned the appellation of *warrior*. He was the great orator of their tribe, and asked for no other distinction.

Indian history, since the discovery of America, abounds in the mention of their illustrious men, their great chiefs and warriors, many of whom occupy an important place in our own history; some as allies, and others as those who are admired for their superior intelligence, as well as for their skill and courage as warriors.

Whilst with the Indian as with the white man “the paths of glory lead but to the grave,” so with him, “honor and shame from no condition rise.” The road to fame and glory was open to all alike, to the extent that the order of things in his society would admit of his attain-

ing. An obscure hunter could attain rank and distinction among his tribe, in accordance with what, in Indian estimation, was considered merit. A chieftainship could be attained in this manner by such as merited it, according to Indian estimation of merit.

In this connection, speaking of Indian chiefs or positions of distinction in Indian tribes, it is, perhaps, proper to speak more particularly of the word chief itself, or the term by which Indians holding this rank are generally known, in their language.

We have in some way accepted the word *sachem* as a general designation for Indian chief, considering it as an Indian word of general application, without reference to the tribe or nation in question, the same as we have erroneously accepted the word *Calumet* as an Indian word, and as we use the words *canoe*, *papoose*, and other like local Indian words, as if they were of common application among all Indian tribes.

We must bear in mind, however, that these various words, so far as they are Indian words, are limited to the language or dialect of some particular Indian, nation or tribe. As before intimated, there is no one word or term in any Indian language that is applicable to the whole Indian race, and if we will use Indian words at all, for purposes of designation in Indian matters, we should use them in the language or dialect of the tribe or nation concerning which we are speaking.

According to Capt. John Smith, the term for *chief* among the *Abenakies*, or, as Mr. Schoolcraft terms them, the Northeast Algonquins, was *sachemo*, pronounced, it seems, *sackamo*, and from this came by mispronunciation the word *sagamore*, and from this word also, by omitting the sound of *o*, appears to have come the word *sachem*.

The writings of Capt. John Smith appear to have been the original source of information for English people concerning the North American Indians, hence the aforesaid Indian terms through their various changes, by omission and mispronunciation, came into general use among the English, and from this the word *sagamore* and *sachem*, both erroneous, became adopted, and have been applied in our writings as the designation for *Indian chief*, without reference to their tribe or dialect.

The word for chief in the Algonquin language, Ojibway dialect, is *Ogema*; in some dialects of that stock it is *Okama*. In the Delaware dialect it is *Sa-ki-ma*; in the Creek language, *Micco*; Mohawk dialect, *Rackawanna*. The Iroquois used the term *Atotarho*, for the presiding officer of their league. *Pecarahoga*, a word which has been exhibited by writers on the Iroquois as an equivalent for *generalissimo*, was the term for a tribal war-captain, and did not denote an officer of

the confederacy. *Mishinowa*, in the Algonquin language, signifies *a bringer*. For further information in this direction see Chapter LV, entitled "Vocabularies."

An attempt has been made here to give a list of all such prominent Indian chiefs and personages as have become celebrated among the whites from the earliest time, with such general reference to their lives as the space allotted to this chapter will admit of; which may serve as a source of convenient reference to the reader in connection with investigation into Indian history.

ABRAHAM or Little Abraham, a Mokawk chief, who succeeded King Hindric (so called) after the battle of Lake George, in 1755, was of a mild and pacific character, and noted as an orator. He espoused the cause of the mother country in the American Revolution. He was present at the last pacific meeting of the Mokawks with the American Commissioners at Albany, in September, 1775, and drops from notice about that time. He was succeeded by Brant.

ADARIO was the leading chief and counselor of the Wyandots, and much of the Wyandot history might be thrown about his life. He is spoken of by La Hontan in 1686. His character drawn by Charlevoix is: "A man of great mind, the bravest of the brave, and possessing altogether the best qualities of any known to the French in Canada." He died in the year 1701. *Kondiaronk*, *Sastaritsi* and *The Rat* are also names by which he was known.

AGARIATA was an Iroquois chief, who, having gone on an embassy of peace, about 1688, to Canada, the governor, Monsieur Coursel, being exasperated against him on account of bad faith and a violation of a treaty by his tribe, caused him to be hanged in the presence of his countrymen.

AHYOUWAIGHS, the fourth and youngest son of Brant, succeeded his father as chief of the Iroquois or Six Nations. He was born in the year 1794, and received a good English education.

AKOSA, was chief of a band of Chippeways, living on the peninsula of Grand Traverse Bay, Lake Michigan, in 1840.

ALEXANDER WAMUSEETS, Wamsitto, Wamsutta, chief of the Wampanoags, was born in the beginning of the seventeenth century, and died in 1662. He was the eldest son of Massasoit.

ALEXANDER M'GILLIVARY, is said to have been one of the most conspicuous, if not one of the greatest chiefs, that ever bore that title among the Creeks. He flourished during the latter part of the 18th century, and was styled by his countrymen the "king of kings."

AMISQUAM, or the Wooden Ladle, was a very noted leader of the Winnebagoes. His mother was a woman of that nation, and his father

a Frenchman, named *Descarrie*. He led many war parties against the Chippeways. He flourished in the forepart of the present century.

AMOS, commonly called Captain Amos, was a Wampanoag, whose residence was about Cape Cod. Mention is made of him at the time of King Philip's war, at which time he was entirely devoted to the service of the English.

ANACOANA was queen of the Caribs, at the era of the discovery by Columbus. She ruled on the island of Hayti, or St. Domingo. Mr. Irving represents her as being beautiful, and endowed with virtuous attractions; but the cruelty of the cold-blooded Ovando, led alone by the thirst of gold, did not spare her life.

ANAWAN, a Wampanoag chief, famous as one of King Philip's chief counsellors and captains, was born early in the 17th century. He was put to death by the English in 1676.

APPANOOSE, "a chief when a child," was a chief of the Sacs. He visited Washington in 1837.

ASSACUMBUIT was a great Tarratine chief, and first spoken of in 1696. He was as faithful to the French as his own nation, and rendered great service to them. He died in 1727.

ASPINET, a chief of the Nauset Indians, is supposed to have made the first attack upon the New England settlers.

ATOTARHO, is put down in history as the first presiding chief or ruler of the Iroquois confederacy. He was renowned for his wisdom, valor, and secret powers of necromancy. The reptiles were deemed to be at his command. The Mohawk delegates, who had been sent in search of him, it is affirmed, found him seated in a swamp, calmly smoking his pipe. His garment was covered with rattlesnakes, whose hissing heads protected him in every direction. They offered him the government; the ruling magistrate of which has ever since been called *Atotarho*.

AWASHONKS, a squaw sachem of Sogkonate, was the wife of an Indian called Tolony, but of him we learn very little. From her important standing among the Indians, few deserved more particular attention. The first notice we have of *Awashonks* is in 1671, when she entered into articles of agreement with the court of Plymouth. She was a conspicuous figure during King Philip's war.

AYANEMO was a chief of the Niantics, at the era of the settlement of Rhode Island.

BABESAKUNDIBA, or the Curly Head, was a chief of the Chippe-way band of Sandy Lake. He exerted his influence to preserve peace between them and their hereditary enemies, the Dakotas. He

lived respected by his people and the whites, reaching an advanced age. He died about 1830.

BESHIKE, was a Chippeway chief of note at La Pointe, on Lake Superior, during the forepart of the present century.

BIG KETTLE, was a chief of the Seneca nation, who died on the Indian reservation near Buffalo, in the summer of 1839, aged 55. He adhered to the policy and counsels of the distinguished orator of his nation, Red Jacket, and opposed the further cession of their territory.

BIG MOUTH, a chief of the Brule Sioux, was the peer of Spotted Tail in most manly and war-like qualities. In the constant applications arising, of late years, from the more direct contact of Indians and whites, Big Mouth steadily gained in power and influence. A few years ago Spotted Tail made a visit to Washington, New York and other eastern cities, and was much feted on his return in consequence of changed views and new fangled notions as to the policy of the Indians. Big Mouth eagerly seized the opportunity of increasing his power by disparaging the honesty and good sense of his superior in position. Finding matters inclined to go against him, Spotted Tail one day called at the door of Big Mouth's lodge, and asked to speak with him. On his appearance, he was seized by two warriors, who held him fast, while Spotted Tail drew a pistol, placed it against his body, and shot him dead. Nothing was ever said or done about the murder; and, as may well be supposed, there has not since been much political log-rolling or wire-pulling in that Indian tribe.

BIGOTES was a noted chief, who, in 1541, visited Coronado, in the present area of New Mexico. He was seized and imprisoned by Alvarado in a moment of disappointment.



BLACK HAWK.

BLACK BIRD or Mukapenaise, a Potawatamie chief, was conspicuous at the massacre of the garrison at Fort Dearborn, Chicago, in August, 1812.

BLACK HAWK or Ma-ka-tai-me-she-kai-kiak, chief of the Sacs and Foxes, led his people in a war against the United States in 1832. He was born at the principal village of his tribe, on Rock river, in Illinois, about the year 1767, and was the great grandson of a chief called *Nanamakee*, or Thunder. Black Hawk was small in stature, and his figure not striking; nor did his features indicate a high grade of intelligence. He died at his village on the

Des Moines river, on the 3d of October, 1838. His body was disposed of, at his special request, after the manner of the chiefs of his tribe. He was placed upon the ground in a sitting posture, his hands grasping his cane. A square enclosure made of sapplings is all the monument that marks the spot where rest the remains of this far-famed chief.

BLACK KETTLE, whom the French called *La Chaudiere Noire*, was brought upon the records of history at the time of the war with France in 1690. He was treacherously murdered in 1697.

BLACKSNAKE was chief of the Seneca tribe of Indians, living at Teoneguno, on the Alleghany river, New York. He had, in 1856, reached the advanced age of 96, agreeably to the best accounts. He was present, with the British auxiliaries, in the severe and hard contested battle of Oriskany, in 1777. He was present at the so called massacre of Wyoming, with a detachment of warriors of his tribe.

BLACK THUNDER, or Mackkatananamakee, was a celebrated patriarch of the Fox tribe. He made himself famous by an excellent speech to the American commissioners, who had assembled at Portage, July, 1815, to hold a conference with the Indians.

BLUE JACKET was a distinguished chief of the Shawnees, and we hear of him at Fort Industry, on the Miami of the lake, as late as 1805.

BOMAZEEN was a sachemo or chief of a tribe of the Canibas or Kennebecks. We hear of him in 1710 when he fell upon Saco with sixty or seventy men and killed several people and carried away some captives.

BUCKONGAHELAS was a Delaware chief, said to be a more noted personage in his time even than Logan. He took part in the American Revolution on the side of the British, and died in the year 1804.

BYAINSWA, a celebrated chief in Chippeway history, as a war leader and counselor of that tribe, carried their conquests against the Sioux to Sandy Lake, on the sources of the Mississippi. The precise era of his life is uncertain.

BILLY CALDWELL, or Sag-au-nash (Englishman), was born in Canada (but what place is not known), about the year 1780. His father is said to have been an Irish officer in the British army; his mother an Indian woman of the Pottawattamie tribe. He was educated in Roman Catholic schools, and acquired a facility in writing both the English and French languages, and was master of several Indian dialects. From the year 1807, down to the battle of the Thames, in which he was engaged on the side of the British, Caldwell was intimately connected with Tecumseh; indeed, he was often called "the secretary of Tecumseh." He thereafter adhered to the United States government. He came west and fixed his residence in Chicago

about the year 1820. In the spring of 1826 he held the office of justice of the peace, while Chicago was in Peoria county. During the Winnebago Indian excitement in 1827, the services of Caldwell, in connection with Shabonee, were of great value to the whites of this region. He died at Council Bluffs on the 28th of September, 1841, in the 60th year of his age.

CANNASSEGO, a chief of the Six Nations, was of the tribe of Onondago. He is spoken of, in 1743, as taking part in the disputes which arose between the Delawares and the government of Pennsylvania, relative to a tract of land in the forks of the Delaware.

CANONICUS, chief of the Narragansetts, was born about 1562. He was a wise and peaceable ruler and died in 1647.

CATTAHECASSA, or Black Hoof, was one of the greatest warriors of the Shawnee tribe; and it is supposed that few individuals have ever been engaged in so many battles. He was present at the defeat of Braddock in 1755, and fought through all the subsequent wars until the treaty of Greenville, in 1795. He was the orator of his tribe during the greater part of his long life, and was an excellent speaker. He died at Wapakonnetta in 1831, at the age of from one hundred and five to one hundred and twelve years.

CAUNBITANT, Corbitant or Caubatant, was one of the most renowned captains within the dominion of Massasoit, whose residence was at Mettapoiset. He came into prominence about 1621, when the Narragansetts were plotting to overthrow Massasoit.

CHICKATAUBUT, or Chikkatabak, in English "House-afire," was a sachemo or chief of considerable note, and supposed to have had dominion over the Massachusetts Indians about the year 1621.

CHOCORUA, pronounced *Choh-currnah*, was the last chief of the Pequakets, then wandering in the woods in the country of what is now New Hampshire. It has been handed down to us by tradition that he was killed by a white man named Campbell. The story of this Indian and his melancholy fate, indeed like that of thousands of others of his race, as it comes to us from local historians, is one of touching interest. His family consisted of his wife and little boy, the former of whom died. One day, at the house of Campbell, before mentioned, the boy was poisoned, apparently by something he had eaten, and went home to his father's wigwam and died. Chocorua thought he was poisoned purposely. Soon afterwards, Campbell, on returning home from a day's absence, found his family all dead in the house. The white inhabitants around, attributing the act to Chocorua in retaliation for the death of his son, pursued him to the mountain which now bears his name, some distance north of what is now Albany, where he

was discovered by Campbell on the pinnacle of the mountain cliff, and commanded by him to jump off. "Ah," said the Indian, "the Great Spirit gave Chocorua his life, and he will not throw it away at the bidding of the white man." Whereupon they shot him; and while he was dying he pronounced awful curses upon the English. In describing the scene, Mrs. L. Maria Childs, in a vigorous legend, gives the following as the words of Chocorua's curse upon the white man:

"A curse on ye, white men! May the Great Spirit curse ye when he speaks in the clouds, and his words are fire! Chocorua had a son; and ye killed him when the sky looked bright. Lightnings blast your crops; winds and fire destroy your dwellings! The Evil Spirit breathe death upon your cattle; your graves lie in the pathway of the Indian; panthers howl and fatten on your bones."

It is said that ever since that day, the want of vegetation in and about this mountain, all its dearths, and all the diseases upon the cattle and upon the inhabitants of that region, have been attributed to this curse of Chocorua.

COLOROW, whose full name was Magnus Colorow, was a principal chief of the Apaches, during the present century.

CORN PLANTER, or Ki-on-twog-ki, was a Seneca chief. His father was a white man, said to have been an Irishman; but nothing is now known of him, except what may be gathered from a letter of Corn Planter to the governor of Pennsylvania. Corn Planter was one of the parties to the treaty at Fort Stanwix in 1784, when a large cession of territory was made by the Indians. At the treaty at Fort Harmer, five years after, he took the lead in conveying an immense tract of country to the American government, and became so unpopular that his life was threatened by his incensed tribe. He imbibed, in the feebleness of age, the superstitions of the less intellectual of his race. His conscience reproached him for his friendship towards the whites; and, in a moment of alarm, fancying that the Great Spirit had commanded him to destroy all evidence of his connection with the enemies of his race, he burned an elegant sword and other articles which he had received as presents. A favorite son, who had been carefully educated at one of our schools, became a drunkard, adding another to the many discouraging instances in which a similar result has attended the attempt to educate the Indian youth.



CORN PLANTER.

When, therefore, the aged chief, was urged to send his younger sons to school, he declined, remarking in broken English: "It entirely spoil Indian." He died on his reservation, on the Alleghany river, some time in the winter of 1836—supposed to have been over ninety years of age.

CORNSTALK, chief of the Shawnees, remarkable for many great and good qualities, was born early in the 18th century, and murdered by the whites in 1777.

DEKANISORA was a great Iroquois chief, first mentioned by Charlevoix, in 1682. He was on good terms with both the French and English. Colden speaks of him as having a great reputation among the Five Nations, for speaking, and was employed as their speaker, in their negotiations with both the French and English. He says: "His person was tall and well made, and his features, to my thinking, resembled much the busts of Cicero." He is supposed to have died about 1730.

DEKKERRE was a celebrated Winnebago chief during the Winnebago War in 1827. He was taken prisoner at Prairie du Chien, but was subsequently released.

DONACONA was a chief whom James Cartier, the voyager, met on the River St. Croix, and by whom and his people he was well received and treated; to repay which Cartier, "partly by stratagem and partly by force," carried him to France where he soon after died.

DUQUION, or Ducoign, was a chief of the Kaskaskia Indians, a French half breed, whose father, it is believed, was among the French settlers at Kaskaskia, on the river of that name in Illinois, who was given the name of *Baptiste Ducoign*.

ELLSKWATAWA, Indian prophet, was born on the Sciota river, near what is now Chillicothe, about 1770. The date of his death is unknown. He was the son of Pukeesheno, a chief of the Shawnees, and a brother of the famous



ELLSKWATAWA.

Tecumseh. He was present at the battle of Tippecanoe in 1811, and directed the attack. The Indians regarded him as possessing

the gift of prescience in an eminent degree. In his fiftieth year, while in the act of lighting his pipe, he fell back upon his bed and became apparently lifeless. Preparations were made for his interment, but during his removal for that purpose, he revived. His first words were: "Don't be alarmed. I have seen heaven. Call the nation together, that I may tell them what has appeared to me." When the people had assembled, he told them that he had been conducted to the gates of heaven by two young men sent by the Great Spirit, and that the Great Spirit was angry with them, and would destroy them unless they refrained thenceforth from drunkenness, lying and stealing.

ENSENORE was a noted Virginia chief. He died about 1585.

ESHTAHUMLEAH, or Sleepy Eyes, a Sioux chief, was one of the hereditary chiefs of the Teton tribe of the Dakota nation.

FARMER'S BROTHER, a chief of the Senecas, was born in 1718, and died in 1814, just after the battle of Lundy's Lane, and was buried with military honors by the fifth regiment of the United States infantry.

GERONIMO, a chief of the Apaches, was a son of Magnus Colorow, whose mother was a captive slave squaw.

GRAND-SUN, chief of the Natchez Indians, was particularly distinguished in the first war with the French. The design of Grand-Sun and his allies was to drive the French out of Louisiana, and on the 30th of November, 1729, a massacre of 700 people took place at Natchez, being all the French of that place.

GRANGULA was a great orator among the Iroquois. He is noted in history for the address he made to M. De La Barre, Governor General of Canada, about the year 1684. He was at this time a very old man, a very Nestor of his nation, whose powers of mind would not suffer in comparison with those of a Roman, or a more modern Senator. He was born the last of the fifteenth century and died in 1685.

GREAT MORTAR, or Yah-yah-tus-ta-na-ge, was a celebrated Muscogee chief, who, before the Revolutionary War, was in the French interest.

HOBOMOK, or Hobbamock, was a great war captain among the Wampanoags. He came to Plymouth about the end of July, 1621, and continued with the English as long as he lived.

HOOWANNEKA, the Little Elk, a chief of the Winnebagoes, served with some reputation on the side of the British in the last war between the United States and Great Britain. The Little Elk was descended from the Caramanie family, the most distinguished band of his nation.

HORNOTLIMES, or, as General Jackson called him, Homattlemico, was a principal Seminole chief, whose residence was at Foul Town at the beginning of the war of 1812.

JOSEPH, known as Chief Joseph, was a chief of the Nez Perces

tribe, in the country on the head waters of the Columbia river, who received missionaries among them at an early day, and made considerable progress in the ways of civilized life; but ill treatment by the whites caused an outbreak among them several years ago, under the lead of this celebrated chief, in which he had the sympathy of those who properly understood the justice of the claims of this people.

KANEBUCK, called also the Prophet, a chief at the head of the Kickapoos, was a Christian Indian, and very much devoted to the welfare of his tribe; and, through his influence, the band then remaining in Illinois had become strictly temperate, and many of them were professing Christians. He lived at Danville, Illinois, about the year 1831.

KATAWABEDA, a chief of the Chippeway tribe, was an orator of no small repute. He was the principal village chief of a band of the Chippeway nation, who resided at Sandy Lake, among the head springs of the Mississippi river.

KEEWAGOUSHKUM, a chief of the Ottawa nation, was a party to the treaty made between the United States and the Pottawattamies, Chippeways and Ottawas, ceding to the United States the southern part of the peninsular of Michigan, containing upwards of 5,000,000 acres of land.

KEOKUK, or the Watchful Fox, a chief of the Sac tribe, and one of the most distinguished Indians of his time, was born at the mouth of Rock river. He was a prominent figure at the time of the Black Hawk War, so called, but refrained from joining in that movement; on the contrary, under his influence a large proportion of the Sacs and Foxes refrained also from joining Black Hawk.

KEWAUNEE was a Pottawattamie chief, as appears from a treaty with that tribe concluded October 16th, 1826.

KING PAINE was a chief of the Seminoles. Early in 1812, at the head of sundry bands of Seminoles and negroes, who had run away from their American masters, King Paine issued forth in quest of blood and plunder.

KISHKALWA, a Shawnee chief, was the brother of Black Hoof, who died in 1831. In 1849 he was living on the Kansas river.

KISHKEKOSH, or the man with one leg, was a noted Fox brave.

KONKAPOT, JOHN, a Stockbridge Indian chief, was grandson to Hendrick; his grandfather was son of the *Wolf*, a Mohegan chief, and his mother was a Mohawk. He is also referred to as Captain *Kunkapot*. He died during the forepart of the present century, and had been, for many years, the oldest man in his tribe.

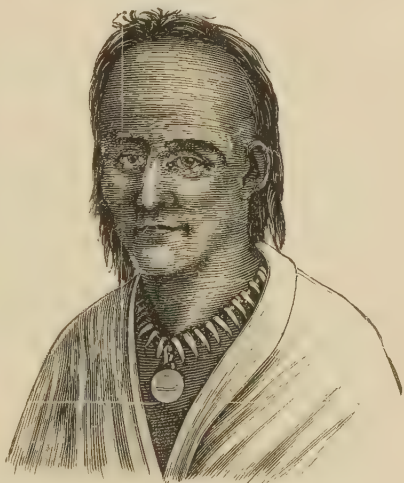
KUMSKAKA, "Tiger that flies in the air," was the brother of Tecumseh, and was born on the banks of the Scioto river, near what is now Chillicothe.

KUSTALOGA was a noted Delaware chief, mentioned in the expedition of Washington to the French on the Ohio, in 1753.

LAPPAWINSOE was a Delaware chief. The act by which he is chiefly known is that of signing, at Philadelphia, the celebrated treaty of 1737, commonly called the Walking Purchase.

LITTLE CROW was a Sioux chief. His name in his own language is *Chatonwahtoocamany*, or the "Sparrowhawk that comes to you walking." He was the leader of his people in what is known as the Sioux massacre of Minnesota, in 1862.

LITTLE TURTLE, *Me-che-kan-noh-quoh*, was chief of the Miami tribe of Indians. His mother was a Mohegan; his father a Miami. He was born at his village on Eel river, 1752. He commanded the allied Indian forces against the United States army under General Harmer; also that commanded by St. Clair, and the success of the Indian forces is due to his military skill. He was faithful to his tribe and their Indian allies to the last in the effort to save their country north of the Ohio river; but, being vanquished under the superior force of General Wayne, he gave in his adhesion to the proposed treaty at Greenville in 1795, saying, as he signed the articles of this treaty: "I am the last to sign it, and I will be the last to break it." Faithful to his words, he remained passive and counseled peace on the part of his people until his death, which occurred at Fort Wayne on the 14th



LITTLE TURTLE.

of July, 1812. A writer, referring to the occasion of his burial, says: "His body was borne to the grave with the highest honors by his great enemy, the white man. The muffled drum, the solemn march, the funeral salute, announced that a great soldier had fallen, and even enemies paid tribute to his memory." He is described as being short in stature, well built, with symmetrical form, prominent forehead, heavy eyebrows, keen black eyes, and large chin.

LOGAN, *Tah-gah-jute*, chief of the Cayugas, was born on the banks of the Susquehanna, in 1725. He was given the name of Logan by his father, in honor of James Logan, secretary of the colony of Pennsylvania. He was the second son of Skikellimus, who died in 1794. Chief Logan was known as "the friend of the white man."

His entire family were slain by the treachery of those whom he had befriended. His famous speech was made after this tragic event. He died at the hands of an Indian assassin in 1780. Some say he was assassinated by the whites.

MADOKAWONDO, a chief of the Penobscot tribe, was an enemy of the English, as they spoiled his corn and did him many other injuries.

MAGNUS was a squaw sachem of some parts of the extensive country of the Narragansetts. She was known by several names, as Old Queen, Sunk Squaw, Quaiapen, and Matantuck. Magnus married a son of Canonicus, and was, in 1675, one of "the six present sachems of the whole Narragansetts country." She was captured and put to death by the English during the time of King Philip's war.

MAHASKA, or White Cloud, was an Iowa chief, who visited Washington in 1824.

MASSASOIT, a noted chief of the Wampanoags, was born about 1570, near Pokanoket, now Bristol, Rhode Island, and died of fever in 1662.

McINTOSH was a half breed chief of the Muscogee or Creek nation. His father was a Scotchman, his mother was a native of unmixed blood. He was intelligent and brave; and in person he was tall, finely formed, and of graceful and commanding manners. To these qualities he probably owed his elevation to the chieftainship of the Coweta tribe. The first notice we have of him is after his junction with the American forces in 1812. McIntosh died, as he lived, bravely, at about forty years of age.

MENATONON was chief of the Chowanocks, and Okisko of the Weepomeokes, "a powerful nation possessing all that country from Albemarle Sound and Chowan river quite to the Chesapeake," and prominent in early Virginia history.

MENAWA, or Great Warrior, was a half blooded Creek chief of the Oakfuskee towns, which lie on the Tallapoosa river, in Alabama. He was a great warrior among his people, and showed great hostility towards the whites. On leaving his native home, this chief said to a highly reputable gentleman, presenting him at the same time with his portrait: "I am going away. I have brought you this picture. I wish you to take it and hang it up in your house, that when your children look at it you can tell them what I have been. I have always found you true to me, but, great as my regard for you is, I never wish to see you in that new country to which I am going; for, when I cross the great river, my desire is that I may never again see the face of a white man."

METEA, a Pottawattamie chief, was distinguished as an orator and warrior. He was a prominent speaker at the council held at Chicago in 1821, and died about the year 1827, at Fort Wayne.



METEA.

MIANTUNNOMOH was a nephew of Canonicus, and was associated with that chief in his rule over the Narragansetts. He was killed in 1643.

MONKAUSKA was a Sioux chief, who was sent to Washington in 1837, by his tribe, as a delegate. He died very soon thereafter.

MONCACHTAPE was a Yazoo, whose name signifies in the language of that people, "killer of pain and fatigue." He is spoken of by the historian Du Pratz, and who, about 1760, aided him by valuable information to his work.

MONOCO was a Nipmuk chief, called by the English, One Eyed John. He was engaged in King Philip's war. An early writer says "he was a notable fellow."

MONXOTTO was a noted chief of the Pequots, next in consequence to Sassacus. He lived in the forepart of the seventeenth century.

MONTOWAMPATE was sagamore of Lynn and Marblehead, known more generally among the whites as *Sagamore James*. He died in 1633, of the small-pox.

MORTOY was called Emperor of the Creeks, and presided over seven towns in 1730. His residence was at Telliquo.

MUGG was a chief among the Androscoggins, and very conspicuous in the eastern war of 1676-7, into which, it seems, he had been brought by the ill-treatment of the English. He had, before this time, been on very friendly terms with them.

MUSHALATUBEE was a Choctaw chief, born in the last half of the eighteenth century, and died in 1838.

NANEPASHEMET was a Nipmuk chief of great fame in New England history. He was killed about the year 1619, and his widow, who was a female sachem, continued the government.

NANUNTENOO was a chief sachem of all the Narragansetts. He was captured by the English and shot at Stonington about the year 1676.

NAWKAW was a chief of the Winnebagoes. He was a sagacious man, of firm, upright deportment, and pacific disposition, who filled his station with dignity and commanded respect by his fidelity to his engagements. When in Washington, in 1829, Nawkaw, in speaking of his own age, called himself ninety-four winters old. He died in 1833, at the advanced age of ninety-eight, and was succeeded in his rank and honors by his nephew, who was worthy to inherit them. Nawkaw was a man of large stature and fine presence.

NEAMATHA, one of the most distinguished of the Seminoles, and, at one time, their head man and principal chief, was, by birth, a Creek. Mr. Duval, governor of Florida, in a dispatch to the government at Washington, dated March, 1824, describes him as a man of uncommon abilities, of great influence with his nation, and as one of the most eloquent men he ever heard. He was a warrior of note and renown before the war of 1812.

NEAPOPE, a Sac chief, was second in command to Black Hawk in the noted disturbances between that tribe and the whites, and in all the expeditions against the whites; he was taken prisoner in a fight with the Sioux.

NESQUAQUOIT, "Bear in the forks of a tree," was a chief of the Fox Indians, and son of the famous chief Chemakasee, or the Lance. He is, perhaps, the only Indian of whom it can be said that he never tasted a drop of spirituous liquor nor smoked a pipe. It is said of him that he was known to be as brave an Indian "as ever made a moccasin path between the Missouri and Mississippi rivers."

JOB NESUTAN was a valiant warrior of the Nipmuk tribe, and went with the English of Massachusetts in the first expedition to Mount Hope, where he was slain in battle. He was very proficient in the English tongue, and was Mr. Eliot's assistant and interpreter in his translations of the Bible and other books in the Indian language.

NETAWATWEES was head chief of the Delawares. He was a signer of the treaty at Conestoga, in the year 1718, being then about twenty-five years of age. He died in 1776, at Pittsburgh, nearly ninety-nine years old.

NINEGRET, was often called Ninicraft, and sometimes Nenekunat, sachem of the Niantiks, a tribe of the Narragansetts. He lived about the year 1642.

NOTCHIMINE was a chief of the Iowas, who resided at Snake Hill, on the Missouri river, about five hundred miles above the confluence of that river with the Mississippi. He was born about the year 1797.

OCCUM, a Mohegan, was the first pupil who, about the middle of the eighteenth century, attended Mr. Wheelock's school for Indian

youth at Lebanon, where he received the rudiments of a good education. He was baptized by the name of Sampson. About 1786 he went to the country of the Oneidas, in central New York, taking with him several Indians of kindred blood, who clung to him as their leader. He obtained a cession of fertile lands from the Oneida tribe, which became a place of refuge of the Indians, chiefly of the Mohegans of the sea coast of New England, and a few Nanticokes, Narragansetts and Pequots. Here he became their first pastor, and continued to devote himself to their interests until incapacitated by old age. He died in 1792.

OCKONOSTOTA, a renowned Creek chief, took part in the Cherokee war when Fort London was taken and the garrison massacred.

ONGPATONGA, or Big Elk, was a chief of the Mahas or Omahas, whose residence in 1811 was upon the Missouri river. He was a party to several treaties made between his nation and the United States previous to 1821.

OPEACANOUGH, a chief of the Powhatan confederacy, and brother of Powhatan, was born about 1545 and died in 1644. He was a leader in a fearful massacre of the English, provoked by their ill-treatment.

OSCEOLA, or Asseola, was a chief or leader of the Seminole Indians of Florida. He was known to the public under the various appellations of Powell, Osceola, Oceola, Asseola, Ossiniola, and Assini Yahola. Whilst he was generally known as Osceola, and is quite universally spoken of in history as such, his true name, it seems, was *Asseola*. Powell was the surname of a white man who married his mother after the death of his father, and whose name was very naturally given to him in youth, as he continued to live in the family after the marriage of his mother to Powell.



OSCEOLA.

The name Asseola is derived from *asse*, "the black drink," and *ola*, "a waterfall." By a custom of the Creek Indians, previous to entering into council, they would assemble in groups, and drink freely of a decoction of a certain herb of their country, which would operate as an emetic, the effect of which they imagined would purify and invigorate both the body and mind, so as to prepare them for the business of thought and debate.

This beverage, which is taken warm and in large quantities, is

called the *black drink*, from its color, and among the several names applied to it to express its quality or effects, are those of *Assa*, *Assini-ola* and *Assini Yahola*. The name *Asseola*, freely translated, signifies, "the plentiful drinker of the black drink," or "one who imbibes this fluid in torrents."

Osceola was born on the Tallapoosa river, in the Creek nation, about the year 1803. His paternal grandfather was a Scotchman, and his European descent was marked in his features and complexion to a considerable extent. He was not born a chief, but his position as such was acquired in that noted struggle of his people with the United States government, called the Seminole or Florida Indian War, which broke out in 1835, brought on largely, if not entirely, from the resistance made by this single individual of the tribe, at first holding no position of rank among them, but who immediately grew into the position of a chieftain and consummate leader.

At the termination of this war he was, among other chiefs, taken prisoner, while holding a conference under a flag of truce, an act which has been condemned as inexcusable treachery, though represented by some as one of retaliation, and confined in Fort Moultrie, where he died in January, 1838, from an attack of inflammation of the throat. This war, which occupies such an important place in Indian history, was not one brought on by the Indians themselves, but was rather the result of their resistance to the United States government against its attempt to remove them without their consent from the country in which they lived. In proof of this many instances of their conduct are referred to during that war, amongst others, that coming from evidences of the battle field, where Major Dade and his detachment were completely destroyed in a conflict with the Seminoles. The army of General Gaines, in visiting this fatal field some time thereafter, to bury the dead, it is said, were struck with the greatest surprise on finding that the dead were in no instance pillaged. Articles the most esteemed by the savages remained untouched. The officers' breast pins remained in their places; their watches were found on their bodies; and money, including silver and gold, was left to decay or waste with its owner; a lesson to all the world, and a testimony that the Indians were not fighting for plunder. "Nay," says the historian, "they were fighting for their rights, their country, their homes, their very existence."

OURAY, chief of the Uncompahgre Utes, whose specific title is probably a corruption of the Spanish *un compadre*, was born in Colorado in 1820; died in that state, August 27th, 1880. He was the special friend of the whites, with whom he always kept faith, and pro-

ted their interests as far as possible, setting an example to his tribe by living, in a measure, a civilized life. He had a fair education, spoke Spanish, and wrote in that language in his correspondence with the president and the Indian department. At the time of his death he resided in a comfortable house on a farm which he owned and cultivated, and it is said took much pleasure and pride in driving a carriage presented to him by the governor of Colorado.

OUREQUHARE, a Cayuga chief, died in Quebec in 1697. He was one of the Iroquois chiefs that were treacherously seized and sent to the galleys in France in 1687, after being invited to a conference at Fort Frontenac by Denonville, the Canadian governor. He was allowed to return to Canada in 1689, and advised the French to release the other Indian captives, which advice was followed.

PAKANKE was a powerful Delaware chief, whose residence, in 1770, was at a place called Kaskaskunk, about forty miles north of Pittsburgh.

PASSAACONAWAY, "Child of the bear," a Merrimac chief, held sway over a large section south of Lake Winnepesogee. He was born the last of the sixteenth century and died about 1663.

PAUGUS was a chief of the Pequakets. He was slain in the memorable battle with the English under Capt. Lovewell in 1725. Fryeburg, in Maine, now includes the principal place of the former residence of this tribe and the place where the battle was fought.

PEKSUAT was a noted Wampanoag, cruelly murdered by Capt. Miles Standish in 1623.

PESHKEWAH was born on the St. Mary's, Indiana, some few miles from Fort Wayne, about 1761. After the death of Little Turtle, who had been their counselor, leader and war captain, the chieftainship being in the female line, fell into the hands of Peshkewah, or the Lynx, a man better known upon the frontier as John B. Richardville. Inheriting French blood of the metif cast, from his father's side, he was a man well adapted to conduct the affairs of the Miamis during this peculiar period. He spoke both the French and English languages as well as his native tongue; and for a long series of years, his house, which was eligibly situated on the banks of the St. Mary's, about four miles from Fort Wayne, was known as the abode of hospitality. Peshkewah, at the time of his death, is believed to have been the most wealthy man of his native race in America, the estimate of his property exceeding a million of dollars. He died on the 13th of August, 1841, aged 80 years. He took part in the American Revolution.

PESKELECHACO was a noted war chief of the Pawnees. He lived

during the latter part of the 19th century, and was killed in an endeavor to take a scalp.

PESSACUS was a noted Narragansett chief, born in 1623. He was killed by the Mohawks in 1677.

PHILIP, the younger son of Massasoit, became chief of the Wampanoags in 1662. He was shot by one of his own tribe in 1676. This great chief inaugurated what is recorded in history as King Philip's war.

CAPT. PIPE was chief of the Wolf tribe among the Delawares, during the period of the American Revolution. He was a prominent character in the memorable trouble among the frontier settlements at the breaking out of the war.

CAPT. POLARD was a Seneca chief mentioned by Jedidiah Morse in 1812.

PONTIAC, a chief of the Ottawas, was born in 1712. He became an ally of the French, and entered into a conspiracy to attack the settlements and garrison of the English. He made an unsuccessful siege of Detroit, in 1763. In character, Pontiac is described as patient, subtle and cruel. He was killed in Illinois in 1769.

POTOK, a Narragansett chief, took part in the famous King Philip's war.

POWASHEEK, "To dash the water off," was a Fox chief, and, at one time, the most influential man among them.

POWHATAN, the most famous chief of his time, is often referred to as "The great Virginia chief." He was born in the vicinity of Appomattox, about 1547, and died in 1618. He formed a confederacy of several tribes of the Algonquins, known as the Powhatan confederacy.

PU-GO-NA-KE-SHICK, or "Hole in the Day," was a chief of the Chippeways about the year 1830. He was well known in the vicinity of St. Louis, during the forepart of the present century. His son of the same name, who succeeded him, was assassinated by some one of his tribe near Crow Wing, Minnesota, a few years ago.

PUSHMATAHA was a distinguished warrior of the Choctaw nation. He was born about 1764, and, at the age of twenty, was a captain, or a war chief, and a great hunter. The celebrated John Randolph, in a speech upon the floor of the Senate, alluded thus to this forest chieftain:

"Sir, in a late visit to the public grave-yard, my attention was arrested by the simple monument of the Choctaw chief, Pushmataha. He was, I have been told by those who knew him, one of nature's nobility; a man who would have been adored by society. He lies quietly by the side of our statesmen and high magistrates in the region—for

there is one such—where the red man and the white man are on a level. On the side of the plain shaft that marks his place of burial, I read these words, ‘Pushmataha, a Choctaw chief, lies here. This monument to his memory is erected by his brother chiefs, who were associated with him in a delegation from their nation, in the year 1824, to the government of the United States. Pushmataha was a warrior of great distinction. He was wise in council, eloquent in an extraordinary degree, and on all occasions, and under all circumstances, the white man’s friend. He died in Washington on the 24th of December, 1824, of the croup, in the 60th year of his age.’ Among his last words were the following: ‘When I am gone, let the big guns be fired over me.’ ”

QUATAWAPEA, or “The man on the water who sinks and rises again,” a Shawnee chief, was born at the Pickaway Plains in Ohio. He was, for many years, the chief of that band of the Shawnee tribe which resided at Lewistown, on the sources of the Great Miami, of the Ohio. Quatawapea was more familiarly known as Colonel Lewis. He died in 1826, in the country allotted to the Shawnees by the American government.

QUINNAPIN was by birth a Narragansett. He was one of the chiefs who directed the attack on Lancaster the 10th of February, 1675. He was killed by the English at Newport, in Rhode Island, August, 1676.

RED BIRD was a chief of the Winnebagoes. He was arrested for the murder of a white person, and died in prison of crushed hopes and a broken heart, in 1827.

RED CLOUD, head chief of the Ogalla Sioux, and an hereditary chief, owes his prominence to his persistent hostility to the whites. The United States government determined to open a road to Montana by way of Powder river. It must necessarily pass through a favorite hunting-ground of the Sioux. Treaties were made with prominent hereditary chiefs of the Sioux bands, by whom the right of way was granted. So great was the dissatisfaction among the Indians that Red Cloud saw his opportunity and denounced the treaties and their makers; he declared war to the knife against every white man who came over that road, or ventured into that country. Clouds of warriors, the ambitious and disaffected of all tribes and bands of that country, flocked to his standard. The hereditary chiefs found themselves deserted and powerless; and, in some instances, they were only too glad to preserve their control over their bands by acknowledging Red Cloud as master. A long and tedious war ensued, in which Red Cloud made a great reputation, and constantly received accessions to his

power, at the expense of the hereditary chiefs. Avoiding any general or even serious engagement, he so harassed all trains and expeditions that the few troops then in his country could scarcely be said to hold even the ground they actually stood upon. Several forts were established, but they protected only what was inside the palisades. A load of wood for fuel could not be cut outside without a conflict. This at last culminated in the terrible massacre of Fort Phil Kearney, in which half the garrison (gallantly, though unwisely, meeting the enemy outside) perished to a man. Instead of sending more troops, and promptly and terribly punishing the Indians, a "humane" commission was appointed to treat with them. The garrisons were withdrawn, the road abandoned, and, in their opinions, the Indians were unconquerable, and Red Cloud the greatest warrior of the world.



RED JACKET SENECA CHIEF.

RED JACKET, Sa-ga-ye-wat-ha, or "He keeps them awake," chief of the Wolf tribe of the Senecas, was a man of rare talent. He delighted in oratory, in which he was master, and held powerful sway in the councils of his nation. Red Jacket was born in 1750, and died in 1828. He is referred to by writers of Indian history as "the last of the Senecas."

RIDGE, Major, a Cherokee chief, was born about the year 1777, at a Cherokee town called Highwassie. He was one of the Indians who, being reared in savage life, adopted the employments and ways of our civilization.

ROBINSON, ALEXANDER, commonly known among the whites as "Indian Robinson," whose Indian name was Chee-chee-bing-way, "Winking eye," was born at Mackinaw, probably about the year 1775. His mother was a woman of the Ojibway tribe; his father was a British officer stationed at Mackinaw, and a Scotchman by birth. After he grew to manhood, he was, for many years, engaged in trading with the Indians, first on the St. Joseph's river, in Michigan, and, afterwards, coming to Chicago, in the year 1816, where he continued the business for some years thereafter. He was made a chief in the Pottawattamie tribe of Indians, at Prairie du Chien, in August, 1829. For particulars in this regard see Chapter XLVI of this work, entitled "Indian Treaties." Although he became an Indian chief, and was a great favorite with the Indians, yet he always wore the dress and pursued

the habits of the white man, to whose destiny he was always inclined; so much so, that latterly he grew into disfavor with his tribe. His advice to them always was to leave their Indian habits and take up those of the white man, and his tribe were, no doubt, in the end much influenced in this direction by his example. He died at his reservation on the Desplaines river, April 22nd, 1872.

ROUND HEAD was a Wyandotte chief, and fought against the Americans in the war of 1812. He was very conspicuous in the battle at Frenchtown, upon the River Raisin.

SAMOSET, noted in early New England history, accompanied Massasoit in his first visit to the New England colonists in 1627.

SASSACTUS, chief of the Pequots, was born near the mouth of the Connecticut river, about 1568. He was slain by the Mohawks, to whom he had fled for safety from the English, in 1637.

SHABONEE, or Chamblee, was a Pottawattamie chief, born in the country of the Maumee river, Ohio, about the year 1775. His father was an Indian of the Ottawa tribe, and fought under Pontiac in the wars in which that chieftain engaged. His friend, the late Gurdon S. Hubbard, of Chicago, says of Shabonee: "He was, I thought, the finest looking man I had ever seen. He was fully six feet in height, finely proportioned, and with a countenance expressive of intelligence, firmness, and kindness. He was one of Tecumseh's aids at the battle of the



SHABONEE.

Thames, being at his side when Tecumseh was shot. Becoming disgusted with the conduct of General Proctor, he, with Billy Caldwell, (the Sauganash), withdrew their support from the British and espoused the cause of the Americans."

Shabonee, it is believed, came to Chicago in the latter part of the year 1816. He brought with him a certificate from Billy Caldwell, the original of which is now in possession of the Chicago Historical Society; but exactly for what purpose it was written is not known. He carried it many years, when, in 1858, he gave it to his friend, William Hickling, of Chicago, by whom it was presented to said historical society, of which the following is a copy:

"This is to certify, that the Bearer of this name Chamblee, was a

faithful companion to me, During the Late war with the United States. The Bearer Joined the Late celebrated warrior Tecumthe of the Shawnee Nation,—in the year 1807,—on the Wabash river, & remained with the above warrior from the commencement of the Hostilities with the U. S. until our Defeat at Moravian Town, on the Thams, 5th October, 1813—I also have been witness To his intrepidity & courageous warrior on many occasion & show'd a great deal of Humanity to those unfortunate Sons of Mars—who fell into his Hands—

“Amherstburg 1st August 1816.

“B. CALDWELL,

“Captain I. D.” (supposed to mean
Indian Department).

[Amherstburg is understood to be the same as Fort Malden, on the Detroit river, in Canada.]

This certificate, it will be noticed, gives his name as *Chamblee*. The Pottawattamies, like most other tribes of the Algonquin stock, could not pronounce the sound of *l*, and had no such sound in their dialect. They substituted in place of this the sound of *n*, and in their endeavor to speak this name called him Chambnee, and from this have come the successive misnomers *Shabbonee*, *Shaubena*, *Shabbona*. Chamblee was the name of a distinguished French official during the early settlement of Canada under the auspices of that government, from whom, it is supposed, Shabonee took this name. Shabonee was the orator of his tribe at the last council on this side of the Mississippi, held with the agents of the United States government at Chicago, in August, 1836, to whose speeches, on that occasion, the writer of this work was an attentive listener. He was a fluent and graceful speaker, presenting his points with clearness and force. He died at the age of eighty-four, at his home in Morris, Grundy county, Ill., July 17th, 1859.

SHAUHAUNAPOTINIA, “The man who killed three Sioux,” or, as he is sometimes called. Moanahonga, “Great Walker,” was an Iowa chief, born about the year 1816.

SHARITAHRIH was principal chief or head man of the Grand Pawnees. He was a brave and enterprising leader, and a person of fine form and noble bearing. He was succeeded by his brother Ishcatape, “The wicked chief,” a name given him by the Omahas, or Pawnee Mahas.

SHAHASKA was a Mandan chief, spoken of in the travels of Lewis and Clark.

SHINGIS, a noted Delaware chief, was the first chief whom General Washington visited in his expedition to the French on the Ohio, in

1753, to enlist him in the cause of the English, but in which he was not successful. He is considered the greatest warrior of his time.

SKIKELLIMUS, the father of the celebrated Logan, a Cayuga chief, was born in the last half of the seventeenth century and died in 1749.

SHINGABA W'OSSIN, or "Image Stone," was a Chippeway, and first chief of his band. He was one of the most influential men in the Chippeway nation, and was deservedly esteemed, not only by the Indians, but by the whites also, for his good sense and respectful and conciliating deportment. In 1813, during the last war with Great Britain, Shingaba W'Ossin went to York, in Canada, and had an interview with Proctor and Tecumseh. Nothing is known of the subject or result of this interview except that one of his brothers joined the British, and fought and fell in the battle of the Thames in Upper Canada. His death was deeply lamented by Shingaba W'Ossin, so much so as to induce the belief that he counseled, or, at least, acquiesced in his joining the British.

SILOUSE was a Cherokee chief, spoken of by Mr. Jefferson in his "Notes on Virginia."

SITTING BULL is known as a great chief among the Sioux nation, over which he exerted a powerful influence, and whom he led in several successful conflicts against the whites, especially that memorable battle in the vicinity of the Little Big Horn river, June 25th, 1876, in which General Custer's command, engaged in the action, was entirely destroyed.

SHENANDOAH, agreeable to tradition, was born of Oneida parentage, at Conestoga, in the *quasi* Iroquois military colony, which that confederacy maintained for the purpose of surveillance over the southern tribes, on the banks of the Susquehanna. He was one of the ablest counselors among the American Indians, and, though terrible as a tornado in war, he was bland and mild in peace. He died at Oneida Castle, March 11th, 1816, aged 110. He was born in the year 1706.

SQUANDO, a Tarratine sachem, commonly called Sagamore of Saco. Hubbard says he was "the chief actor, or, rather, the beginner," of the eastern war of 1675-6. It is stated that his reason for commencing this war was on account of a rude act on the part of some seamen, who, either for mischief overset a canoe in which was Squando's wife and child, or to see if young Indians could swim naturally like animals of the brute creation, as some had reported. The child went to the bottom, but was saved from drowning by the mother's diving down and bringing it up, yet "within a while after the said child died." The historian says "the said Squando, father of the child, hath been

so provoked thereat, that he hath ever since set himself to do all the mischief he can to the English." The most memorable exploit in which Squando was engaged was the burning of Saco, in 1675. He was also a great pow-wow among his people.

SQUANTO was a chief noted in the early history of New England. He died in December, 1622.

SPOTTED TAIL, a Sioux chief, like Red Cloud, rose from the ranks. When a boy of nineteen or twenty years, he incurred the implacable enmity of a sub-chief for daring and ferocity, by aspiring to a girl on whom the chief had set his eye. One day, meeting accidentally a short distance from the camp, the chief peremptorily demanded of Spotted Tail a renunciation of the girl under penalty of instant death. Drawing his knife, Spotted Tail defied him to his worst. A long and bloody conflict ensued. Some hours after a straggler from camp found the two bodies locked in a death grip, and each gaping with innumerable wounds. The chief was dead. Spotted Tail recovered to step at once into prominence; and when, a few years after, the hereditary chief died, he was almost unanimously selected as principal chief, in spite of the most determined opposition of the sub-chief, who by regular succession should have obtained the position. Spotted Tail proved an able and judicious ruler, and has well justified the choice of his tribe.

TADEUSKUND, or Tedeuskung, was a noted chief among the Delawares. He was known among the English previous to 1750 by the name of "Honest John." He was a conspicuous person in the history of Pennsylvania, previous to the Revolution, and particularly towards the commencement of the war of 1756. In the spring of 1763, when the European nations had made peace, but the Indians were still at war, he was burnt up with his house, while he was asleep in his bed.

TAMANY, or Tamanend (beaver like—amiable), was chief of the Delawares, of whom it is said "he never had his equal." The date of his birth is not known, but he died about the year 1690. He is said to have been among the number of chiefs who made the celebrated treaty with William Penn in 1682.

TAME KING, whose residence was among the upper Creeks in 1791, is noticed in our public documents of that year as a conspicuous chief in matters connected with the establishing of the southern boundary.

TOTOSON was a great captain in the war of 1675. It seems uncertain whether he was a Narragansett or a Wampanoag. He is first spoken of 1666.

TECUMSEH, Tecumt or Tecumthe, a famous Shawnee chief, was born near the Sciota river in 1770. The highest conception of Indian character found a counterpart in this heroic chieftain. We are told

that he was of an open countenance and noble bearing. With intense loyalty for the land of his fathers, he formed an alliance with western tribes to regain their lost inheritance. They met defeat at the battle of Tippecanoe. In 1812 he joined the English against the Americans. He held the rank of brigadier general, and was killed in 1813 while commanding the right wing of the British army.

TEYONINHOKEAWEN was a Mohawk chief, who was also known as John Norton. He took part in the war of 1812.

THAYENDANEGEA, commonly called Joseph Brant, and known as the captain of the Six nations, was born on the banks of the Ohio, in 1742, during the excursion of his parents to that region. In 1785 he visited England, where he was received by the people with great honor. He died in November, 1807, at the age of nearly sixty-five years, near Burlington, on Lake Ontario, and was buried at the Mohawk village, on Grand river, in Canada, by the side of the church he had built there. His last words to his adopted nephew were: "Have pity on the poor Indians; if you can get any influence with the great, endeavor to do them all the good you can."



JOSEPH BRANT—AGE 43.

From a miniature taken from life

TIMPOOCHEE BARNARD was the son of an Uchee woman. His father was a Scotchman, whose name was said to be Timothy Barnard. He was first known in public life in 1814, when he took part with the American forces against the hostile Creeks, and commanded about one hundred Uchee warriors, with the commission of major. He was at the battle of Callabee, under General Floyd, and distinguished himself by an act of gallantry.

TISHCOHAN, "He who never blackens himself," was a Delaware chief. He was a signer of the celebrated Walking Purchase in 1737.

TOKACON, or "He that inflicts the first wound," was a chief of the Sioux nation.

TOOAN TUH, or "Spring Frog," a Cherokee chief, was born near the mouth of Chickamauga creek, in the vicinity of Lookout Mountain, about the year 1754, in the state of Tennessee.

TUSTENNUGGEE EMATHLA, a Creek chief, was born on the Tallapoosa river about 1793. He was also known by the name of "Jim Boy."

UNCAS, war chief of the Mohegan Indians in Connecticut, was a Pequot by birth. He was born near the last of the sixteenth century, and died in 1676.

WAAPASHA, Wabashaw, was a chief of the Keoxa tribe of the Dakota nation. He lived on the Mississippi river, in the vicinity of a town in Minnesota bearing his name.

WAYMBOESHKAA, a Chippeway chief, was one of the most remarkable chiefs at the treaty of La Fond du Lac, Superior, in 1826.

WAKAUN HAKA, a Winnebago chief, was of mixed blood. His father was a Frenchman and his mother a woman of the Winnebago nation.

WAKAWN, The Snake, was a Winnebago chief, born on St. Mary's river, near Green Bay, and died in 1838, at the age of nearly sixty years.

WALK-IN-THE-WATER, Miere, a chief of the tribe of Wyandotts in 1817, resided on a reservation in Michigan, at a village called Maguaga. He was conspicuous as a commander of the Indian forces at the battle of the Thames.

WABOKIESHIEK, White Cloud, a great prophet, noted at the time of Black Hawk's war. He was on one side a Winnebago and on the other a Sac.

WANATA, or Wanatuk, was a chief of the Sioux, whose residence was on the river St. Peter.

WAPELLA, or Wapello, "He that is painted white," head man of the Musquakee, or Fox tribe.

WATCHEMONNE, or the orator, the third chief of the Iowas, was born at the old Iowa village on the Des Moines river, at that time occupied by Keokuk, and in 1838 is spoken of as about fifty-two years of age.

WAUBUNSEE, Waubanse, Wauponsie, the principal war chief of the Pottawattamies of the Prairie, resided on the Kankakee river, in Illinois, afterwards on Fox river at the Big Woods. In the war of 1812, this chief and his tribe were among the allies of Great Britain. He united with his tribe in the sale of their lands, and migrated with them in 1836 to Council Bluffs, on the Missouri river, where he died a few years thereafter.

WAUB OJEEG, "White Fisher," was born at Chegoimiegong, a few years prior to the capture of Quebec. He was early regarded as a successful leader of war parties, and the nation looked on him to defend if not to enlarge their borders against the Sioux. During a period of twenty years, beginning about 1770, he was the ruling and governing spirit of his tribe. He was seven times a leader against the Autogamies and Sioux. His parties were all made up of volunteers; the first con-

sisted of forty men, the last of three hundred. The war-song, which Waub Ojeeg composed for this expedition and which he chanted in its formation, and which so impressed his countrymen, has been preserved and repeated in modern times. John Johnston, an Irish gentleman, struck with its heroic strain, made the following version from these verbal traditions, more than forty years ago:

“On that day when our heroes lay low, lay low,
On that day when our heroes lay low—
I fought by their side, and thought ere I died,
Just vengeance to take on the foe, the foe,
Just vengeance to take on the foe,” etc.

Waub Ojeeg died in his family lodge at Chegoimiegong, surrounded by his children and relatives, in 1793.

WAHNAHTON was a bold and fearless chief of the tribe of Yanktons, whose name translated is, “He who charges the enemy.” He was considerably noted in the last war with Canada, at which time he was about thirty years of age.

WEATHERFORD, one of the conspicuous war chiefs of the Creek nation, is spoken of in history as the “Corner stone of the Creek confederacy,” and commanded the Creeks at the capture of Fort Mimms, in 1813.

WESCHCUBB, “The Sweet,” was a chief of Red Lake, north of the sources of the Mississippi. He was a son of Le Sucre, a chief who is mentioned by General Pike, in his narrative of his voyage up the Mississippi in 1806.

WHITE CLOUD, known among the Indians by the name of Wi-e-wa-ha; or “Good disposition,” was the first chief of the Iowa tribe. His father is spoken of as a great man among the Iowas, noted for his courage and generosity. He has no particular trait, except an insatiable thirst for spirits.

WHITE EYES, or as some write it, “White Eye,” was the first captain among the Delawares. While accompanying General McIntosh with his army to Muskingum, in 1778 or 1779, he took the small-pox and died.

WITTUWAMET was a Massachusetts chief, prominent in the history of New England, about 1623.

YAHA HAJO, a Seminole war-chief, was slain on the 29th of March, 1836, by General Joseph Shelton.

YOHOL MICCO was principal chief of the Eufalo town, between Tallassee and Oakfuskee, in the Creek nation. In the war of 1813-14 he served with McIntosh against the hostile Indians, and shared largely and honorably in all the battles that were fought. He was the speaker of the Creek nation, and opened the councils on all occasions.

CHAPTER XLIX.

ELIOT'S INDIAN BIBLE.

Remarkable Literary Production--Consisted of the Old and New Testament--Translated into the New England Dialects--Indians under Religious Instructions at Martha's Vineyard--"Praying Indians"--Number--Curious Circumstances Leading to Conversion of Indians--Questions Asked by Indians Concerning Eliot's Religious Teachings--Difficulties He Encountered in Translating--Death of Eliot.



ELIOT PREACHING TO THE INDIANS.

IT would seem as if no work claiming to encompass the whole Indian subject, for the reader of this day, could be considered complete without some account of the remarkable literary production or missionary effort, styled, "Eliot's Indian Bible." This book consists of the Old and New Testaments, translated by Eliot from the English into

the dialects of the New England tribes, prevailing in that portion of the country over which his labors were extended.

Rev. John Eliot, who has been very properly styled the Apostle of the Indians, came from England to New England in 1631. He had been well educated at Cambridge, and in 1632, then twenty-eight years old, was settled as a preacher at Roxbury near Boston. Although charged with the duties of a pastor, and taking a part in the ecclesiastical government of the New England churches, he at the same time turned his attention, very earnestly, to the conversion of the Indian tribes in the vicinity, to the Christian religion of the sect to which he belonged. To this end he employed native teachers, and himself learned the Indian language; in the study of which he made great proficiency, and soon began to preach to them in their own dialect. Others joined him, and, by their co-operation, native evangelists were

raised up, under whose labors, superintended by Eliot, Indian churches were established at various points. Fifteen hundred Indians, it is said, were under religious instruction at Martha's Vineyard alone.

The work of this Indian Bible which, under the circumstances at that day, appears stupendous, we are informed was done at the expense of a society in London, for the propagation of the gospel among the Indians of New England. The New Testament appears to have been first printed in 1661. This was repeated by a new edition in 1680. The work, including the Old and New Testament, was printed in 1685. This translation of the Bible into the Indian language constitutes an era in American philology, and preceded, it is believed, any missionary effort of equal magnitude in the way of translation, in India or any other part of the world; and remains a monument of New England zeal and active labors in the conversion of native tribes.

The following is the title of the book, Natick or Massachusetts dialect:

Mamusse
WUNNEETUPANATAMWE

UP-BIBLUM GOD.

Naneeswe

Nukkone Testament

Kah wonk

Kusku Testament.

Ne Quoshkinnumuk Nashpe wuttinnemoh Christ

Noh Asoowesit

John Eliot,

Cambridge.

Printeuoopnashpe Samuel Green kah Marmaduke Johnson,
1663.

Translation.—The Bible of God, containing the Old and New Testament, translated by the Reverend John Eliot, Cambridge, printed by Samuel Green and Marmaduke Johnson, 1663.

It is stated (Gookin Arch. Amer. Vol. II, p. 44) that Eliot's principal assistant, in the translation of the Scriptures, was a Massachusetts Indian named Job Natsuan, one of the praying Indians, who had been instructed and converted by him—a man who, agreeably to this testimony, was well esteemed for piety and knowledge, both in the Indian and English tongues. But it is stated in a history of New England, by Chas. W. Elliott, 1857, Vol. I, p. 325, that one day in October, 1646, Eliot went out into the wilderness to seek and convert heathen Indians. He was met by a grave man (attended by five or six others) whose name was *Waban*, and to them he preached in a wigwam at *Nonantum*, near Watertown, on the south side of the Charles

river. He preached from the 37th chapter of Ezekiel, "Then said he unto me, prophesy unto the wind (*Waban* in their dialect, it is said, meant wind) prophesy, son of man, and say to the wind, thus saith the Lord God; Come from the four winds, O breath, and breathe upon those slain that they may live; so I prophesied as he commanded me, and the breath came unto them, and they lived and stood up upon their feet, an exceeding great army." This discourse lasted for an hour, and *Waban* thought and seriously reflected upon it all, whereupon he became converted. He was one of the principal men in the Indian town of Natick, to which the *Nonantum* Indians removed. (1651).

Eliot could get but little assistance in his work at the outset, one reason for which seems to have been that the colonists were too poor to aid him. But, in the year 1649, an act of parliament was passed intended to promote the spread of the Christian gospel among the Indians. Large collections were also made in England, stimulated by the action of parliament, yielding a revenue of five or six hundred pounds, which became increased by those made in New England, and a society to aid in the work aforesaid was incorporated in 1662, after which much effort was made with encouraging results.

The Puritan historian remarks, with much satisfaction, in connection with this subject, that during the progress of civilizing the Indians through their conversion to Christianity, they were in some cases made into magistrates and teachers in the towns of "praying Indians."

It is said that the number of "praying Indians," as they were called, amounted to some 3,600, collected in various settlements, mostly in Martha's Vineyard, Nantucket, Plymouth and Massachusetts; but few of the number, however, were admitted to communion, the strictness of the examination being too great for these ignorant and uncivilized men.

It is understood that the foregoing astonishing progress in Eliot's work of reclaiming the Indians, if such it may be called, was accomplished through the aid of his Indian Bible. The Indians having been taught to read, to a considerable extent, were able to search the Scriptures for themselves, and to read to one another.

In the history of Eliot's progress in missionary work, some curious incidents are related of circumstances which led to conversion in individual cases. It is recorded that the first Indian converted in the new colonies was *Hobamock* (in the settlement of Plymouth), who was transported with great wonderment of the power the English had with their God, "because," he said, "when they prayed to him for rain, it did rain, and he concluded to join them and their God."

It appears that Eliot found at the outset that he had many, and some apparently insurmountable, difficulties to overcome in his work of reclaiming the Indians, inducing them to accept his religion. The Indians were ignorant and undisciplined; they were accustomed to idleness and a wandering life; they were vitiated with rum, and were despised or feared by the whites. Their chiefs opposed the new religion; and their sachem, Ninegret, resolutely and persistently declined having the white man's God and religion introduced among his people, saying: "For what reason? Let me see that your religion makes you better than us, and then we may try it." Uncas, sachem of the Mohegans, went to Hartford, and told the commissioners his extreme dislike to having Christianity introduced among his people. Philip, chief of the Wampanoags, holding the button of one of the commissioners, said: "I care not more for your religion than for this button."

After his work had progressed for considerable time, and had begun to attract the attention of the Indians, he became frequently much annoyed from anxious questioners among them, by whom he was confronted with the repeated inquiry: "If Christianity be necessary, why, for so many years, have you done nothing in proving it to us?" and not only this, but instead of responding favorably and cordially to Eliot's appeal to accept the Christian religion, they would put him subtle questions, which each man finds it hard to answer, to the following effect, being, indeed, but an example in the experience of the early missionaries among the Indians in general:

"Why did not God give all men good hearts, that they might be good?" and "Why did not God kill the devil that made all men so bad—God having all power?" "If an Indian had two wives before he was converted, which should he put away?"

"Whether all the Indians who had died heretofore had gone to hell, and why only a few now at last were put in the way of going to heaven?"

"How can we reconcile the scriptures which say: 'Save yourselves from this untoward generation,' with 'We can do nothing of ourselves?'"

"Why did Judas sin in giving up Jesus, when it was what God had appointed?"

"What is the effect of your religion? We have no contentions about property, and no man envies his neighbor?"

"Whether the good child of a bad man would be punished, because the second commandment says: 'He visits the sins of the father upon the children?'"

"If I do that which is a sin, and do not know that it is a sin, what will God say to that?"

"Why must we be like salt?"

"Why doth God say, 'I am the God of the Hebrews;' why?"

But Eliot's labors never ceased. Although many of his converts were backsliders, yet he continued patiently and worked on. His salary paid by the society was fifty pounds. He continued to preach at Roxbury, at the same time extending his missionary work in all directions. He preached, he taught, catechised, established towns and instituted agriculture. In addition to these, he stirred the ministers of the colony to action, and it was mostly through his efforts that others devoted themselves actively to the work. November 4, 1680, he wrote to his friend, Robert Boyle, saying: "Our praying Indians, both in the islands and on the main, are, considered together, numerous. Thousands of souls, of whom some true believers, some learners and some are still infants, and all of them beg, cry and entreat for Bibles."

As he grew old, and near his end, his urgency to complete the Bible, was so great, that he writes his patron Boyle, to "change the subject of your bountiful charity from their bodies to their souls." "My age makes me unfortunate," says he, "and my heart hath much ado to hold up my head, but both daily drive me to Christ." The sturdy old apostle stood by his darling work; yet he wished Sir Robert to draw a curtain of love over his failures, if he shall have been too urgent. He acknowledged the receipt of 460 pounds, towards the work, and says: "The work goeth on, I praise God." Again he acknowledged (April 22d, 1684), the receipt of 400 pounds "which doth set a diadem of beauty upon all your former acts of pious charity."

Again he says, "The great work that I travail about is in the printing of the Old Testament, that they may have the whole Bible. I desire to see it done before I die, and I am so deep in years that I cannot expect to live long; besides we have but one man (viz., the Indian printer) that is able to compose the sheets, and correct the press, with understanding."

From this, it seems that Eliot's principal assistant and right hand man was an Indian.

Eliot's Indian Bible has well been styled "a wonderful monument of patience, industry and faith." In producing it he labored under every difficulty and overcame all. The first edition consisted of the New Testament of 1661 and the Old Testament of 1685. Of the first edition between one and two thousand copies were printed, and of the

second edition, two thousand copies were printed, at the cost of one thousand pounds.

To illustrate the difficulty of making the first translation, it was told that when Eliot read to the Indians, and described the verse, "The Mother of Sisera cried through the lattice," they gave him the word for "lattice;" he afterwards discovered that it read "The Mother of Sisera cried through the *Eel-pot*," that being as near his description of "lattice," as they could get.

Mr. Eliot did not deem the Indian word for *God*, in the dialect into which his translation was made, sufficiently pure and free from superstitious notions to be introduced into his translation as an equivalent, nor did he employ it in the sense of *Lord*; but universally rendered it by the term "*Jehovah*." And there were, apparently, prior to the arrival of Europeans, difficulties in speaking of objects unknown to the *Natick* vocabulary, such as cow, sheep, oxen, and the like; and yet further difficulties were encountered in speaking of objects known only to the oriental world, in which the Bible abounds, such as camel, dragon, and the like. In all of these he employed the English word in our own version. Neither does he nor his Indian assistant appear to have been an adept, or well instructed in natural history, which considerably affected his work in this respect; but in all cases of trees, plants, fish or quadrupeds, where a doubt existed, they simply employed the English word, with proper Indian inflections to denote the genitive, or to mark the preposition or pronominal sense to the word employed.

Eliot died peacefully while sitting in his chair, May 20, 1690. His last words were, "Welcome—Joy."

CHAPTER L.

INDIAN CIVILIZATION.

Reduced Possessions - Insignificant Proportions—The Indian Question—Preliminary Agencies to Civilization - Extinction, or Civilization—What is Civilization - A Matter of Opinion—Various Forms of Civilization—The European Form—Which the Indian is Expected to Adopt—Work of the Puritans - Rev. John Eliot in New England—Missionary Work - Civilizing Influence of Whiskey—Discordant Examples of Puritans - Distrust of the White Man's Religion - Extermination of the New England Tribes—Example of the Brothertowns—The Iroquois Six Nations—Their Progress in Our Civilization—Influence of William Penn—Good Work of Quakers - Agricultural Instruction—The Five Civilized Tribes of the Indian Territory - To Become Civilized the Indian Must Become a White Man—The Indian Disappearing by Amalgamation - Reports of Indian Agents to that Effect—The Indian Problem—The White Man Problem.



REMNANT OF FORT DEARBORN,
CHICAGO—THE BLOCK HOUSE.

THE Indian having finally been reduced in his possessions to insignificant proportions, our government has on hand what is called the Indian question, being a problem of how to divest the Indians of the remaining remnant of their domain without consideration. The first step in this proceeding is to teach him the ways of our civilization, thrusting upon his adverse nature its burdens and enormities, to which we ourselves have become accustomed after centuries of experiment; and to which end experienced politicians, out of a job, have been graduated through partisan machinery in zealous localities,

and appointed to take charge of the Indian question and the execution of the policy of the government in regard to the same, whose practical knowledge of the Indian may, perhaps, have no deeper foundation than that derived from the study of Indian effigies set up in the front of tobacco stores to invite in the wayward youth, that he may learn the habit of smoking tobacco like Indians.

Extinction or civilization, it is said, is the alternative for the Indian race of America. In approaching the subject of civilization of

the Indian, we are first to dispose of the question as to what is here meant by the term *civilization*. By standard authority it is defined to be "the act of civilizing, or the state of being civilized; refined; cultured." "To civilize: to reclaim from a savage state; to educate; to refine." "Civilized: reclaimed from savage life and manners; instructed in the arts, learning, and civil manners; refined; cultivated."

The Indian has been called *a savage*; his life has been called *a savage life*, and his manners, it is considered, correspond to such condition of life; and yet, those well acquainted with Indian character can truly say, that in his nature and instincts he is no more savage than those of other races. His life is one of simplicity; and, as many writers have it, he is living in his primitive condition in accordance with the order of nature.

As to the latter branch of the definition aforesaid, "instructed in the arts, learning, and civil manners," it must be conceded that the Indian had but a limited knowledge of the arts as existing at this day among the more enlightened nations; and the same may be said in regard to learning in general. But as to his civil manners, the Indian would never suffer in comparison with the manners encountered in promiscuous society under our own civilization. So the Indian was as refined in his instincts as the civilized white man; so he was cultivated, in conduct, in all those things that pertain to his native condition.

When we speak of the civilization of the Indian in the common acceptation of the term, it must be understood that we have reference to our own civilization, or civilization as understood and accepted by us at this day. Mr. Ellis, in his work on the "Red Man and the White Man," says: "The term civilization, and the state which it describes, are both of them wholly arbitrary. It involves a question, not only of more or less, in its conditions, but of varieties in its type. There are various forms of civilization; the Oriental and the Western, the Asiatic and the European. The rudest boors may not be outside his range; and the excesses of luxury, conventionality, and ceremony in courtly circles, prompt the use of the word *artificial*, for the most advanced range of society."

The East Indians, the Turks, the Chinese, and, indeed, the whole Mongolian race, are civilized; but their civilization differs materially from ours. They are averse to accepting our civilization, and we certainly would not accept theirs. So that, in approaching this subject of civilization, it is understood that we have in view our own European standard, which we are compelling the native red man to accept.

The first attempt at bringing the Indians into our civilization was by the Puritans in the New England colonies. But their notions of

civilization seemed to have been judged by the notions of their religion; in which centered their ideas of civilization, which they considered themselves specially commissioned to impart to the Indians. Their idea was, that when the Indian had fully accepted their religion, their religious faiths and beliefs, he was civilized. In other words, when he became Christianized, according to their interpretation of the term, it was synonymous with civilization.

This great work was, therefore, by common consent, assigned to the so called "Indian apostle," Eliot, who set about learning their dialect, and the work of imparting to the benighted natives in that vicinity the religion of the Puritans, until the number of converted Indians, or those who had accepted his religious teachings, amounted, as is said, to something over 3,500. But it was soon found, says the historian, that "the Indians had more to fear from civilization than from barbarism. Cupidity and rum were, from the beginning, more potent forces than the tomahawk and scalping knife."

Subsequently, Rev. Mr. Hawley of Boston set about continuing the work so well commenced by Mr. Eliot. As the Indians were removed westward, to give place to the invading white man, Mr. Hawley pursued his missionary work of civilizing them into the colony of New York, where he was enabled to make a good beginning, but the results, according to his own account, seem not to have been very flattering, for he says: "There is rarely a male professor of the gospel who will not falsify his word, drink to excess, and commit other immoralities. There are two instances in the whole Six Nations, and two only, of persons who, since their conversion to Christianity, have not been intoxicated."

It is said concerning Mr. Hawley's experience as a missionary, that "on one occasion (July 1st, 1753), he was in great danger, for the Indians had got rum, and were proceeding to hold a drunk. The women and children were skulking about, secreting hatchets and guns, well knowing what must be the result. Mr. Hawley and Deacon Woodbridge, with their interpreter, were pursued, but escaped, after being well frightened, and with reason, for a drunken savage is as dangerous as a drunken white man."

The examples of the Puritans set the Indians at discord among themselves. Intolerance, religious persecution, and various quarrels on doctrinal points in their religion, tended to distract the Indian mind, and led him to doubt the white man's sincerity, and they naturally inquired, as Mr. Gookin informs us, "How is it, then, that Mr. Wilson is ready to drive Mr. Wheelwright into the sea, and Mr. Williams is hunted from his home among Christian men, and Mrs. Hutch-

inson's body is shut up in prison and her character blackened? Why is this, for do not all appeal to the Bible, and stand fast upon it?"

The disastrous wars, ending in the destruction of the Pequots and sympathizing tribes, who had made their last stand to hold possession of their country against the English aggression, so disheartened the remnants of the Indian tribes of New England that they accepted the terms proposed for quitting, and leaving the country to the civilized conquerors. These remnants were, therefore, gathered up and consolidated into a kind of brotherhood, consisting of the Pequots, Mohegans, Narragansetts, and the relics of various other tribes, who became known as *Brothertowns*, or the *Brothertown Indians*. A township of land was finally procured for them in the state of New York, adjoining or near to the Oneida Indians, who had already assumed habits of civilization. From thence, about the year 1828, they were removed to lands on the Fox river of Wisconsin, near Green Bay, where their situation was made so uncomfortable by the land speculators that they abandoned their possessions there, and procured lands on the east side of Winnebago lake, where they have become citizens of Wisconsin, and still remain to the number of about 350, as prosperous and industrious inhabitants. About seventy-five years ago they had so far advanced in our civilization that they had abandoned their own language, and adopted that which we are speaking, their original dialect becoming, at length, obliterated from their recollection.

The Iroquois, or Six Nations of New York, accepted civilization under peculiar circumstances. The Mohawks were early turned in this direction through the influence of Col. William Johnson, unaccompanied by any special religious effort. The Oneidas were induced to accept our civilization through the efforts of the devoted missionary, Rev. Samuel Kirkland, who also exerted an influence in that direction by his constant labors and teachings, not only as to his religion, but as to the benefits of our civilization in general, over the Onondagas, Cayugas and Senecas; through which, in connection with their own efforts, the whole Six Nations ultimately assumed the habits, manners and customs and civilization of the white man, so far as their nature would admit.

But the Iroquois or Six Nations were, when first encountered by the whites, an intelligent people, having a strong and perfect civil government, of which no better example exists in the history of civilized man. It can hardly be said of them that they became a reclaimed people, so far as intelligence and moral conduct is concerned; but it was simply a change from one condition to another.

Far different is the example of the commencement of the course

of civilization which began, or had its germ, at the treaty of William Penn with the assembled tribes at Shackamaxon, on the Delaware river, in 1682. The Quaker influence which followed among the eastern tribes, and which attended them in their advancing migration westward to the wilderness of Ohio, had greater influence over the Indian mind in bringing him into our civilization, through the work of succeeding generations, than all other efforts of that period combined. The Quaker did not go with the Bible in one hand and fire-water in the other; or religion on one side and the scheming spirit of the trader and speculator on the other, through which to dispossess the Indians of their lands; but went out on the pure principles of their faith and love to all mankind. The mission of the Quakers is well expressed in the following letter of the secretary of war, carried by the persons therein named, who were Quaker representatives, sent by their people to visit the Indians of Ohio and Indiana, and instruct them in the arts of civilization, which mission they performed faithfully and well:

“WAR DEPARTMENT, February 20, 1804.

“GENTLEMEN:—This will be handed you by Messrs. George Elliott, Joel Wright and Gerald T. Hopkins, who are a deputation from the Society of Friends in Maryland, for visiting the Indians in the western country, for the laudable purpose of affording them assistance in the introduction of the arts of civilization.

“They are men of high respectability, are actuated by the best motives, and are entitled to all the civilities in your power to bestow. You will please to afford them all necessary aid, and treat them with such marks of respectful attention as are due to citizens whose disinterested services deserve the plaudits of every good man.

“I am, very respectfully, your humble servant,

“HENRY DEARBORN.

“To the commanding officer at Fort Wayne.

“MR. JOHN JOHNSON, Indian Factor.

“MR. WILLIAM WELLS, Indian Agent.”

These Quakers furnished to the Indians implements and supplies of agriculture and husbandry, and continued among them, instructing them in developing the soil, and in bettering their condition in life generally, without the expectation of any pecuniary reward whatever, assuming that the Indians were continually to remain upon the lands they then occupied, and take on the habits and ways of our civilization.

The Indians accepted this offering, and commenced to make progress in agriculture and education, but the spirit of the white man has continued to invade their country, and to press them to the west-

ward, where they have at length made their final stand, continuing their endeavors to adopt and conform to our civilization.

The southern Indians, or Indians of the more southern colonies, were, at the beginning, a different class of people from those occupying the country further north, and were further advanced in the direction of our civilization; hence, it was easier for them to conform to the requirements of the coming era. Their advanced and homogeneous condition, led the United States government to adopt the measure of setting apart a territory of land on the west of the Mississippi, now called the Indian Territory, to which these several tribes were removed at an early day, and where they still remain. Five of these, the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles, have become known as the five civilized tribes. Many other tribes have, in later times, been removed and assigned lands within this territory, all of whom are making progress in our civilization, through missionary work and schools for educational purposes.

The Indian problem, to the close observer, has long since been solved. To him it never was a problem. The Indian, as an Indian, can never fully accept our civilization. Its inconsistencies, incongruities, and false pretenses, are repulsive to a nature like his. He sees it in its true light. It is destructive to that harmonious principle in native life, to which he has been bred and reared, and which pervades all his instincts. The Indian, to accept our civilization, must become a white man; in other words, his nature must be changed to become like our own. This is being done as rapidly as time can accomplish it.

When we say that the Indian is becoming extinct, we speak figuratively, or in a qualified sense. His population is not being essentially decreased; but, from the circumstances attending him, he is intermingling and amalgamating with the race that surrounds him, and, in this manner, is becoming extinct as an Indian.

Among the tribes called civilized tribes, or among those who have thoroughly adopted our civilization, the original Indian stock is disappearing, and giving place to mixed blood, of which the Pottawattamies, now in the Indian territory, afford an example. The report of the Indian agent, having charge of this people, to the Indian Commissioner at Washington, dated August 16, 1886, says of them: "About seventy-five per cent. are mixed bloods, the remainder are apparently whites, mainly French descent; all live in houses and speak the English language."

The Indian agent at Union township, Indian Territory, under report to the Commissioner of Indian Affairs, September 20, 1886, says of the Cherokees: "Among Cherokee citizens we find full blood

Cherokees, Cherokees of half blood, quarter, eighth, sixteenth, etc., till the Cherokee blood disappears to flaxen hair and blue eyes. The larger part of the nation is of Cherokee stock, 7,000 or 8,000 full bloods; mixed bloods, 9,000 to 10,000." These are fair samples of the proportion of mixed bloods among all the civilized tribes, and illustrates the progress to be made in all the tribes, in proportion as they adopt our civilization. Thus it will be seen that the race, as Indians, is soon to become extinct, by this process of amalgamation.

As the white man has had his *Indian problem*, so the Indian has on hand his problem; which is the *white man problem*, whose civilization first cast its shadow upon him in North America, when De Soto marched through his country, murdering his people and destroying his property, the beneficent influence of which he could not just then well understand. It afterwards appeared upon him at Plymouth Rock, when the Puritans pilfered his property, and made war on his people. He was told that the white man had a religion which instructed mankind to live peaceably, quietly and charitably, and to love his neighbor as himself. When the same people drove him from his country, murdered his people, robbed him of his lands, and cast among them destruction by his fire-water, they lost faith in white man's profession of friendship, and became reluctant to accept his religion and his civilization; and the Indian wonders how it is, if the white man's civilization tends so much to better the condition of mankind, that the white man has, in his society, so many crimes and offenses, and that he has been compelled to put forth so much exertion to resist these evils. He wonders how it is that the white man's society, according to his own account, is so thoroughly permeated with crime and sin, and how it is, if his civilization is so good and beneficial to mankind, and effective in its good purposes, that all these evils are not held in check by its beneficent influences.

He notices that, when he commences to enter upon the white man's civilization, the first things he is warned against, are the sins and crimes of the white man, or the attempt of the white man to overreach him through the influence of his fire-water or other modes. To the Indian, the white man's civilization is a series of inconsistencies, with its artificial burdens, abhorrent to his primitive nature and instincts.

CHAPTER LI.

INDIAN POPULATION.

Population Overrated—Exaggerations of the Early Explorers—Report of the Commissioner of Indian Affairs—Number of Indians in the United States at the Present Time—Effect of Contagious Diseases—Destruction of Game—Semi-State of Starvation—Gradual Decrease—Cause of Decrease Becoming Removed—How Indian Population Became Overestimated—Exaggeration of Population in New England—The Iroquois Nation—Exaggeration of Numbers—The West Indies—Numbers Overestimated—And so in Virginia—How a Small Number of Indians Appear Large—Indians of Kentucky—No Permanent Indians there.



INEVITABLE DESTINY.

MR. SCHOOLCRAFT has well remarked that the aboriginal population of America was overrated from the beginning, and that the same spirit of exaggeration which actuated the early discoverers continued to throw its influence over subsequent periods of our history, until, in later times, when some reliable data could be obtained.

Since the United States government succeeded in dispossessing the Indian tribes of the lands they held in their tribal state, and allotted them reservations, we have had more accurate data from which to determine the population of those Indians who have been assigned to reservations by the general government. The report of the Commissioner of Indian Affairs, under date of September 28, 1886, shows the total population of Indians assigned to reservations, exclusive of those in Alaska, to be 247,761, the number of Indians in Alaska being estimated at 20,000.

The number of Indians scattered about the country, of which the United States have no immediate care or jurisdiction, and of which no accurate census has been taken, will, perhaps, increase the whole number to the estimate made by Col. Dodge, of the United States army, in 1876, wherein he says the number of Indians of all descriptions, at present inhabiting the United States, is estimated at about 300,000.

Add to this the Indians of the British possessions and the northern regions, and it will doubtless swell this number of Indians in North America to somewhere about 500,000. Col. Dodge expresses the opinion that, some two centuries ago, the number of Indians, in what now comprises the United States, was upwards of two millions.

He says that everywhere, amongst all tribes, with the exception perhaps of the Dakotas, their numbers are rapidly decreasing, which arises from various causes, amongst the principal of which may be mentioned contagious diseases, intemperance, and wars, both amongst themselves and with the whites; and that the steady and resistless emigration of white men into the territory of the west restricts the Indians yearly to still narrower limits, destroying the game which, in their normal state, constituted their principal means of subsistence, reducing them to a semi-state of starvation and desperation. He declares that the records of every tribe tell the same story of their gradual decrease and probable extinction.

But since the foregoing statement was made, the Indian question or Indian problem, as to his future, has been largely settled, and the causes of decrease, mentioned by Col. Dodge, have been greatly removed; and, so far as the Indian population of North America is concerned, the better opinion is that the Indian has held his own in numbers to a greater degree than popular opinion, in later times, has generally estimated.

Careful investigation into this subject warrants the assertion that there was not, and has not been, since the time of the discovery of America, within what is now the territory of the United States, nor upon the whole North American continent, two millions of Indian inhabitants.

It is the opinion of many who have investigated this subject that one of the causes which held the increase of the Indian population in check was that, of all the children born, full one-half died before reaching even the period of youth. It was only those who had the strongest constitutions who survived the shocks and exposures to which they were subjected during infancy and childhood. Added to this, the mortality among others, who had passed through childhood, was quite large in proportion to their numbers, owing to their hardships in life in procuring the means of subsistence, through constant exposure to the elements.

That the Indian, as an Indian, is to become extinct, sooner or later, there is little or no question, not, however, by the mode generally suggested, but rather by amalgamation, or mixing with the race which surrounds him, and with which he is destined in process of time to

intermingle. The time is evidently near at hand when he will no longer hold his lands in common, but will be compelled to take whatever he can get in severalty, all tending to revolutionize his condition and remove his attachment for tribal affiliations, whereby his race must sooner or later succumb to the fate here predicted. This would seem to be inevitable.

The idea of a large Indian population upon this continent, at the beginning of the white man's invasion, arose from the overestimates of early writers and adventurers. Capt. John Smith tells us that, within sixty miles of Jamestown, there were 5,000 people, of whom 1,500 were warriors, at the time of the first settlement of the Virginia colony, 1607.

Mr. Jefferson, in his "Notes on Virginia," says the territory of the Powhatan confederacy, south of the Potomac, comprehended about 8,000 square miles, thirty tribes and 2,400 warriors; from this he says the Powhatan confederacy, the proportion of warriors to the whole people being as three to ten, would consist of about 8,000 inhabitants, which was one for every square mile. Although the climate and native productions of Virginia were calculated to sustain quite a dense population of native inhabitants of that day, this estimate of Mr. Jefferson is no doubt considerably overdrawn. There was, doubtless, no place in Virginia of 8,000 square miles that could furnish 2,400 warriors. In regard to the estimate of Capt. Smith, subtract from it one-half, and it leaves more nearly the correct number of the population within the limits he mentions.

Mr. Schoolcraft's estimate of the Indian population of the United States in 1850, including New Mexico, Utah, California and Oregon, was about 500,000.

At the early occupation of New England by the whites, the tribe of Pequots were set down as being large in numbers. It was said that Sassacus, their great sachem, had under him twenty-six sagamores or subordinate chiefs, which was taken as indicating a large population, and it was stated that this great chief could muster from 500 to 700 warriors. This number of warriors, even, however, would not indicate the large population which it is supposed would be indicated in the number of sagamores mentioned. The tribe of Pequots could probably have furnished some 300 warriors; this would be a fair estimate.

It is said that the Narragansetts, the formidable foes of the Pequots, who dwelt at the eastward in Rhode Island and vicinity, and along the shores of the sea in Massachusetts, at the time aforesaid, were very numerous, and, according to some accounts, numbered more

than 20,000, and that at one time they could have furnished 5,000 fighting men. This is believed to be at least three times their correct number at that period.

Concerning the Indian population of New England, Mr. W. A. Phelan, a young student of Chicago, in his manuscript of a work he is preparing for publication, on the Indian population of North America, finds that the total of the Indian population of New England, originally estimated at 70,000, is reduced by close investigation to, at the outside, 13,000 to 14,000.

The exaggeration as to numbers of Indians in America in early times, is shown by the estimates which were given from the commencement along through various periods as to the Iroquois nation. Thus, Baron La Hontan placed them, in his time, at 70,000; Col. Coursey, at Albany, in 1677, estimated them at about 15,000, but it is known that his means of judging were very imperfect. Bancroft estimates them, including the Tuscaroras, at 17,000. Calculations made at a later day, after they had decreased in numbers, allows them 10,000. This was substantially the estimate of Sir William Johnson in 1763. Also, for instance, after the organization of the territory of Oregon, and after a reasonable mode had been adopted for ascertaining the Indian population of the territory, then comprising also what is now Washington Territory, the whole population was declared to be 23,033, where Lewis and Clark in 1806 had reported the same country to contain 80,000 Indians.

Mr. Schoolcraft, in referring to this subject of exaggerating the Indian population of this country by the early adventurers, says that all the Spanish travelers were mere romancers on this point. As an instance in this regard, he cites the case of Hispaniola, or Little Spain, the name given by Columbus to the present island of Hayti or St. Domingo, having an area of about 30,000 square miles. When first discovered Las Casas says it sustained 3,000,000 Indians; he afterwards sets the number at 1,200,000. Another Spanish authority estimates the Indian population, at about the same time, at 1,130,000. In 1508, a later Spanish authority put the population of this island at 70,000. The governor, Diego Columbus, estimated the number at 40,000. In 1514, Albuquerque, pretending to estimate them correctly, set the number at 13,000 or 14,000.

So, everywhere, within the range of the Spanish invaders, they, in like manner, exaggerated the number of the Indian population. So, in regard to the numbers comprised in the Indian armies, and the number of Indians killed in engagements with them, they were greatly overrated. This same spirit of exaggeration extended also among the

Spanish Jesuits, who claimed to have converted 9,000,000 of natives in New Mexico in the space of about twenty years, which statement, Mr. Ellis says, in his book, "The Red Man and the White Man," we know to be a mere fiction. He says: "Such random accounts as these have no value, inasmuch as the evident exaggeration is characteristic of the extravagant spirit of all the Spanish expectations and accidents of their experience."

Mr. Ellis also, in this connection, takes occasion to refer to some of the assertions of the historian, Capt. John Smith, in which he says: "John Smith, of Virginia, who tells us that the country produced pearl, coral, and metallic copper, and that the natives planted and harvested three crops of corn in five months, also multiplied the numbers of the Pamunkys, to exalt the state of their 'emperor,' Powhatan."

In military conflicts, our natural disposition inclines us to overestimate the number of the enemy's forces. So, with everything in which our wonder and curiosity is excited to any great degree, we are apt to exaggerate facts and overestimate numbers. This is shown in all accounts coming to us from the early Greek historians, wherein they estimated the army of Xerxes on one occasion to have consisted of 2,500,000 soldiers. When, afterwards, the Persian army invaded Greece, they estimated the Persian force at 500,000, whilst their own forces they rate in numbers merely nominal in proportion to that of the Persians.

Mr. Schoolcraft gives a very good idea as to how the imagination was set to work, leading to these exaggerations and overestimates of the Indian population. He says they are a people who rove over vast spaces, occupy the land very sparsely, and that their quick movements, and yells under excitement, create an impression of numbers which is very deceiving. Five hundred Indian warriors turned loose in the forest occupied grounds which would suffice for five thousand or perhaps fifty thousand civilized persons or regular troops. The rapidity with which they move, the tumult they make, their wild costumes and arms give them a picturesque and formidable appearance.

"It is believed that every officer who has marched against them, from the early days of Virginia and Massachusetts to the formidable military expeditions of Braddock, Bonquet, and Bradstreet, has greatly magnified their numbers. Similar exaggerations prevailed in the armies during the epoch of the American Revolution and the succeeding campaigns of Harmer, St. Clair, and Wayne. Nor do the data at our command lead to the supposition that a much greater degree of accuracy in estimating their numbers was made in the campaigns of Generals Harrison and Jackson, or Scott and Taylor, while operating

in Florida or the Mississippi valley. It is astonishing what mistakes this great diffusion of the Indian forces, brought into the field, has led to in all periods of our history."

These large estimates of the Indian forces, in conflict with the whites, are soon exploded, when we take into account the fact that the condition of the native Indian was such that he had no means of supplying subsistence beyond a very few days at a time at the furthest. If any considerable force was amassed for a battle or campaign, they were compelled soon to disperse to supply themselves with the means of subsistence, which could not be very readily acquired, to continue or renew an attack.

The first occasion in Indian history concerning Indian wars, where anything like an accurate account of the number of the Indian forces was arrived at, was when the allied Indian forces met the army of St. Clair in northern Ohio, in 1791, under the sagacious Miami war chief, Little Turtle, whose forces numbered about 1,200. The manner of supplying their subsistence during the time being was admirably arranged by their commander. Later investigations, as the country became settled, show that large portions of the continent in various localities possessed no settled Indian inhabitants whatever, like that portion of the country now comprised in the state of Kentucky.

On this subject, Mr. Joseph Ficklin, a prominent citizen of the aforesaid state, in a letter to Mr. Schoolcraft, in 1847, says: "We have not to answer to any tribunal for the crime of driving off the Indian tribes and possessing their lands, for there were no Indians located within our limits on our taking possession of this country."

On this subject Mr. Schoolcraft says: "It is known that while the present area of Kentucky was, at the earliest times, the theatre of severe Indian conflicts, stratagems, and bloody battles, these efforts of fierce contending warriors were made by tribes who, during all the historical period of our information, crossed the Ohio from the West. The fierce Shawnee and wily Delaware remained in the country but for short times. They landed at secret points as hunters and warriors, and had no permanent residence within its boundaries."

The regions of Kentucky comprised the Indian's attractive hunting-grounds, where the deer, the elk, and the buffalo abounded. The Indians of both the near and distant tribes resorted here at intervals for the purpose of hunting these animals, and over which country they passed and repassed in their migratory habits, but never stopped at any point for purposes of a permanent habitation. The wars or conflicts between the Indians and white settlers of this country, so much noted in frontier history, occurred with those Indians who had resorted

to this country for purposes of hunting, and such were the bloody and constant attacks and depredations made by the Indians upon the early settlers, and such even were the conflicts between the various hostile tribes themselves, over this region, that it became known as "the dark and bloody ground," which, it is claimed by some, is the meaning of the word *Kentucky*—which would appear to be a word in the Shawnee dialect, and a contraction and misspelling of the original.

History informs us that when the Pilgrims arrived on the coast of New England, they found that the Indians had recently been visited by a plague or some kind of fatal disease, by which their population had been much reduced, at least in that portion of the country; so that, when the Pilgrims landed, they found the country nearly desolate, and it is said that it was easy for these religious fanatics to believe "that God had killed off the Indians to make room for them;" in fact, it is asserted that they reasoned in this manner. It was stated, also, by the Indians, that a blazing star had appeared in the heavens some years before the landing of the Pilgrims, which, to their minds, forebode dreadful disaster to them; that the disaster predicted was the plague and destruction of their numbers which followed, and, in their superstitious minds, they extended this prediction to the evil consequences which were to follow from the coming of the white man.



"COME TO STAY."

CHAPTER LII.

INDIAN ANECDOTES.

Anecdotes Illustrating Indian Character—Lost Confidence—The Good Man, and the Bad Man—Honor among Indians—The Indian's View of the Trinity—More Room—Indian Mendacity—Indian Gratitude and Wit Head Work—Indian Fidelity—Indian Chief Pontiac—Selling Lands to the Whites—Example of Nature—Giving the Missionary a Cold Shoulder—Indian Opinion of the White Man—A Singular Instance of a Thing Found—Indian Incredulity—Sample of Indian Justice—An Indian's Reply to a Challenge.



THE numerous anecdotes coming to us through various sources in the line of Indian history, since the advent of the white man, serve well to illustrate Indian character and give us ideas concerning the red man, not so clearly brought to our attention and appreciation in other forms. Therefore, in pursuing the subject of Indian

characteristics, this chapter has been devoted to this class of anecdotes, selected with reference to their brevity from reliable sources.

A Serious Question.—About 1794, an officer presented a western Indian chief with a medal, on one side of which President Washington was represented as armed with a sword, and on the other an Indian was seen in the action of burying the hatchet. The chief at once saw the wrong done his countrymen, and very wisely asked, "Why does not the president bury his sword?"

Lost Confidence.—An Indian runner, arriving in a village of his countrymen, requested the immediate attendance of its inhabitants in council, as he wanted their answer to important information. The people accordingly assembled, but when the messenger had with great anxiety delivered his message, and waited for an answer, none was given, and he soon observed that he was likely to be left alone in his

place. A stranger present asked a principal chief of the meaning of this strange proceeding, who gave this answer, "He once told us a lie."

The Good Man, and the Bad Man.—An Indian being among his white neighbors, asked for a little tobacco to smoke, and one of them, having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco; being told, as it was given him, he might as well keep it, the Indian answered, pointing to his breast: "I got a good man and a bad man here; and the good man say, 'it is not mine, I must return it to the owner;' the bad man say, 'why he gave it to you, and it is your own;' the good man say, 'that's not right, the tobacco is yours, not the money;' the bad man say, 'never mind, you got it, go buy some dram;' the good man say, 'no, no, you must not do so;' so I don't know what to do, and I think to go to sleep; but the good man and the bad man keep talking all night, and trouble me; and now I bring money back, I feel good."

Honor Among Indians.—There is not a class of human beings on earth, who hold a pledge more sacred and binding than do the North American Indians. A sample of which was witnessed during the Winnebago war of 1827, in the person of Dek-ker-re or Dak-ko-ra, a celebrated chief of that nation, who, among four other Indians of his tribe, was taken prisoner at Prairie du Chien. Colonel Snelling, of the 5th regiment of infantry, who then commanded that garrison, dispatched a young Indian into the nation, with orders to inform the other chiefs of Dek-ker-re's band that unless those Indians who were perpetrators of the horrible murders of some of our citizens, were brought to the fort, and given up within ten days, Dek-ker-re and the other four Indians, who were detained as hostages, would be shot at the end of that time. The awful sentence was pronounced in the presence of Dek-ker-re, who, though proclaiming his own innocence of the outrages which had been committed by others of his nation, exclaimed that he feared not death, though it would be attended with serious consequences, inasmuch as he had two affectionate wives and a large family of small children, who were entirely dependent on him for their support; but, if necessary, he was willing to die for the honor of his nation. The young Indian had been gone several days, and no intelligence was yet received from the murderers. The dreadful day being near at hand, and Dek-ker-re being in a bad state of health, asked permission of Col. Snelling to go to the river to indulge in his long accustomed habit of bathing, in order to improve his health. Upon which, Col. S. told him that, if he would promise, on the honor

of a chief, that he would not leave the town, he might have his liberty, and enjoy all his privileges, until the day of the appointed execution. Accordingly, he first gave his hand to the Colonel, thanked him for his friendly offer, then raised both hands aloft, and in the most solemn adjuration, promised that he would not leave the bounds prescribed, and said that if he had a hundred lives, he would sooner lose them all than forfeit his word, or deduct from his proud nation one particle of its boasted honor. He was then set at liberty. He was advised to flee to the wilderness, and make his escape. But "no," said he, "do you think I prize my life above honor, or that I would betray a confidence reposed in me, for the sake of saving my life?" He then complacently remained until nine days of the ten which he had to live had elapsed, and nothing heard from the nation, with regard to the apprehension of the murderers, his immediate death became apparent; but no alteration could be seen in the countenance of the chief. It so happened that on that day, Gen. Atkinson arrived with his troops from Jefferson barracks, and the order for execution was countermanded, and the Indians permitted to repair to their homes.

The Indian's View of the Trinity.—Eliot, the great Indian apostle, so called, had been lecturing on the doctrine of the trinity, when one of his auditors, after long and thoughtful pause, thus addressed him: "I believe, Mr. Minister, I understand you. The trinity is just like water and ice and snow. The water is one, the ice another, and the snow another; and yet they are all one water."

Move Room.—When General Lincoln went to make peace with the Creek Indians, one of the chiefs asked him to sit down on a log; he was then desired to move, and in a few minutes to move still further; the request was repeated till the General got to the end of the log. The Indian said "Move farther." To which the General replied, "I cannot move any farther." "Just so it is with us," said the chief, "you have moved us back to the water, and then ask us to move farther."

Indian Mendacity.—Of all the vices incident to the aborigines of this country, from their intercourse with the whites, that of lying, probably, is not among the least with which he has been charged. Some years anterior to the independence of the United States, one Tom Hyde, an Indian famous for cunning, went into a tavern in Brookfield, Massachusetts, and after a little chat told the landlord that he had been hunting, and had killed a fine fat deer, and if he would give him a quart of rum he would tell him where it was. The tavern keeper, being unwilling to let slip so good an opportunity of obtaining some venison, immediately struck the bargain, and measured the Indian his quart of rum, at the same time asking where the deer was

to be found. "Well," says Tom, "do you know where the good meadow is?" "Yes." "Well, do you know the great maple tree that stands in it?" "Yes." "Well, there lies the deer." Away posted the landlord with his team in quest of his purchase. He found the meadow and the tree, it is true; but all his searching after the deer was fruitless, and he returned no heavier than he went, except in mortification and disappointment. Some days after, he met the Indian, and, feeling indignant at the deception practiced on him, accused him, in no gentle terms, of the trick. Tom heard him out, and with the coolness of a stoic replied, "Did you find the meadow as I said?" "Yes." "And the tree?" "Yes." "And the deer?" "No." "Very good," continued he, "you found two truths for one lie, which is very good for Indian."

Indian Gratitude and Wit.—Soon after Litchfield, Conn., began to be settled by the English, an unknown Indian came into the inn at dusk, and asked the hostess to furnish him with food and drink; stating that he had had no success in hunting, and could not pay till he had better fortune. The woman refused, calling him a lazy, drunken, good for nothing fellow. A man who sat by, noticed the Indian as he turned away from the inhospitable place, and perceiving that he was suffering very severely, from want and weariness, generously ordered the hostess to furnish him with a good supper, and call on him for payment. After the Indian had finished his meal, he thanked his benefactor again and again, and assured him he should never forget his kindness, and would, if it were in his power, recompense him. He observed that he had one more favor to ask; if the woman was willing, he wished to tell a story. The hostess whose good nature had been restored by money, readily consented. The man assented. "Well, the Bible says, God make the world; and then he took him and looked on him, and say, 'all very good.' Then he made light; and took him and looked on him, and say, 'all very good.' Then he made land and water, sun and moon, grass and trees; and he took him, and looked on him, and say, 'all very good.' Then he made beasts, and birds, and fishes; and he took him, and looked on him, and say, 'all very good.' Then he made man; and took him, and looked at him, and say, 'all very good.' Then he made woman; and took him, and looked at him, and he no dare say one word."

Many years after this, the Indian's benefactor was taken prisoner by an Indian scout, and carried into Canada. He was saved from death by one of the tribe, who asked leave to adopt him in the place of a son, who had fallen in battle. Through the winter he experienced the customary effects of savage hospitality. The following

summer as he was at work in the forest alone, an unknown Indian came to him and appointed a meeting at a certain place, on a given day. The prisoner consented, but afterwards, fearing that mischief might be intended, he neglected the engagement. The Indian again sought him, reproved him for his want of confidence in him, and assured him the meeting would be for his good. Encouraged by his apparent friendship, the man followed his direction. He found the Indian provided with muskets, ammunition, and knapsacks. The Indian ordered him to arm himself and follow him. Their course was towards the south; day after day the Englishman followed, without being able to conjecture the motive of his guide. After a tedious journey, he arrived at the top of an eminence, commanding a view of a country somewhat cultivated and populous. "Do you know that country?" said the Indian, with an arch smile. "Oh, yes, it is Litchfield," replied the white man, as he cordially pressed his hand. "Many years ago, you give weary Indian supper here," said he. "He promise to pay you, and he pay you now. Go home and be happy."

Head Work.—Colonel Dudley, governor of Massachusetts, in the beginning of the last century, had a number of workmen employed in building him a house on his plantation; and, one day as he was looking at them, he observed a stout Indian who, though the weather was very cold, was a naked as well as an idle spectator. "Hark ye, friend," said the governor, "why don't you work like these men, and get clothes to cover you." "And why you no work, governor?" replied the Indian. "I work," answered the governor, pointing his finger to his forehead, "with my head, and therefore need not work with my hands." "Well," replied the Indian, "and if I would work, what have you for me to do?" "Go kill me a calf," said the governor, "and I will give you a shilling;" the Indian did so. The governor asked him why he did not skin and dress it. "Calf dead, governor—give me my shilling; give me another," said the Indian, "and I will skin and dress it." This was complied with. The Indian then went to a tavern with his two shillings, and soon spending one for rum, returned to the governor, saying "your shilling bad, the man no take it." The governor, believing him, gave him another; but soon returning in the same manner with the second, the governor discerned his roguery; however, he exchanged that, also, reserving his resentment for a proper opportunity. To be prepared for it, the governor wrote a letter directed to the keeper of the bridewell, in Boston, requesting him to take the bearer and give him a sound whipping. This he kept in his pocket, and in the course of a few days the Indian came again to stare at the workmen; the governor took no notice of him for some time, but at length taking the letter

out of his pocket, and calling the Indian to him, said, "I will give you half a crown if you will carry this letter to Boston." The Indian closed with his proposal, and set out on his journey. He had not gone far before he met with another Indian in the employ of the governor, to whom he gave the letter, and told him that the governor had sent him to meet him, and bid him return with that letter to Boston as soon as he possibly could.

The poor fellow carried it with great diligence, and received a severe flogging for his pains; at the news of which the governor was not a little astonished on his return. The other Indian came no more; but, after the lapse of some months, at a meeting with some of his nation, the governor saw him there among the rest, and asked him how he durst serve him such a trick? The Indian, looking him full in the face, and putting his forefinger to his forehead, replied "head work, governor, head work."

Indian Fidelity—White Man's Murderous Deeds.—Mr. Heckewelder gives the following: "Some time after the commencement of the Revolutionary War, when the northern Indians were beginning to make inroads on the people living on the east side of the Ohio river, General O'Hara, having come out of the upper Moravian town, on the Muskingum, on business, and there taken lodging with a respectable and decent family of Indians in the village, I had, one evening, scarcely laid down to sleep when I was suddenly roused from my bed by an Indian runner (or messenger), who, in the night, had been sent to me nine miles, with the following verbal message: 'My friend, see that our friend O'Hara, now at your town, be immediately taken off to the settlement of white people, avoiding all paths leading to the river. Fail not in taking my advice, for there is no time to lose, and hear my son further on the subject.'

"The fact was that eleven warriors, from Sandusky, were far advanced on their way to take or murder O'Hara, who, at break of day, would be at this place for that purpose. I immediately sent for this gentleman, and told him that I would furnish him with a conductor, on whom he might depend, and, having sent for Anthony (otherwise called Luke Holland), informed him of the circumstances and requested his services; he (the Indian) wished first to know whether my friend placed confidence in him and trusted to his fidelity; which question being answered by O'Hara himself, and to his full satisfaction, he replied, 'Well, our lives cannot be separated! we must stand or fall together! but take courage, for no enemy shall discover us!'

"The Indian then took Mr. O'Hara through the woods, and arriving within a short distance of the Ohio river pointed out to him a

hiding place, until he, by strolling up and down the river, should discover white people on the opposite shore; when, finally observing a house where two white men were cleaning out a canoe for use, he hurried back to bring on his friend, who, when near the spot, advised his Indian conductor to hide himself, knowing these people to be bad men, he feared they might kill him for his services. The Indian, finally seeing his friend safe across the river, returned and made report thereof.

“The young Indian who had been the bearer of the message from his father to me, had immediately returned on seeing O’Hara off, in order to play a further deception on the war party, for the purpose of preventing them even from going to our town, fearing, that if there, and not finding their object, they might probably hunt for his track, and, finding this, pursue him. He, indeed, effected his purpose so completely, that while they were looking for him in one direction his conductor was taking him off in another.

“The father of the young lad, who was the principal cause that O’Hara’s life had been saved, had long been admired by all who knew him for his philanthropy; on account of which the traders had given him the name of “the gentleman.” Otherwise, this Indian was not in connection with the Christian Indian Society, though a friend to them. He lived with his family retired, and in a decent manner.

“While I feel a delight in offering to the relatives and friends of the deceased, as also to the public, this true and faithful picture of Indian fidelity, I regret that, on necessarily having had to recur to the names ‘Anthony’ and ‘Luke Holland,’ I am drawn from scenes of pleasure, to crimes of the blackest hue. The very Indian, just named, who at that time joyfully reported to me his having conducted his friends out of danger, to a place of safety, some years after, approached me with the doleful news, that every one of his children (all minors) together with his hoary-headed parents, had been murdered by the white people, at Gnadenhuttten, on the Muskingum.

Indian Honor.—I can give, says Colden, in his history of the Five Indian Nations, two strong instances of the hospitality of the Mohawks, which fell under my own observation, and which will show that they have the very same notions of hospitality we find in the ancient poets. When I was last in the Mohawk country, the sachems told me that they had an Englishman among their people, a servant who had run away from his master in New York. I immediately told them that they must deliver him up. “No,” they answered, “we never serve any man so, who puts himself under our protection.” On this, I insisted on the injury they did thereby to his master; they

allowed it might be an injury, and replied: "Though we will never deliver him up, we are willing to pay the value of the servant to the master." Another man made his escape from the jail in Albany, where he was in prison on the execution of a debt and fled to the Mohawks who received him, and as they protected him against the sheriff and officers, they not only paid the debt for him, but gave him land over and above, sufficient for a good farm, whereon he lived when I was last there."

Indian Chief Pontiac.—Great as are many of the western Indian warriors, none was greater than Pontiac, a chief whose fame was not only spread throughout America, but widely diffused in Europe. He was the chief or, rather, acknowledged head man of all the Indians on the chain of lakes, of the Ottawas to which he belonged, the Miamis, the Chipeways, Wyandots, Pottawattamies, Winnebagoes, Shawnees, Otagamies, and Mississaugas; all of which tribes were afterwards led by Tecumseh. Pontiac is said to have possessed a majestic and princely appearance, so pleasing to the Indians, and this in part accounts for his popularity among them.

In 1760, after the capture of Quebec, Major Rogers was sent into the country of Pontiac to drive the French from it. Being informed of his approach, Pontiac sent word to him to wait until he came to him. The Major waited, and when Pontiac came, the chief asked him why he entered his dominions without permission. The Major answered that he came not against the natives but against the French; and, at the same time, gave him several belts of wampum; whereupon Pontiac replied: "I stand in the path you travel until to-morrow morning." By this was meant that he must not proceed until the next morning. Upon an offer of the Indian, Major Rogers bought a large quantity of parched corn, and other provisions. The next day, Pontiac offered him every facility for the undertaking. Messengers were sent to the different tribes to assure them that the English had his permission to pass through the country, and he even accompanied the Major and troops as far as Detroit. He was noted for a desire of knowledge, and while the English were in his country, he was very curious in examining their arms, clothes, etc., and expressed a wish to go to England. He said that he would allow white settlements in his domain; and was willing to call the king of England "uncle," but not "master." He further told the soldiers that they must behave themselves peaceably while in his country, or he would stop the way.

Pontiac had distinguished himself at Detroit and Michilimackinac. When the French gave up Canada (1760), their Indian allies still preserved their hatred towards the English; and, as Pontiac was

the most considerable enemy of that nation, the adjacent tribes all came to him as a support against them. Pontiac had advanced further in civilization than any of the neighboring chiefs; he appointed a commissary during the war of 1763, called Pontiac's war; and issued bills of credit, on each of which was pictured the thing desired, and the figure of an otter, the symbol of his tribe. In 1763 Major Rogers sent a bottle of brandy to him, which Pontiac was counseled not to drink, as it probably contained poison. But with the greatest magnanimity he exclaimed: "It is not in his power to kill him who has so lately saved his life."

Indian Magistrate.—At the first settlement of the English colonies in New England, a movement was inaugurated to attempt the civilization of the Indian tribes, and adopt them into English society, on the footing of the whites, in which work the Rev. John Eliot took a leading part. They commenced by instructing them in the Christian religion and in the English language. This reformation became so complete and satisfactory, that quite a large Indian population, called "praying Indians," were accorded the rank, rights and privileges of white citizens, among whom local officers were elected, to take part in administrating and executing the laws of the colony. The following "state paper," it is said, is yet extant, curious among such writings for its brevity and point. It was a warrant addressed by an Indian magistrate to an Indian constable: "1. I, Hihoudi. 2. You, Peter Waterman. 3. Jeremy Wecket. 4. Quick you take him. 5. Fast you hold him. 6. Straight you bring him. 7. Before me, Hihoudi."

Selling Lands to the Whites.—Mr. Heckewelder, in his book of "Indian Nations," gives the following:

I once asked an Indian acquaintance of mine, who had come with his wife to pay me a visit, where he had been that I had not seen him for a great while. "Don't you know," he answered, "that the white people some time ago summoned us to a treaty to buy land of them?" "That is true; I had, indeed, forgotten it; I thought you were just returned from your fall hunt." "No, no," replied the Indian, "my fall hunt has been lost to me this season; I had to go and get my share of the purchase money for the land we sold." "Well, then," said I, "I suppose you got enough to satisfy you?"

Indian.—"I can show you all that I got. I have received such and such articles (naming them and the quantity of each); do you think that is enough?"

Heckew.—"That I cannot know, unless you tell me how much of the land which was sold came to your share."

Indian (after considering a little).—"Well, you my friend, know who I am; you know I am a kind of chief. I am, indeed, one, though none of the greatest; neither am I one of the lowest grade, but I stand about in the middle rank. Now, as such, I think I was entitled to as much in the tract we sold as would lie within a day's walk from this spot to a point due north, then a day's walk from that point to another due west, from thence another day's walk due south, then a day's walk to where we now are. Now, you can tell me if what I have shown you is enough for all the land lying between these four marks."

Heckew.—"If you have made your bargain so with the white people, it is all right, and you probably have received your share."

Indian.—"Ah, but the white people made the bargain by themselves, without consulting us. They told us that they would give us so much and no more."

Heckew.—"Well, and you consented thereto."

Indian.—"What could we do, when they told us that they must have the land, and for such a price? Was it not better to take something than nothing? For they would have the land, and so we took what they gave us"

Heckew.—"Perhaps the goods they gave you came high in price. The goods which come over the great salt water lake sometimes vary in their prices."

Indian.—"The traders sell their goods for just the same prices that they did before, so that I rather think it is the land that has fallen in value. We Indians do not understand selling lands to the white people; for when we sell, the price of land is always low; land is then cheap, but when the white people sell it out among themselves, it is always dear, and they are sure to get a high price for it. I had done much better if I had stayed at home and minded my fall hunt. You know I am a pretty good hunter, and might have killed a great many deer, sixty, eighty, perhaps one hundred, and besides caught many raccoons, beavers, otters, wild cats, and other animals, while I was at this treaty. I have often killed five, six and seven deer in one day. Now, I have lost nine of the best hunting weeks in the season by going to get what you see. We were told the precise time when we must meet. We came at the very day, but the great white men did not do so, and, without them, nothing could be done. When, after some weeks, they at last came, we traded, we sold our lands and received goods in payments, and when that was over, I went to my hunting-grounds, but the best time—the rutting time—being over, I killed but a few. Now, help me to count up what I have lost by going to the

treaty. Put down eighty deer; say twenty of them were bucks, each buckskin one dollar; then sixty does and young bucks at two skins for a dollar; thirty dollars, and twenty for the old bucks, make fifty dollars lost to me in deer skins; add, then, twenty dollars more to this for raccoon, beaver, wild cat, black fox and otter skins, and what does the whole amount to?"

Heckew.—"Seventy dollars."

Indian.—"Well, let it be only seventy dollars, but how much I might have bought of the traders for this money! How well we might have lived, I and my family, in the woods during that time! How much meat my wife would have dried! How much tallow saved and sold, or exchanged for salt, flour, tea and chocolate! All this is now lost to us; and had I not such a good wife (stroking her under the chin), who planted so much corn, and so many beans, pumpkins, squashes and potatoes last summer, my family would now live most wretchedly. I have learned to be wise by going to treaties; I shall never go there again to sell my land and lose my time."

Example of Nature.—Heckewelder, the Moravian missionary, relates the following:

"Seating myself once upon a log, by the side of an Indian, who was resting himself there, being at that time actively employed in fencing in his corn fields, I observed to him that he must be very fond of working, as I never saw him idling away his time, as is so common with the Indians. The answer which he returned made considerable impression on my mind: I have remembered it ever since, and I shall try to relate it as nearly in his own words as possible:

"My friend," said he, "the fishes in the water and the birds in the air and on the earth have taught me to work; by their examples I have been convinced of the necessity of labor and industry. When I was a young man, I loitered a great deal about, doing nothing, just like the other Indians, who say that working is only for the whites and the negroes, and that the Indians have been ordained for other purposes—to hunt the deer and catch the beaver, otter, raccoon, and such other animals. But it one day so happened, that while a hunting, I came to the banks of the Susquehanna, where I sat down near the water's edge to rest a little, and, casting my eye on the water, I was forcibly struck, when I observed with what industry the Meechgalingus (Sunfish) heaped small stones together, to make secure places for their spawn, and all this labor they did with their mouths and bodies, without hands. Astonished as well as diverted, I lighted my pipe, sat a while smoking and looking on, when presently a little bird, not far from me, raised a song which enticed me to look that way; while I was

trying to distinguish who the songster was, and catch it with my eyes, its mate, with as much grass as with its bill it could hold, passed close by me and flew into a bush, where I perceived them together busy building their nest, and singing as they went along. I entirely forgot that I was a hunting, in order to contemplate the objects I had before me. I saw the birds of the air and the fishes in the water working diligently and cheerfully, and all this without hands. I thought it was strange, and became lost in contemplation. I looked at myself, I saw two long arms provided with hands and fingers besides, with joints that might be opened and shut at pleasure. I could, when I pleased, take up anything with these hands, hold it fast or let it loose, and carry it along with me as I walked. I observed, moreover, that I had a strong body capable of bearing fatigue, and supported by two stout legs, with which I could climb to the top of the highest mountains and descend at pleasure into the valleys. And, is it possible, said I, that a being so formed as I am was created to live in idleness, while the birds which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so? Has, then, the great Creator of man and all living creatures given me all these limbs for no purpose? It cannot be; I will try to go to work. I did so, and went away from the village to a spot of good land, built a cabin, enclosed ground, planted corn and raised cattle. Ever since that time I have enjoyed a good appetite and sound sleep; while the others spent their nights in dancing and are suffering with hunger. I live in plenty; I keep horses, cows, hogs and fowls; I am happy. See! my friend; the birds and fishes have brought me to reflection and taught me to work.' ”

Giving the Missionary a Cold Shoulder.—A Swedish minister, says Dr. Franklin, having assembled the chiefs of the Susquehanna Indians, preached a sermon to them, acquainting them with the principal historical facts on which our religion is founded; such as the fall of our first parents by eating of an apple, the coming of Christ to repair the mischief, his miracles, sufferings, etc.

When he had finished, an Indian orator stood up to thank him, and said: “What you have told us is all very good. It is indeed bad to eat apples. Better make them all into cider. We are much obliged by your kindness in coming so far to tell us those things which you have heard from your mothers. In return I will tell you some of those things which we have heard from our mothers. In the beginning, our fathers had only the flesh of animals to subsist on; and if their hunting was unsuccessful, they were starving. Two of our young hunters, having killed a deer, made a fire in the woods to broil some

parts of it. When they were about to satisfy their hunger, they beheld a beautiful young woman descend from the clouds, who seated herself on that hill you see yonder among the Blue Mountains. They said to each other, 'It is a spirit that, perhaps, has smelt our broiling venison, and wishes to eat of it; let us offer some to her.' They presented her with the tongue; she was pleased with the taste of it, and said 'Your kindness shall be rewarded. Come to this place after thirteen moons, and you shall find something that will be of great benefit in nourishing you and your children, to the latest generation.' They did so, and, to their surprise, found plants that they had never seen before; but which, from that ancient time, have been constantly cultivated among us to our great advantage. Where her right hand had touched the ground, they found maize; where her left hand had touched it, they found kidney-beans, and where she had sat upon it, they found tobacco."

The good missionary, disgusted with this idle talk, said: "What I delivered to you were sacred truths; but what you tell me is a mere fable, fiction and falsehood."

The Indian, offended, replied: "My brother, it seems your friends have not done you justice in your education; they have not instructed you well in the rules of common civility. You saw that we, who understand and practice those rules, believe all your stories. Why do you refuse to believe ours?"

Indian's Opinion of the White Man.—Dr. Franklin gives the following related to him by Conrad Weiser, an Indian interpreter, who had been naturalized among the Six Nations, and spoke well the Mohawk language:

In going through the Indian country to carry a message from our governor to the council at Onondaga, he called at the habitation of Canassetego, an old acquaintance, who embraced him, spread furs for him to sit on, placed before him some boiled beans and venison, and mixed some rum with water for him to drink. When he was well refreshed, and had lit his pipe, Canassetego began to converse with him; asking how he had fared the many years since they had seen each other, whence he then came, what had occasioned the journey, etc. Conrad answered all his questions; and, when the discourse began to flag, the Indian, to continue it, said: "Conrad, you have lived long among the white people, and know something of their customs. I have been sometimes at Albany, and have observed that, once in seven days, they shut up their shops, and assemble all in the great house; tell me, what is it for? What do they do there?" "They meet there," said Conrad, "to hear and learn good things."

"I do not doubt," said the Indian, "that they tell you so; they have told me the same; but I doubt the truth of what they say, and I will tell you my reasons. I went lately to Albany to sell my skins, and buy blankets, knives, powder, rum, etc. You know Hans Hanson; but I was a little inclined this time to try other merchants. However, I called first on Hans and asked him what he would give for beaver. He said he could not give more than four shillings a pound; 'but,' said he, 'I cannot talk on business now; this is the day when we meet together to learn good things, and I am going to the meeting.' So, I thought to myself, since I cannot do any business to-day, I may as well go to meeting too, and I went with him. There stood up a man in black, and began to talk to the people very angrily. I did not understand what he said; but perceiving that he looked much at me and at Hanson, I imagined that he was angry at seeing me there; so I went out, sat down near the house, struck fire, and lit my pipe, waiting till the meeting should break up. I thought, too, that the man had mentioned something of beaver, and I suspected it might be the subject of their meeting. So when they came out, I accosted my merchant: 'Well, Hans,' said I, 'I hope you have agreed to give me more than four shillings a pound.' 'No,' said he, 'I cannot give so much; I cannot give more than three shillings and six pence.' I then spoke to several other dealers, but they all sung the same song—'three and six pence.' This made it clear to me that my suspicion was right; and that, whatever they pretended of the meeting to learn good things, the real purpose was to consult how to cheat Indians in the price of beaver. Consider but a little, Conrad, and you must be of my opinion. If they meet so often to learn good things, they certainly would have learnt some before this time. But they are still ignorant. You know our practice. If a white man, in traveling through our country, enters one of our cabins, we all treat him as I treat you. We dry him if he is wet; we warm him if he is cold; give him meat and drink, that he may allay his hunger and thirst; and we spread soft furs for him to rest and sleep upon. We demand nothing in return. But if I go into a white man's house at Albany, and ask for victuals and drink, they say, 'Where is your money?' And if I have none, they say, 'Get out, you Indian dog.' You see they have not yet learnt these little good things, that we need no meeting to be instructed in, because our mothers taught them to us when we were children; and, therefore, it is impossible their meetings should be, as they say, for any such purposes, or have any such effect. They are only to contrive *the cheating of Indians in the price of beaver.*"

Singular Instance of a Thing Found.—Charlevoix relates the following: A good old Indian woman, whose whole stock consisted in a collar of porcelain or shells, which was worth about fifty crowns, carried it always with her in a little bag. One day, as she was working in the field, she hung her bag upon a tree; another woman, who perceived it, and who longed very much to sharp her out of her collar, thought it a favorable opportunity, without being accused of theft. She never lost sight of it; and, in an hour or two, the old woman being gone into the next field, she ran to the tree and began to cry out she had made a good find. The old woman at this cry turned her head, and said the bag belonged to her; that it was she who had hung it to the tree, that she had neither lost nor forgotten it, and that she intended to take it again when she had done her work. The other party replied that there was no judging of intentions, and that, having quitted the field without taking again her bag, one might naturally conclude she had forgotten it.

After many disputes between these two women, between whom there passed, nevertheless, no disobliging word, the affair was carried before an arbitrator who was the chief of the village, and this was his decree: "To judge strictly," said he, "the bag belongs to her who found it, but the circumstances are such that, if this woman will not be taxed with avarice, she must restore it to her that claims it, and be contented with a small present, which the other is indispensably obliged to make her." The two parties submitted to this decision, and, it is proper to observe, that the fear of being noted for avarice has as much influence on the minds of the savages as the fear of punishment would have, and that, in general, these people are governed more by principles of honor than by any other motives. What I have further to add will give another proof of this. I have said before that, to hinder the consequences of a murder, the public takes upon itself to make submission for the guilty, and, to make amends to the parties concerned. Even this has more power to prevent disorders than the severest laws. But this is certainly true; for as these submissions are extremely mortifying to men, whose pride surpasses all description, the criminal is more affected by the trouble which he sees the public suffer on his account, than he would be for himself, and a zeal for the honor of the nation restrains these barbarians much more powerfully than the fear of death or punishments.

But it is very certain that impunity has not always prevailed amongst them, as it has done in these latter times, and our missionaries have still found some traces of the ancient rigor with which they used to suppress crimes. Theft, especially, was looked upon as a blot which

dishonored a family, and every one had a right to wash away the stain with the blood of the delinquent. Father Brebeuf, one day, saw a young Huron who was killing a woman with a club, ran to him to prevent it, and asked him why he committed such violence. "She is my sister," replied the savage; "she is guilty of theft, and I will expiate, by her death, the disgrace she has brought upon me and all my family."

Indian Credulity.—General Dodge, in his book entitled "The Plains of the Great West," relates the following:

Twenty years ago, when Indians knew comparatively little of the wonders of civilization, Lieutenant (now General) P—— was sent, with a small force, to treat with a band disposed to be troublesome. He took with him, as guide and interpreter, a Delaware chief, Black Beaver, a warrior celebrated throughout the length and breadth of the plains. Beaver was semi-civilized, had been to Washington, owned a farm, and was a person of social consequence in his country. The refractory Indians were assembled in council, and the difficulties adjusted. Lieut. P—— then proceeded to descant upon the numbers and power of the whites, and the folly of the Indians making war upon them. As a peroration, he directed Beaver to tell the Indians about steamboats. Beaver had seen steamboats, and gave a glowing description. At its conclusion, a murmur ran through the council. "What do they say, Beaver?" asked P——. "He say he don't believe that d——d lie," said Beaver. "Tell them about railroads, then." Beaver had traveled on railroads, so proceeded to give his ideas and experiences on that subject. Again a murmur passed through the assembly. "What do they say now, Beaver?" asked P——. "He say he don't believe that d——d lie, either." Somewhat nonplussed for a wonderful thing which they might believe, P—— at last said: "Tell them about the telegraph." "I don't know what that is," answered Beaver. P—— explained that by aid of a little wire he could stand where he was and talk to the Great Father at Washington, etc., etc. Beaver listened attentively, but with a grave face, and made no attempt to translate. "Why don't you tell them?" said P——, impatiently. "'Cause," said Beaver, nodding his head slowly and emphatically, "'Cause I don't believe that d——d lie myself."

Sample of Indian Justice.—In 1864, Mrs. Fannie Kelly, while crossing the plains with her husband in a train of emigrants, to the mining region of the Northwest, was captured by a band of Sioux Indians. After destruction of the train, during which several persons were killed, whilst others escaped, she was retained as a captive among this people in the territory of Montana for about six months, after which she was released through strategy. In 1870 she went to Wash-

ington, where her case was laid before Congress, by which she was granted an indemnity of \$5,000 for her valuable services rendered the United States army during her captivity.

While she was in Washington, a delegation of Sioux chiefs visited the city, among whom was the great chief Red Cloud, for the purpose of a conference with the government authorities, with a view of adjusting existing difficulties between the government and that people. Mrs. Kelly, in her narrative giving an account of her captivity, gives an interesting incident which occurred on that occasion, showing the noble spirit of the great chief before mentioned, and the Indian character for justice, whatever may have been said to the contrary of this people, during the time of their determined resistance to the invasion of the whites, resulting in that long and bloody conflict between the contending parties. Mrs. Kelly says:

"During my stay in Washington, Red Cloud and a delegation of chiefs and head warriors from the different tribes of the Dakota or Sioux nation arrived. They all recognized me at once as having been with their people, and seemed quite rejoiced at the meeting.

"Some of the good Christian people extended to the Indians, through me, an invitation to attend the church on the Sabbath, which I made known to Red Cloud, telling him of the great organ, the fine music they would hear, and the desire the good people had to benefit their souls.

"Red Cloud replied with dignity that he did not have to go to the big house to talk with the Great Spirit; he could sit in his *tipi*, or room, and the Great Spirit would listen. The Great Spirit was not where the big music was. No, no, he would not go.

"None of the Indians accepted the invitation, but some of the squaws went, escorted to the church in elegant carriages, but they soon left in disgust. The dazzling display of fine dresses, the beautiful church, and the "big music"—none of these had interest for them, if unaccompanied by a feast.

"I attended several of the councils held with the Indians. At one of them, Red Cloud addressed Secretary Cox and Commissioner Parker in a lengthy speech on the subject of his grievances, in which he referred to me as follows. Pointing me out to the secretary and commissioner, he said:

"'Look at that woman; she was captured by Silver Horn's party. I wish you to pay her what her captors owe her. I am a man true to what I say, and want to keep my promise. I speak for all my nation. The Indians robbed that lady there, and through your influence I want her to be paid out of the first money due us.' Placing his finger first

upon the breast of the secretary and then of the commissioner, as if to add emphasis to what he was going to say, he added: 'Pay her out of our money; do not give the money into any other but her hands; then the right one will get it.'"

At the suggestion of Red Cloud, Spotted Tail, and others, Mrs. Kelly proceeded and made out a statement in writing, setting forth her claims against the Indians for property destroyed by them at the time of her capture, and losses attending, which was attested by all the chiefs present, who requested the government that the amount thereof should be paid out of moneys coming to their people, which was accordingly done.

An Indian's Reply to a Challenge.—The Indian has more sense than the white man. The duelist may possess some physical bravery, but he lacks the moral courage of the Indian, who, when he was challenged, replied: "I have two objections to this duel affair; the one is that I should hurt you, and the other is, lest you should hurt me. I do not see any good that it would do me to put a bullet through your body. I could not make any use of you when dead; but I could of a rabbit or turkey. As to myself, I think it more wise to avoid than to put myself in the way of harm. I am under apprehension that you might hit me. That being the case, I think it advisable to keep my distance. If you want to try your pistols, take some object—a tree, or anything about my size; and, if you hit that, send me word, and I shall acknowledge that, had I been there, you might have hit me."

Indian Friendship.—Mr. Jefferson, in his "Notes on Virginia," declares that Indian friendships are strong and faithful to the utmost extremity. He says: A remarkable instance of this appeared in the case of the late Col. Byrd, who was sent to the Cherokee nation to transact some business with them. It happened that some of our disorderly people had just proposed, in the council of the Cherokees, that Colonel Byrd should be put to death, in revenge for the loss of their countrymen. Among them was a chief named Silouee, who, on some former occasion, had contracted an acquaintance and friendship with Colonel Byrd. He came to him every night in his tent, and told him not to be afraid, they should not kill him. After many days' deliberation, however, the determination was contrary to Silouee's expectation, that Byrd should be put to death; and some warriors were dispatched as executioners. Silouee attended them, and when they entered the tent, he threw himself between them and Byrd and said to the warriors, "This man is my friend; before you get at him, you must kill me." On which they returned, and the council respected the principle so much as to recede from their determination.

CHAPTER LIII.

WARS AND MASSACRES.

Prejudice of White Man—Want of Correct Information—History Misunderstood and Exaggerated Methods of Declaring War—On the Warpath—Their Encampments—Engagements—Prisoners—Running the Gauntlet—Adoption of Prisoners—Spanish Invaders Committed First Murder—Outrages by DeSoto and D'Allyon—Indians Retaliate—Attack and Bloodshed in New England by the Whites—Fear and Suspicion Aroused among the Indians—Indian Attachment to Their Lands—Their Efforts to Retain Them—Indians Aroused by the British Against the Colonists—Indian Massacres Stimulated and Led on by the Whites—One Faction against the Other—The So-Called Wyoming Massacre—True History of the Same—Burning of Joan of Arc—Other Instances of Man's Inhumanity to Man—History Misunderstood.



PAWNEE WARRIOR

THE Indian has been arraigned for his cruel wars and barbarous massacres; to this he has never been heard in his own defense. His history and character in this regard come to us alone through the visions of the white man, with the single purpose in view of justifying his own race, in a continued course of injustice during a long conflict in which the Indian has ever been on the defensive.

Before proceeding, however, to the main purposes of this chapter, it is proposed to speak first of the Indian character in connection with this subject, and of the Indian custom in declaring or preparing for war against an enemy in his own country, among those of his own race.

As in other respects, elsewhere occasionally noted, it is proper here again to repeat that in regard to a propensity for war or hostile combat with an enemy, the Indian does not differ essentially from the white man. Whenever an Indian suffers wrong from another it arouses within him a spirit of revenge against the aggressor, in like manner as it would with the white man. Whenever an Indian felt that his

tribe had received injuries from some other tribe, it was resented in a spirit of indignation the same as with the white race, and such provocations were regarded, according to their customs, as just causes for war against the aggressive party.

Rev. Isaac McCoy, long a missionary among the Indian tribes who had occasion to investigate Indian character thoroughly, emphatically denies that which has been so much alleged against the Indian, that he has a natural propensity for war, and speaks thus forcibly in this regard:

"Evidences are almost endless that the Indians in their original state are not a warlike people, they are not as much inclined to war as civilized man is, and as they advance in civilization, they become more courageous in contending for their rights, whether real or supposed. The time has come for us to understand facts in regard to the Indians. We have been too long deluded and amused with false theories and romantic stories about the aboriginal tribes; and even at this time fictions are crowded upon public credulity, under the name of truth, served up to the taste of the novelist. When the true character of the Indians comes to be drawn, even from the showing of the visionary historians who have labored to produce a different impression, how exceedingly foolish their pages will appear, in which they have described in glowing colors the propensity of the Indians for war; and how ridiculous will be the attitude of those who predict the failure of all efforts to improve the condition of the Indians, because their supposed fondness for hunting and war is unconquerable."

It is said there were three causes for war with the native Indian: first, where his established hunting grounds were invaded by some other tribe or nation; second, where some one of his tribe had been killed or some depredation committed upon him by some other tribe; thirdly, war was sometimes engaged in by a tribe or nation for the purpose of enlarging or extending the territory of their hunting grounds, as in the example of the leagued nations of the Iroquois, whose territory was being rapidly extended through conquest, at the time of the arrival of Europeans, which, however, received an abrupt check on the arrival of the English on the Atlantic coast and the French in New France or Canada.

But we are informed that unlike the nations of white men, the American Indian never had his civil wars, that is, a war among those of his own tribe. A marked trait in Indian character was that of fidelity to his nation, among whom no dissensions were ever allowed to arise leading to dissolution, hence, unlike the white man in his catalogue of crimes, there did not exist in Indian life the crime of treason to his tribe.

The Indian was as fond of distinction among his tribe, and the people of other tribes, as the white man is among his people. In our civilized life, however, there are numberless ways open to the civilized man in the direction of distinction; but, in the primitive life of the American Indian, these avenues of renown were exceedingly limited, confined almost exclusively to exploits on the war path. It is also to be noted that, in the white man's civilization, notwithstanding the innumerable ways that are open for him to distinction, he also attains the highest degree of fame through success in war; so that, in reality, the customs of civilized man in this respect have little, if any, advantage over those of the American savage.

Civilized nations have, from all time, since civilization on the earth began, gone to war, or provoked war with a neighboring nation, for no other purpose than national or individual glory, not even pretending that the cause thereof possessed a single attribute of merit; and it may not be improbable that the Indian has waged war on like causeless occasions, and with like purposes in view.

In selecting, organizing, and training warriors, the customs of the Indians are much like those of the civilized white man. Every tribe has its band of warriors or military force. In general, it consists of all the males of the nation, from fifteen years and upwards, to that period in life which would border upon what would be called old age, say up to fifty-five and perhaps to sixty years. These warriors are organized in a rude manner, according to their notions of military discipline, under command of war chiefs as may be agreed upon, amongst whom there is always a principal or commanding chief, appointed to position in their councils.

Their weapons of war, in their primitive condition, were bows and arrows, war clubs and spears. After the coming of the white man, these weapons gave place to the rifle or musket, the tomahawk, the finished metal spear, and the scalping knife or dagger.

The Indians had a formal mode of declaring war, at councils of the tribe assembled for the purpose of considering that question, at which their grievances or the objects leading to war were recited in their speeches, and the question was decided, for or against, by the council. With some tribes, the question of war was submitted to the whole tribe for their decision; among others, the custom prevailed of considering questions of this kind in the assembly of chiefs and leaders, or wise men of the tribe. When war was determined upon, then commenced the recruiting service, or proceeding for enlisting warriors into the military service. The chiefs and leaders, or head men among the tribe, proceeded to persuade the warriors to take up arms against

the enemy, reciting the wrongs of their tribe, and exhorting the warriors to come forth and vindicate the honor of their nation, in this style of eloquence:

"The bones of our deceased countrymen lie uncovered; they cry to us to avenge their wrongs; their spirits must be appeased. The invisible guardians of our honor inspire us with a resolution to seek the murderers of our brothers. Let us go and devour those by whom they were slain. Sit not, therefore, inactive. Give way to your valor. Anoint your hair. Paint your faces. Fill your quivers. Make the forests resound with your songs. Console the spirit of the dead, and tell them they shall be avenged."

Whereupon the warriors raise the war song, and ask to be led against the enemy. The chief, who is to be their leader, paints himself black, fasts several days and avoids all conversation with those of his tribe. By this means he hopes to obtain the favor of the Great Spirit, and avert the evil intentions of the Bad Spirit. He carefully observes his dreams, which generally foretell success. This idea of fasting, it is said, is purely a religious notion with them, believing that such religious services are appreciated by the Great Spirit.

Having fasted the appointed time, the chief takes the appropriate belt of wampum in his hand, and, addressing his warriors, informs them of all the motives of the war, and of the success which the Great Spirit has promised them. He then lays down the belt, and he who takes it up is second in command. The chief removes the black paint from his face, and, thereupon, he becomes painted red. He sings the war song and makes a devotional address to the Great Spirit, in which he is joined by all the warriors. Then they engage in the war dance, and conclude, according to a general custom, with a feast of dog's flesh.

A hatchet, painted red, is sent to the nation or tribe against whom they have declared war, or intend to attack, which is their manifestation of a declaration of war. The messenger who bears this symbol or message does so at the peril of his life. According to their custom, he has no protection under their rules of honor in doing so, and his mission often proves fatal to him.

When the warriors set out on their march, they carry little or nothing with them beyond their weapons of war. They subsist on their way by hunting. If not near the enemy's country, they proceed unguarded and without concern in small parties, during the day, for the convenience of hunting; but take good care, at night, to return to their camp, where they all assemble together before nightfall. When they arrive in the enemy's country, a different course of conduct is pursued; they are now more circumspect and sagacious, and game is no

longer pursued. They avoid even speaking to one another, communicating by signs. Their well trained senses admit of discovering the enemy at a distance, from the smell of the fires in or about their habitations.

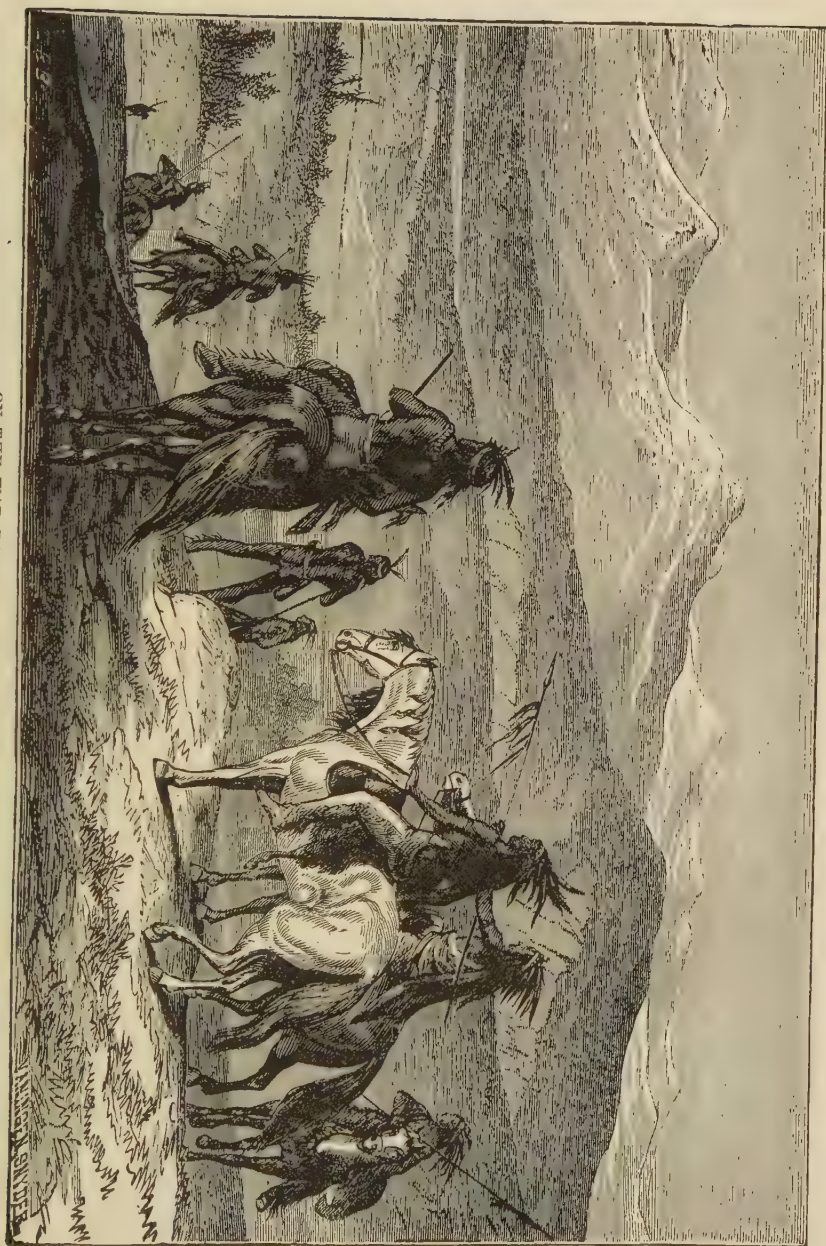
They can perceive the track of a foot upon the smoothest grassy surface, and, it is said, even on the hardest substances, and it is claimed that, from the tracks, they discover with amazing certainty the nation, the sex, and the stature of the person who has passed, and the time that has elapsed since the track was made. It becomes the great object of both parties, therefore, to conceal their own tracks, and to discover those of their enemy. In marching, they follow each other in a single line, called *Indian file*, each treading in the footsteps of those going before; whilst the last carefully conceals their tracks by throwing leaves thereon. If they encounter a stream or rivulet on their way, they march into it, and, in order to deceive their enemies more completely, they will go out of the stream at a point above or below where they entered.

Their usual custom is to march during the night, and secrete themselves during the daytime. If they discover the enemy, without being discovered themselves, they at once hold a council, in which they only whisper, and thus lay their plans for attack. Attacks are generally made just before daybreak, at the time when the enemy are supposed to be in their soundest sleep. They approach them on their hands and knees, till within bow-shot; when the chief gives a signal, they all start up, and with a horrid yell, in accordance with their custom, discharge their arrows into the enemy's camp. Taking advantage of the confusion which naturally follows, they rush forward and complete the carnage with their tomahawks or other weapons. It is said, without evident advantage of this kind, an Indian seldom engages an enemy, for he expects no praise for a victory which is purchased by the lives of any of his own party.

John Tanner, the Indian captive, frequently before mentioned in this work, who was for thirty years in captivity among the Ojibways, often going with them on the war path, gives the following account of their customs on such occasions:

"In their marches, the warriors, if they ever sit down, must not sit upon the naked ground, but must at least have some grass or bushes under them. They must, if possible, avoid wetting their feet; but if they are ever compelled to wade through a swamp, or to cross a stream, they must keep their clothes dry, and whip their legs with bushes or grass, when they come out of the water. They must never walk in a beaten path if they can avoid it; but if they cannot at all

ON THE WAR PATH—SPYING OUT THE ENEMY.



times, then they must put medicine on their legs, which they carry for that purpose. Any article belonging to any of the party, such as his gun, his blanket, tomahawk, knife or war club, must not be stepped over by any other person, neither must the hands, legs, or body of any one who is sitting or lying on the ground. Should this rule be inadvertently violated, it is the duty of the one to whom the article stepped over may belong, to seize the other and throw him on the ground, and the latter must suffer himself to be thrown down, even should he be much stronger than the other. The vessels which they carry to eat out of, are commonly small bowls of wood, or of birch bark; they are marked across the middle, and the Indians have some mark by which they distinguish the two sides; in going out from home they drink invariably out of one side, and in returning, from the other. When on their way home, and within one day of the village, they suspend all these bowls on trees, or throw them away in the prairie.

"I should have mentioned that, in their encampments at night, the chief who conducts the party, sends some of his young men a little distance in advance, to prepare what is called Pushkwawgumme-genahgun, the piece of cleared ground where the kozau-bun-zichegun, or divination, by which the position of the enemy is to be discovered, is to be performed. This spot of cleared ground is prepared by removing the turf from a considerable surface, in the form of a parallelogram, and, with the hands, breaking up the soil to make it fine and soft, and which is so inclosed with poles that none can step on it. The chief, when he is informed that the place is ready, goes and sits down at the end opposite that of the enemy's country; then, after singing and praying, he places before him, on the margin of the piece of ground, which may be compared to a bed in a garden, two small roundish stones. After the chief has remained here by himself for some time, entreating the Great Spirit to show him the path in which he ought to lead his young men, a crier goes to him from the camp, and then, returning part way, he calls by name some of the principal men, saying, 'come smoke.' Others also, if they wish it, who are not called, repair to the chief, and they then examine, by striking a light, the result of the kozau-bun-zichegun. The two stones which the chief placed on the margin of the bed have moved across to the opposite end, and it is from the appearance of the path they have left in passing over the soft ground, that they infer the course they are to pursue.

"At this place of divination, the offerings of cloth, beads, and whatever other articles the chief and each man may carry for sacrifice, are exposed during the night on a pole; also their je-bi-ug, or memo-

rials of their dead friends, which are to be thrown away on the field of battle, or, if possible, thrust into the ripped up bowels of their enemies, who may fall in the fight. If a warrior has lost, by death, a favorite child, he carries, if possible, some article of dress, or perhaps some toy, which belonged to the child, or more commonly a lock of his hair, which they seek to throw away on the field of battle. The scouts who precede a war party into an enemy's country, if they happen, in lurking about their lodges, or in their old encampments, to discover any of the toys that have been dropped by the children, such as little bows, or even a piece of a broken arrow, pick it up and carefully preserve it until they return to the party: then, if they know of a man who has lost his child, they throw it to him, saying, 'your little son is in that place, we saw him playing with the children of our enemies, will you go and see him?' The bereaved father commonly takes it up, and, having looked upon it awhile, falls to crying, and is then ready and eager to go against the enemy. An Indian chief, when he leads out his war party, has no other means of control over the individuals composing it than his personal influence gives him; it is, therefore, necessary they should have some method of rousing and stimulating themselves to exertion."

When they have secured a victory, and dispatched all who would be troublesome to them on their return, they make prisoners of the balance; they then scalp the dead and wounded, preserving the scalp as a memento of their victory; whereupon, they turn their course in the direction of their own country, and, if they have fear of being pursued, they take the same precaution on their return with which they advanced. If these precautions do not operate sufficiently to conceal them, they kill all the other prisoners, then, each taking a separate route, they proceed homewards. They thus put an effectual stop to traces enabling the enemy to pursue them.

When proceeding with their prisoners, they watch them closely. During the day, they are constantly held by some one of their conquerors, and, during the night, are fastened to the ground by the arms and legs, and the cords therefrom are held by an Indian, who is instantly awakened by the slightest motion. Indian prisoners often, during the night, sing their death song: "I am going to die, but will not shrink from tortures inflicted by my enemies. I will die like a warrior and go to join those chiefs who have suffered before me."

When they approach their home, on their return, they announce their arrival by different cries. The number of war whoops indicate how many prisoners they have taken; the number of death cries indicate how many of their companions they have lost. The whole village

meets them to learn the particulars. They form a line through which the prisoners are obliged to pass, when they beat them with sticks from one end to the other, called *running the gauntlet*. By a council, which is immediately held, their fate is soon determined. Those who are condemned to die are delivered to the principal war chief; those who are spared are to be given to the chief of the nation to be disposed of as he may desire.

When a prisoner is condemned to die, he is bound to a stake prepared for that purpose, where, for the last time, he sings his death song. He is then burned, and expires with that unexampled courage and bravery which distinguishes an Indian warrior. If he is a chief who has given proof of his prowess in former engagements with his enemies, they frequently give his fortitude a severer test, by the infliction of the most terrible torments within their invention. Terror finds no place on the one side, nor pity on the other. The victim, according to Indian custom, glories in his torments, and boasts of the victories he has obtained over their nation on occasions past. In the words of a supposed occasion, pictured to us in early New England history, he thus defies his enemies:

“Begin, ye tormentors, your threats are in vain,
For the son of Alnoomok shall never complain.”

He enumerates the scalps he has taken, and recapitulates the manner in which he has treated his prisoners, and reproaches them with their ignorance of the fact. The prisoner, in time, becomes exhausted, but never humbled, expiring without a sigh. It is said that none of them suffer these extreme tortures, except a chief who has distinguished himself in war. Burning, according to universal custom among the American Indians, is the mode of putting prisoners to death.

Prisoners that are not condemned to death are distributed, by the direction of the chiefs, to families, by whom they are adopted in the place of husbands, sons, or other relatives who have been killed in war; and, if contented with their condition, they experience the same tenderness and regard which belongs to those whose places they fill. According to Indian custom, when one of their tribe has been taken prisoner, he is disgraced; if he should escape and return to them he would be considered unworthy of life, hence there is little or no incentive for an Indian prisoner to escape from his captors. Prisoners that are not adopted into some family are considered slaves, and are treated accordingly.

Says the Bishop of Meaux: “When a prisoner is adopted they lead him to the cabin where he must live, and the first thing they do is to untie him; then they warm some water and wash him, and dress his

wounds, if he has any. They omit nothing to make him forget his sufferings. They make him eat, and clothe him decently, in a word they would not do more for their own children, nor for him whom he raises from the dead. This is their expression. Some days after, they make a feast, during which they solemnly give him the name of the person whom he replaces, and whose rights he not only acquires for that time, but he lays himself also under the same obligations."

We now come to speak of wars and massacres as between the Indians and the whites, or the invaders of his country. Mr. Heckewelder says it is a fixed principle with the Indians that evil cannot come out of good, that no friend will injure a friend, and, therefore, that whoever wrongs or does harm to another is his *enemy*. As it is with individuals, so it is with nations, tribes, and other independent associations of men; if they commit murder on another people; if they encroach on their lands, by making it a practice to come within their bounds, and take the game from them; if they rob or steal from their hunting-camps; or, in short, are guilty of any act of unjust aggression, they cannot be considered otherwise than as *enemies*; they are declared to be such, and the aggrieved nation think themselves justifiable in punishing them.

The popular notion of the white man, instilled into his mind by continued prejudice, is that the American Indian has engaged in wars with the whites, alone from his savage propensity, losing sight entirely of the question of provocation or palliating circumstances on his part, leading to such results. Little or no explanation, and comparatively no defense whatever, has ever been offered in behalf of the Indian by the American historian in this regard.

Indian history, upon the North American continent, may properly be said to have commenced at the invasion of De Soto and his followers in 1538, in his wanderings through the country of the Appalachians, on his route to the Mississippi in search of gold. We are informed that "the natives they met exhibited signs of hostility, and, though feeble in numbers and arms, opposed the progress of the invaders with such means as they could command. Such of the natives as were captured were put to death, or fettered and doomed to slavery."

The historian, continuing, says: "Some other natives had recently been captured, and, as they lived nearer to the supposed land of gold, they were brought before De Soto to be questioned. The first promptly and truthfully replied that he knew nothing of such a country as they sought. This so incensed the commander, who believed the native was deceiving him, that he ordered him burned.

The order was obeyed with alacrity. He was bound to the stake, the fagots were piled around him and lighted, and the whole force of



CRUELITIES OF THE SPANIARDS.

Spaniards looked on without remorse, if not with satisfaction,* and jeered at his sufferings; but the brave Indian did not retract or falter."

Continuing on, these soldiers in quest of fortune, eager for chances of personal advancement, these avaricious knaves seeking only for gold, came to a

considerable Indian town, which they entered without parley or permit, and sought to take possession of the Indian habitations without even asking their permission. The Indians were indignant at this intrusion, and arose to resist the invaders. A fearful battle followed; the Indians fought desperately for the protection of their homes, but were unable to cope with the superior weapons of the Spaniards, and especially with the cavalry, whose horses and fiery charge inspired a mortal dread. The Indians were slaughtered on every side, men, women and children suffering alike, as the historian says, "at the hands of the vindictive Christians." The houses were set on fire, and the flames spread rapidly through the closely built town, burning to death many of the unfortunate inmates. It is averred that upwards of 2,000 of the Indians were killed, and that only a small remnant of the inhabitants of the town escaped by fleeing to the neighboring forests.

The Spanish force afterwards encountered the Chickasaws, who gave them battle, and, in their resistance, were partially successful. As their prospect of success began here to diminish, the Spaniards added vindictive and wanton cruelty to their treatment of the Indians. They cut off the hands of many of the natives on the most frivolous pretenses, and without restraint. Reckless young adventurers would quarrel with and then kill them in order to maintain and boast of their prowess. In the eyes of the Spaniards, these miserable heathens had no rights which Christian invaders were bound to respect. The natives attempted to hide their small stores of food from the plundering Spaniards. but, in addition to being robbed of them, they were fearfully punished for the offense. Indian guides sought to conduct the invaders away from the villages of their friends, and, on discovery

of such fact, if not upon mere suspicion, they would be bound and then thrown to the bloodhounds.

Before the invasion of De Soto, D'Allyon, a wealthy colonist who owned extensive mines in Hayti, sent two ships northward, which arrived on the coast of South Carolina. The natives, believing the ships sea monsters, crowded the shore in wonderment. This was about the year 1512, and was, it is said, the first appearance of white men on that shore. The natives appeared to be a harmless, inoffensive people, and showed no sign of hostile feeling towards the invading party. The commander invited them on board of his vessel, where they were entertained at a feast, and given strong drink, of which they partook freely. When they had become stupid by intoxication, the hatches of the ship were closed, and these deluded people carried away captives. Many died from starvation, refusing to partake of food. One of the ships was foundered and all on board, including captives and Spaniards, were lost. The remainder of the captives who were on the other ship were taken to Hayti, where D'Allyon, deaf to the voice of mercy or humanity, made them slaves.

The story of this wickedness rapidly spread from lip to lip along the coast, whereby the natives were aroused to those acts of defense and revenge which resulted in the wounding of Ponce de Leon, on his visit thereafter to the same coast, and the expulsion of his followers from their country.

The alarm of the natives at the inhuman acts of De Soto and his followers, as in the case of D'Allyon, spread with rapidity among the inhabitants along to the northward and back into the interior, until the native population, from the coast to the far interior, were thereby put upon their guard against the white invaders, so that, when Sir Walter Raleigh and his successors landed in Virginia, the Indians met them with fear and suspicion, and so, also, upon the coast of New England on the landing of the Pilgrims. A few years before the latter event, we are informed that an Englishman, one Hunt (who had been left in charge of a vessel by Capt. Smith, in 1614), landed on the coast of New England, and, on pretense of trading, enticed twenty-seven Indians on board his vessel, seized them, carried them off and sold them for slaves in the West Indies.

This further exasperated the Indian mind, whereby the intelligence of the barbarity of the white man penetrated with still greater force back into the interior, operating still further to prejudice and exasperate the natives against these strange visitors; and the devoted Puritans, on landing upon the coast of New England, under the circumstances, might well have looked for extermination; but it is said

that a pestilence had, some years before, swept the land of its people, whereby they became weak and disinclined to offer resistance.

Says Mr. Elliott, the modern historian of New England: "The Pilgrims, in their devout way, saw the finger of God in this desolation; He was working for them, no doubt. It was well they saw God in their encouragements more than in their disasters."

After the *Mayflower* had anchored off Plymouth Rock, a party, selected for that purpose, went on shore to reconnoiter or explore in the vicinity. Among the first things which they encountered, attracting their attention, were heaps of earth, evidently the work of human hands; on digging into them they found them to be human graves. Proceeding further to dig, they found, from time to time, quantities of corn, "in all," says *The Journal of the Pilgrims*, "some ten bushels." "This corn," continues the *Journal*, "was delivered into the common stock, to be saved for seed, proposing, so soon as we could meet with any of the inhabitants of that place, to make them large satisfaction." There is no record anywhere that recompense for this corn was ever made, or attempted to be made, "to any of the inhabitants of that place." Thus the first proceeding in the Pilgrim invasion was to desecrate the graves of the peaceable, unoffending natives; to rifle them of their contents of whatever was valuable, on the naked proposition among themselves to make satisfaction whenever the owners of the property could be found.

In June, 1622, two ships arrived from England, having emigrants on board, sent out by Mr. Weston, one of the English company, to found a colony in America, for his benefit. They settled at a place called *Wichaguscusset*, since called Weymouth. Says Mr. Elliott: "A short time had passed when the Indians became loud in their complaints of these men. They stole the Indian corn, and otherwise abused their confidence and trifled with their friendship." Continuing, Mr. Elliott says: "The men of Wessagusset had utterly wasted their stores, and were driven to hire themselves to the Indians, that they might share their food, and stave off starvation; they ended by robbing them. Confusion, distrust and exasperation ensued, and the Indians became bitter. Spring came (1623), and they wanted seed corn; the Indians refused to deal with them, and there was evidence that they had determined to drive the colony from the country; we are at a loss to conceive why they should not."

Gov. Bradford received intelligence that the Indians, becoming exasperated, had determined to drive these base white men from their shores, and that a widespread combination or conspiracy had been formed for that purpose, which was to include all the pale faces in the

country. This intelligence he laid before his court, whereupon "the unanimous voice declared for war." This, it is said, they did, knowing Weston's men to be in the wrong. By order of the court, Capt. Miles Standish, with some eight men, watched his time, proceeded to the colony, and, having got the chief of the conspiracy into a wigwam, gave a signal, sprung suddenly upon them, secured the door, and buried his knife in the heart of *Pecksuot*, one of the fiercest of the chiefs. It is said the Indians died hard after many wounds, one of whom was hung by Standish himself.

Says Mr. Elliott: "They returned to Plymouth with the head of *Wetawamat*, which was set up on a pole in the fort; one of the Indians who had been secured was set at liberty with a defiant and threatening message; and the whole fight carried such terror among the Indians that they fled from their homes, and, wandering in swamps and forests, many perished through suffering and disease; among these were the Sachems *Canacum*, *Aspinet* and *Iyanough*."

This was the first conflict in New England between the Indians and the whites, in which it is conceded the Indian was not the attacking party. A reconciliation among the surrounding tribes was effected through Massasoit, which continued for many years; but the encroachment and the arrogant conduct of the Puritans was afterwards carried to such an extent that hostilities could no longer be averted. The consequence was the fierce Pequot war, which practically exterminated that tribe and their allies.

If massacres were continued, or resistance prolonged, on the part of the Indian against the white man, the reason of it is apparent from a rational standpoint. Whilst in the East the Pequot war put an end to Indian outbreaks, instigated and led on by the Indians, at the same time, upon the frontier settlements, Indian outrages on the West continued all the same, but, invariably, or with a very few exceptions, at the instance of white men. The destruction of Schnectady and Deerfield, and many other like events, were led on by the French (white men), and but for them such occurrences would not have happened. The noted massacre of Cherry Valley, which is set down in the popular mind as purely an Indian outrage, was one led on by *white men*, called "British Tories," and it is noted in history that one of the tories who led in this affair boasted that he had killed one Mr. Wells at prayer; and, from that time forward, until after the close of the war of 1812, Indian outrages and outbreaks were, in general, instigated by white men, under the influence and encouragement of the British government, and, frequently, the authorized agents of that government.

In taking leave of this subject, it is sufficient to remark, in gen-

eral terms, that the Indian in this long conflict with the whites was not the first aggressor, and that, as he has been compelled to recede from his country step by step, his whole conduct has been merely what he considered acts of self-defense. It is sufficient for the purposes here, in closing this subject, and as affording some evidence that the ill-founded prejudice and misrepresentation of Indian conduct, in regard to Indian wars and massacres, as against the white man, to refer to what is commonly called the massacre of Wyoming, which is another feature in the white man's history of the Indian, held up to us as marking his dark and bloody character. There has been some faint effort, in later times, to correct the erroneous impression created in the public mind in regard to this alleged Indian massacre. The truth of history may be vindicated concerning this affair in the simple assertion that, according to the proper interpretation to this term, there never was an *Indian* massacre at Wyoming; and, indeed, attention is here called to the fact that no conclusions can be drawn from the various histories that have been written on the subject of this alleged massacre, warranting the impression, so generally existing in the public mind, that there was, at some time after its settlement, a horrible massacre of white people in the valley of Wyoming, at the hands of the Indians.

The history of Wyoming valley, so called, in which there is a general concurrence among them all, is simply this: that at its first settlement, the land was claimed by two contending parties, one from New England and the other from Pennsylvania. The party from Connecticut founded their claim upon the consent procured in the summer of 1755, from the colony of Connecticut, that colony basing its claim upon the grant which was derived from the Plymouth company, of which the Earl of Warwick was president, the grant being made in March, 1631. The claim of the party from Pennsylvania was based upon the charter granted by King Charles the Second, in 1681, to William Penn, the proprietor and governor of Pennsylvania, his heirs and assigns.

It appears to have been simply a question of boundaries in advancing the extent of the two aforesaid grants. At the date of the first attempts at settlements by the whites, 1755, the valley was occupied by portions of three tribes of Indians: the *Nanticokes* at the foot of the valley, on the eastern side of the river; the *Delawares* above and on the same side; the *Shawnees* upon the western side.

The Shawnees occupied their country on invitation of the Delawares. In the first place, a contention arose among these tribes as to the right of occupancy among themselves. The Iroquois or the Six

Nations claimed the superior right of control over the whole country occupied by these three tribes. In the conflict which followed among the Indian tribes for supremacy of possession, the Delawares were triumphant, and peace and quiet was restored; whereupon, about the year 1755, parties from Connecticut, with their families, removed into the valley, under authority of the Connecticut grant aforesaid, and commenced a settlement.

They were subsequently annoyed by Indian depredations, an occurrence common to all parts of the colonies exposed upon the frontier, in consequence of the war existing between the English and the French, the Indians being stirred up to such action by the French, as a means of annoying and conquering their common enemy, the English.

Peace being declared between the English and the French, and the occupation of the country by the former being no longer disputed, parties from Pennsylvania, under the Penn grant before mentioned, removed into the Wyoming valley. This led to hostilities between the two factions, the Connecticut people and Pennsylvanians. For the purposes of defense, each party built forts in different parts of the valley as a means of protection from violence against each other. Frequent battles or skirmishes with firearms occurred, whereby much property was destroyed and many persons killed. Far greater depredations were committed, both as to destruction of life and property, by these two contending factions of *white* people, than had ever been committed by the Indians in that locality.

Peace was finally restored, so far as open hostilities were concerned, between the contending factions, which was brought about in consequence of the general revolt of the colonies against the government of Great Britain, in the year 1776. It seems that, after the commencement of hostilities between the colonies and the mother country, a large proportion of the inhabitants of Wyoming valley adhered to the authority of the British government; in other words, were, as then styled, *tories*.

Those who favored the cause of the colonies, and who were attached to the Connecticut line, organized into military companies, and took up arms against the British government, and made part of the troops of that colony. This action increased the bitterness existing between the two factions of colonists, or settlers, in the Wyoming valley. Upon this, it seems that the tory faction applied to the authorities of the British government, and asked aid in suppressing the military demonstrations of their neighbors; whereupon, in the spring of 1778, a force consisting of about 800 men, composed of British

regulars, volunteer tories and some Seneca Indians, under the command of Butler, assembled at Niagara, from whence they marched to the Wyoming valley, for the purpose of compelling that people to submit to the authority of the British government.

It is said that the Indians who joined this force were, in number, about 400, and were commanded by the celebrated Mohawk chief, Brant. The number of Indians is, doubtless, much overestimated, and it is probably not true that Brant was among them.

The Seneca Indians had already submitted to the authority of the British government, recognizing it as the established government of the country at that time; and, in consideration that the British government would protect them in the possession of their lands in western New York, they joined the British army as a military organization, submitting, in all things, to regular army discipline. When this force entered the Wyoming valley, they found themselves at once reinforced by accession from the tory portion of the valley, who joined their forces to engage with the British army in fighting and subduing their neighbors.

The colonists, or those who adhered to the cause of the colonists, had a military force of about 400 in number, which occupied a fort in the valley called "Forty Fort." When the British army was discovered in the upper part of the valley, some four or five miles away, this force, then in the garrison, under command of Zebulon Butler, marched out in regular military order, and met the British with their Indian allies, formed in line and gave them battle, in which, however, they were defeated, and retreated back to the fort.

During this battle, as history shows, the Indians submitted to military discipline, and fought in the same manner as the British regulars and volunteer tories. The atrocities of the occasion, so far as there were any, in which all historians seem to agree, were committed by the tory white people themselves upon their neighbors who had taken up the cause of the colonies. One instance in particular is mentioned, where one man, a tory, pursued his own brother, and shot him down, refusing him any quarter or mercy whatever. There is no instance recorded where the Indians acted differently from the white regulars and tories, throughout the whole affair.

The sole object of this invasion, by the British army, seems to have been to compel the colonists of the valley to submit to the authority of the British government. It was not a raid for plunder nor for extermination by massacre, as is generally supposed. It was occasioned on application, as is understood, from the tory portion of the inhabitants of the valley to the British authorities, as before remarked.

The colonists being defeated, a capitulation was entered into, which, being fulfilled, the invading force withdrew. The aforesaid conclusion is further strengthened by the written articles of capitulation, in which appears the following:

"It is agreed that the settlements lay down their arms, and their garrison be demolished;" "that the property taken from the people called tories, be made good, and that they remain in the peaceable possession of their farms and homesteads, in free trade through this settlement;" "that the inhabitants which Col. Dennison capitulates for, together with himself, do not take up arms during this contest," meaning the American Revolution. The terms of this capitulation are entirely inconsistent with the claim that this affair was an Indian massacre.

The burning of Joan of Arc, on the trumped-up charge of sorcery, is but one example in the midst of innumerable others affording proof of "man's inhumanity to man;" and, if history is to be relied upon, the Indian, barbarous even as he has ever been painted, has never approached those examples of barbarism which the white man has, by his own history, shown himself to possess.



BURNING OF JOAN OF ARC.

The ferocious or savage character we commonly give to the Indian, seems to spring more or less from the assumed virtuous character of ourselves; at least it assumes that we are not a people of *like* barbarous character, and would not commit such acts of cruelty as we charge upon them, and herein lies, largely, the cause of this prejudice instilled into us against the native Indian. If the character of the two races is to be judged by comparison of conduct, in the history of the past, the Indian certainly would not suffer in comparison with our own, especially when tested by our own history, as written by ourselves.

It is singular that, whilst we are thus berating the Indian for his massacres and savage conduct, we have not considered the standing of our own race in this regard. Have we never been guilty of instigating wars? Have we never been guilty of massacres, whereby we occupy that eligible position before the world, that we are at liberty to assail others for conduct of this kind? What defense have we to offer for the massacre of 70,000 people at Jerusalem by an invading

army under Peter the Hermit, called the Crusades, during that epidemic of fanatical excitement in the pretended attempt to rescue the Holy Land from the occupation of infidels, which cost, in the end, the lives of 2,000,000 men in an aimless purpose, tending to no good whatever for the race of mankind? What explanation is to be offered in behalf of the white man for the massacre of 70,000 Huguenots throughout the kingdom of France, attended with circumstances of the most horrid treachery and cruelty in 1572, by secret order of Charles IX, King of France, at the instigation of the queen dowager? And who, above all, shall answer for the consequences of what is called the *thirty years' war* in Europe in modern times (1618-1648), in even our enlightened age, wherein it is estimated that twelve million persons were barbarously slain, out of a total population of only 16,000,000 at the start?

At the taking of Ismael by the Russians, 30,000, old and young, were slain in 1790. In O'Neal's Rebellion in Ireland, October 23, 1641, upwards of 30,000 were killed in the commencement of this rebellion, and it is said that before the rebellion was entirely suppressed, 154,000 people were massacred. But it is not necessary, for purposes of comparison in this case, to go back to any ancient times, but we may take events in the memory of the living of to-day. Take as an example the massacre at Andersonville, Ga., during the late civil war, when 13,000 men were starved to death, who suffered and died a more horrid and lingering death than even burning at the stake, under the Indian custom of dealing with captive enemies. And when we have taken into account all the horrors of that inhuman rebellion, on the part of white men among themselves, in this enlightened age, and in what we call the most enlightened government in the world, shall we still insist that the Indians by comparison are the more barbarous people?

We have arraigned the Indian for that peculiarity in his character, in retaliating for the injuries he imagines he has received from the whites, in which he takes revenge upon the innocent, irrespective of the question of their individual guilt. The defense for the Indian, in this regard, is that he knows no distinction among the race who have invaded his country and driven him from his possessions. In this want of discrimination, it must here again be asserted that the Indian, in his prejudices and propensities, is not unlike the white man.

The people of all Christendom have, from natural instincts of avenging wrongs, looked back upon the offense of that people who crucified the Savior at Jerusalem 1800 years ago, as one demanding retali-

ation against them as a people, and down through the ages following, that spirit of retaliation in the Christian mind has continued against them and their succeeding descendants even to the present day, ignoring the question of individual guilt.

Again, we may say for the Indian, that he is not, in his nature, inclined to war; but when driven to extremities, or when he imagines himself injured, he is, perhaps, as brutal in his instincts as mankind in general, and becomes alike as desperate and ferocious in his resistance and spirit of retaliation.

Acting on the principle enjoined on that noted occasion of moral teaching that "He that is without sin among you let him cast the first stone." it is suggested that it ill becomes the white man to question Indian character in this regard until he shall have cleared up his own record in his inhumanity to man from the beginning of his race. In concluding this subject, let us derive some information from good authority:

Rev. Isaac McCoy says: "Of similar character is the silly supposition that the Indians are strongly predisposed to war. Why should we think so? It would be as absurd to suppose that Indian children came into the world with a peculiar passion for war as to suppose that they were born hunters in miniature, or that white children were born cobblers or tinkers. If the Indians are a warlike people, they are made so by extraneous causes, and not hereditarily. But the Indians are not a warlike people. The whole history of our settlements in America, and of our operations in forcing them from their countries, to which they are strongly attached, shows that they were not a warlike people. By degrees the tribes near the white settlements acquired courage to fight, until their yell became dreadful to their invaders; but the Indian in his original condition is precisely the reverse of what he has been represented to be. A few Spaniards could enter their country, and enslave and butcher their hundreds of thousands. If the natives had been as courageous as civilized white men usually are, the task of destroying their invaders with sticks or stones would have been easy. All along the coast of the Atlantic small companies of Europeans planted settlements, the natives, invariably, sooner or later, resisted their encroachments; but their want of success, with their vast advantages of numbers, proved that they were neither disposed nor accustomed to hard fighting."

Mr. McCoy could have added, in proof of his position, that which is apparent to the most casual observer of Indian history. The Indian, in his primitive condition, had no destructive weapons of war. He had his simple bow and arrow, simple, indeed, as compared with the

like weapons of the ancient and warlike people of the Old World, the arrow being tipped or pointed with flint or buck's horn. He had his stone ax, his spear, and his war club, which were the only implements of destruction he possessed. Had the Indian been naturally warlike, it would seem as if he would have sought out and manufactured more destructive implements for this purpose than he had at his command.

But when we contemplate the more finished implements of human destruction among civilized people of later times, it is submitted, which has established the better and more complete evidences of his warlike disposition, the native red man or the civilized white man?

We have been accustomed to calling the Indian *a savage*, a term conveying to our mind that he is ferocious in his nature and warlike in his disposition. These propensities we have accepted as self evident in Indian character, forgetful of the fact that, from our first acquaintance with him, he has been compelled to act on the defensive; that the invading race have ever been the aggressors, from Cortez down to the latest time.

But wherein lies the consistency of the white man's complaint of the barbarous Indian? He came to this continent with the avowed purpose of taking possession of it and appropriating it to his own use, as against the prior right of the Indian, in which he has been completely successful; and it would seem to ill become him now to turn around and complain of the hard blows dealt him by the conquered party, in the progress of his aggression, in resistance to his unwelcome invasion.



FORT DEARBORN, (CHICAGO), IN 1833.

First built 1804. Destroyed by Indians 1812. Rebuilt 1816.

CHAPTER LIV.

THE ORDER OF RED MEN.

Society Formed at Philadelphia—Before the American Revolution—Admirers of Indian Character—Adopting the Examples of Tammanend, a Delaware Chief—Sometimes Called Tammany—Character of this Chief as Described by Hecke-welder—Account of Preparation for Meeting—May 4, 1772, Old Style—Account of Meeting, Monday, May 11, 1772—Toasts Drank at this Meeting—Patriotic Spirit of the Society—Yearly Festivals—First of May, Old Style, now May 12th—Members Marched in Procession Through the Streets—Hats Adorned with Buck's Tails—This Association the Origin of the Later Order of Red Men—Other Societies Formed—In New York under the Name of Tammany—Place of Meeting called Wigwam—Object of Order of Red Men—Social, Fraternal and Benevolent—Founded on Customs, Traditions and History of the Aborigines—Three Phases of this Organization—First, Prior to Revolution—Second, from the Time of Peace to War of 1812—Third, from 1813 at Fort Mifflin to the Present Time—Name Improved Order of Red Men Adopted March 4, 1835—Charter of Great Council Granted by Maryland—Great Council of the United States Organized March, 1847.



IN COUNCIL.

and admired the true character of the Indian, and contended for justice in his behalf.

Some years before the American Revolution, a society of citizens was organized in Philadelphia, composed of admirers of Indian character, adopting as an example in this regard that of a noted chief of the Delaware tribe, named Tammanen or Tammanend, very generally in after times called Tammany, said to mean in our language “amiable” or “Beaverlike,” and who was a leading chief of the

NOTWITHSTANDING the prejudices which have existed against the American Indian, among people of our own race, from the beginning of his resistance to the intruding white man, we have had among us since an early day, a limited number of philanthropists who have recognized

aforesaid tribe, called by themselves Lenni Lenape. He was present among the other chiefs of his tribe at the famous treaty of William Penn, at Shakamaxen, on the Delaware river, just above the site selected for Philadelphia, since called Kensington.

Mr. Heckewelder, the historian of this tribe, says of this chief, that he was, in the highest degree, endowed with wisdom, virtue, charity, meekness, hospitality; in short, with every good and noble qualification "that a human being may possess;" that the fame of this great man, at an early day, extended even among the whites, who fabricated numerous legends concerning him, and his enthusiastic white admirers gave him the title of saint, adopting him as the patron saint of America. His name was inserted in some calendars in lieu of St. George, and his festival was celebrated by this society, and his white admirers, on the first day of May in every year, which was styled "St. Tammany day."

In the *Pennsylvania Chronicle*, a newspaper published at Philadelphia before the American Revolution, issued Monday, May 4th, 1772, old style, a file of which paper is in possession of the author of this work, is the following notice of this early American organization:

"On Friday, the 1st instant, a number of Americans, Sons of King Tamany, met at the house of Mr. James Byrn, to celebrate the memory of that truly noble chieftain whose friendship was most affectionately manifest to the worthy founder and first settlers of this province. After dinner the circulating glass was crowned with wishes, loyal and patriotic, and the day concluded with much cheerfulness and harmony. It is hoped from this small beginning a society may be formed of great utility to the distressed, as this meeting was more for the purpose of promoting charity and benevolence than mirth and festivity."

In a subsequent number of the same paper, dated Monday, May 11th, 1772, continuing the subject, the following notice appears:

"The following toasts were drank at Mr. Byrn's on the first instant by the Sons of King Tamany:

1. The King and Royal Family.
2. The Proprietaries of Pennsylvania.
3. The Governor of Pennsylvania.
4. Prosperity to Pennsylvania.
5. The Navy and Army of Great Britain.
6. The pious and immortal memory of King Tamany.
7. Speedy relief to the injured Queen of Denmark.
8. Unanimity between Great Britain and her Colonies.

9. Speedy repeal of all oppressive and unconstitutional acts.
10. May the Americans truly understand and faithfully defend their constitutional rights.
11. More spirit to the councils of Great Britain.
12. The great philosopher, Dr. Franklin.
13. His Excellency Governor Franklin, and prosperity to the province of New Jersey.
14. His Excellency Governor Tryon, and prosperity to the province of New York.
15. The Honorable James Hamilton, Esq., late Governor of Pennsylvania.
16. The Chief Justice of Pennsylvania.
17. The Speaker of the Honourable House of Assembly of Pennsylvania.
18. The recorder of the city of Pennsylvania.
19. The pious and immortal memory of General Wolfe.
20. The Pennsylvania Farmer.
21. May the Sons of King Tamany, St. George, St. Andrew, St. Patrick and St. David love each other as Brethren of one common ancestor, and unite in their hearty endeavors to preserve the native Constitutional American liberties."

At the word *speaker* in the foregoing toast, number 17, as printed in said paper, is a *star* pointing to the following note, which is given here as a curious incident in the proceedings, showing that some special prejudice existed against the person referred to as speaker, but leaving the reason therefor unexplained, to-wit:

"This toast did not circulate. The kind genius that presides over American freedom forbade it, and the Sons of King Tamany appeared as averse to drink it as they would have been to swallow the Five Mile Stone."

But the understanding is that the speaker of the house of assembly of Pennsylvania, at that time, did not concur with the admirers of St. Tammany in the move of separating the colonies from Great Britain, as was then being agitated by the Sons of King Tammany.

According to usages of this society, as before remarked, a regular festival was held on the first day of May, old style, being now the 12th. On that day the members of the society walked together in procession through the streets of Philadelphia, their hats decorated with bucks' tails, as a badge of their Indian admiration, and proceeded to a handsome rural place out of town in the direction of the Schuylkill river, which they called *the wigwam*, where, after a *long talk* or speech, in the manner of Indian custom, had been delivered, and the pipe of

peace had been smoked, they spent the day in festivity and mirth. After dinner, Indian dances, or dances after the Indian style, were indulged in on the green in front of the wigwam; the pipe of peace was again smoked when the company separated.

This association continued, in the form of its original organization, for some years after peace between the colonies and Great Britain, when the public spirited owner of the wigwam, who had generously lent it every year for the honor of his favorite saint, having fallen under misfortune, his property, with this building, called the wigwam, was sold to satisfy the demands of his creditors, and this truly American festival ceased to be observed.

This is accepted as the origin of the present organization of the Order of Red Men, now becoming so numerous throughout the United States. After the discontinuance of the aforesaid organization, other societies of like nature were formed in Philadelphia, New York, and other towns in the Union, under the name of *Tammany*; but the object of these associations soon drifted in the direction of partisan politics, and lost much of the charm which was attached to the original society of St. Tammany, established only for pleasure and innocent diversion. But these latter societies endeavored to preserve Indian forms in their organization and procedure in their meetings, their officers being designated by Indian titles, and their place of meeting being called a *wigwam*. Their distinguishing appellation always being the *Tammany society*; only one of which is continued to the present day, existing in New York city, being that powerful Tammany organization in that city, wielding such an influence in local politics.

The Order of Red Men of the present day, like that of the original society before referred to, is a social, fraternal and benevolent organization, founded upon the customs, traditions, and history of the aborigines of this continent. Its primary object is to promote among men the exercise and practice of the true principles of benevolence and charity; the care and protection of the widow and orphan; and the cultivation of friendly relations among mankind. It is purely American, as herein shown, and is the oldest protective and benevolent society of American birth and growth. Its proceedings are secret, but only in the sense that secrecy is proper; that is, as to those matters which concern the private interests of a common family. In other words, more properly speaking, it is not a secret society, but rather a society having some secrets. Its organization, proceedings and mode of initiating members are in imitation of native Indian customs, using Indian terms for designating their officers and in conducting their ceremonies, as before remarked.

The Order of Red Men, in its history, may properly be classed into three phases. The *first phase* was that period of the existence of the original order as first organized at Philadelphia, some time prior to the Revolution, as before related, which we are informed, however, was but little more than a rehabilitation of the old time May day festivals, which had been brought from the Old World by the early immigrants, and which continued until some little time after the Declaration of Independence. When the American Revolution, and final determination of the people of the colonies for a separate government had been reached, it was the commencement of the *second phase*; when it is said these societies became intensely popular with the people, and their anniversaries bade fair to excel the Fourth of July in popular esteem.

Under these auspices, says the historian of the Order of Red Men, these societies were continued until a short time prior to the second war of the United States with Great Britain, when Gen. Dearborn, then Secretary of War, considering the convivial feature of these societies, which had gradually grown to excess, to be demoralizing to the soldiers, issued orders prohibiting them in the army, whereupon the civic branches of the society commenced to languish and ceased to exist.

The *third phase* in the existence of this order is claimed to have commenced in the year 1813, at Fort Mifflin, on the Delaware river, about four miles below Philadelphia, by an organization among the volunteer soldiers from Philadelphia, called the "Junior Artillerists," who had entered the fort in the month of March of that year, duly equipped to aid in its protection against the British forces.

It is said that at that fort and from among those volunteers originated the society of *Red Men*. It is noticed, however, from the information before us, that the society of Red Men formed at this time was a semi-military organization. The circumstances surrounding its organization would naturally tend in this direction. Whilst the charm of the ideal native red man for his fidelity to his companion, and enduring devotion to his tribe, became a feature of imitation in the principles of this organization, yet the military forms of the white man, in the practical workings of the society, were observed as a natural consequence, instead of adopting those which pertained to the customs of the native red man.

Their officers were known and took rank by military titles, common in use in our own military organizations, as generalissimo, or presiding chief of the tribe while in council, lieutenant general, major general, brigadier general, colonel, lieutenant colonel, captain, lieutenant, etc.

Much interest has been manifest, of late years, in regard to the origin and history of the present organization of Red Men among our race in this country. Its most important and interesting era, it would seem, dates from the beginning of what is called the *third phase* of its existence, of which we are now speaking; and it seems a little singular that the history of an order of men which has grown to the importance that this has attained at the present day, should be so much involved in doubt and obscurity.

It appears that an unbroken chain in the existence of the society of Red Men, as formed at Fort Mifflin, before mentioned, continued thereafter to exist in Pennsylvania and neighboring states, yearly increasing in numbers and importance; but with no particular effort for concurrent action among the societies in general, until about the year 1857. On the 21st day of October, 1857, a grand demonstration of Red Men, including a public parade in full regalia, with banners and other insignia appropriate to the order, took place at Lancaster, in the state of Pennsylvania.

An accomplished member of the order, and a member of long standing, of Virginia, was selected as the orator of the day, who, in his address on the occasion, presented a history of the order as far as he was able to do so, from the meager materials then at hand, from which four distinct propositions were deducible; first, that the society, as then organized and existing, originated among the volunteers of Fort Mifflin; second, that it had been organized under the inspirations of patriotism; third, that the object it was designed to accomplish was the disposition and promotion of harmony and good fellowship among the members of the garrison; and, finally, that it accomplished its purpose through the soothing influence of its fraternal machinery.

It is said that the spirit of inquiry, which had been already aroused, was stimulated by the discourse of the orator on this occasion, from which an increased determination was aroused among the members of the order present to unravel the story of their society's obscure and somewhat doubtful history. Whereupon, in the year 1860, the great council of the United States Improved Order of Red Men, which was held in Baltimore, in the month of September of that year, took action to the end of collecting and preserving a complete history of the order by adopting the following resolution:

"That the Committee on the State of the Order report, during the present session, 1st, the date of the Institution and Constitution of the Order in the hunting-grounds of the Pale Faces; 2d, the date of the Institution of the Great Council of the United States; 3d, such other statistics of the Order as the Committee may deem pertinent."

Under this resolution a thorough investigation was made into the subject, and much material was collected and reported to the Great Council, forming the basis of subsequent inquiry, and which action, it appears, led Mr. Morris H. Gorham, a member standing high in the order, who was a member of the committee appointed to gather information on the subject under the foregoing resolution, to pursue inquiry into the subject; upon which he prepared a book entitled, "The History of the Improved Order of Red Men, from its organization at Fort Mifflin, G. S. 5573 (A. D. 1813), and its reorganization at Philadelphia, G. S. 5576-77 (A. D. 1816-1817)," which, with additions by William G. Hollis, after the death of Mr. Gorham, was published in Philadelphia in 1884, containing much valuable information on the subject of this order; but yet, it must be confessed, it is far from being clear and satisfactory as a connected history of its origin and progress down to the date of that work.

This book, following the manifest notions of the Great Council of Virginia in 1860, as its title indicates, assumes that the Order of Red Men had its origin at Fort Mifflin, in 1813, whilst the apparent fact is that the organization at Fort Mifflin was more properly what may be termed the commencement of a *third phase* in the existence of the Order of Red Men. In pursuing inquiry on this subject, we should take a more general view of it. It is not mere forms that we are searching for, but rather the pursuing of great principles which first inspired or induced an organization of this kind, embodying the cardinal points of friendship and fidelity, as understood to be embraced and practiced in native Indian character, uncontaminated by the vices of civilization, as has been well illustrated in the examples of the native red man of North America.

In pursuing an inquiry upon this line, it is clear that the Order of Red Men, or the idea of such an order, sprung from the original Tammany Society, formed at Philadelphia, previous to the American Revolution. Herein originated the idea of a society of this kind under the character it adopted, which has prevailed and been kept in view through the various phases of red men organizations down to the present day of its embodiment in the present Order of Red Men in the United States. But the present title and system of organization of this order is of modern date, all of which has been perfected and matured in its present form, as growth, circumstances and experience have seemed to dictate or suggest, the whole forming a subject of interesting inquiry, especially among those who have become members of the order.

It is said that, for some length of time prior to the organization of the Order of Red Men of this day, there existed at Baltimore,

Maryland, a lodge or society called *Red Men*. They had their *wigwam* or place of meeting in the garret of a tavern, where they met once a week, paid in their dues and initiated new members. After the business of the meeting was finished, the remainder of the evening was spent in singing, telling stories, making speeches, and in convivial enjoyment, in which the old fashioned *decanter* figured largely. The object of the society appeared to be only convivial entertainment. Many who were induced to join the society withdrew as soon as they found what its nature and objects were, whereby the organization in time became dissolved. The convivial feature of the aforesaid organization seems to have been common to societies of this nature in early days, but, as would appear, was becoming less popular at the time this society became dissolved.

In those days, says Mr. Gorham, secret societies were somewhat of a novelty, and could not so readily procure eligible places in which to hold their meetings, as like societies can at the present day. The fees from initiation and dues required of members were merely nominal, in comparison with the amounts now derived from like sources. They could not, therefore, well afford to meet the higher charges for rent and other necessary expenses incurred by societies in later times, hence they were compelled to accept such economical accommodations as circumstances afforded them; furthermore, it was a custom for friendly societies to hold their meetings at public houses, in those days commonly called *taverns*, where, in most cases, the host or landlord willingly furnished rooms for the purpose, in consideration of the reckonings to be realized from the members at the bar. This was an old English custom brought over by the earlier members of these friendly societies.

The Order of Red Men, as now existing, seems to have taken on its present form from circumstances commencing at, and following the organization of the "Red Men's society" tribe of Maryland, number one, organized on the 12th of March, 1834. Early in the year 1835, the members of this tribe, having in view the extension of its principles beyond the jurisdiction of the state of Maryland, and its development into a great social and benevolent order, according to the original founders of the society of red men, took the necessary preliminary steps towards "lengthening the chain of friendship," and establishing a legislative or sovereign head, under which the machinery for the accomplishment of their purpose might be put in operation.

To this end, delegates were chosen by the tribe and vested with ample power, in the premises, for the accomplishment of the desired object. "On the 20th day of the fifth moon, in the season of the

blossoms, 1835," these delegates met at Baltimore for consultation on the subject committed to their charge. At a subsequent meeting, an election was held, at which, we are informed, officers were elected as follows: Grand Sachem, Grand Senior Sagamore, Grand Junior Sagamore, Grand Prophet, Grand Scribe, Grand Chief of Wampum, and Grand Guard of the Wigwam.

It seems that, at this time, the position of Grand Prophet was not regarded with the consideration and importance which it has since attained, but was one of subordinate significance. It is also noticed that, whilst the old custom of conferring society names was recognized, the old military title formerly applied to officers became now for the first time abandoned, and the more consistent and appropriate Indian titles adopted in their stead, still continuing at the present time.

The second meeting of the Grand Council was held at the place of first meeting, on the 25th of May, 1835, when the members began to concern themselves as to their authority. The old tribe at Philadelphia, it appears, had ceased to exist, and its mantle might have been assumed to have fallen, with all its authority growing out of priority of origin and possession of the original work and "landmarks" of redmanship, upon the revived system in Baltimore. But one branch of the old society, at least, continued working at Reading, in Pennsylvania, under the original "grant of power" it had received from "the mother tribe" at Philadelphia, and which is considered quite as legitimate as the Baltimore society.

Mr. Gorham declares that, in the exercise of sovereign authority, beyond the jurisdiction of Maryland, it would have been but courteous to have consulted the tribe at Reading, but the change, if not the re-organization, appears to have been perfected without regard to, or apparent knowledge of, the existence of a society elsewhere; and on the 25th day of May, 1835, at the Great Council before mentioned, a resolution was adopted, providing for the punishment of brothers who might attempt to get up a spurious council. To what extent, if any, resistance was made by the brethren of Pennsylvania, to the assumption of authority by the brethren of Maryland, does not appear.

Mr. Gorham concurs that the assumption of supreme authority in Maryland was legitimate, and not challenged by the older tribe in Pennsylvania, which existed as late as the year 1850; and, thereby being tacitly acquiesced in by the latter, it became the legal successor of the mother tribe at Philadelphia, and its authority has been acknowledged by the order ever since.

The convivial feature which had attached to this order in the early days of its existence, as before mentioned, having given rise to preju-

dices against it, to a considerable extent, in the minds of the citizens in the community, the question as to the propriety of changing the name or title of the order arose, to the end that the association of the name with the offensive practices complained of operating much to impede the progress of the order might cease. This led the members to reflect upon the situation and consider what was best to do to overcome this prejudice. It was proposed by one to drop the name *Red Men* altogether and substitute *Aborigines*; but one brother, prominent in the order, having an impediment in his speech, objected because he said he "could never pronounce that word." The name "Order of *Improved Red Men*" was then proposed and adopted; but another brother, prominent in the order, did not like the name in this form, as he objected to having the qualifying power of the word *Improved* placed in connection with the term *Red Men*, and, at the next council, moved to reconsider the former action by which it was adopted, and to transpose the words so that the name should read *Improved Order of Red Men*; but this was opposed for some trifling reason of personal prejudice against the member who moved to reconsider, and it was not adopted.

It was at length resolved to apply to the legislature for an act of incorporation for the Grand Council of Maryland, and the member who had moved the aforesaid change of name was selected to prepare and have printed the petitions for the purpose. Through this, availing himself of the authority thus given him, the petitions presented to the legislature asked for a charter constituting an organization to be called "Improved Order of Red Men," whereupon the legislature granted a charter to the "Great Council of Maryland, Improved Order of Red Men," on the 14th day of March, A. D. 1835, and from this, it appears, comes the present organization of Improved Order of Red Men, which is spread over the country in its present form. By this act of incorporation, not only was the title of the order changed, but other important changes were made; thus the term "Grand," which had been used as a qualifying prefix to the council and superior chiefs, was abolished, and the term *Great* adopted instead, as being more truly expressive of the sense of the term used by the North American Indians for such purposes, for it must be understood that the Indian has no term in his language corresponding to our word *Grand* as distinguished from the word *Great*. The society names which, under the old custom, had been conferred upon the members at their adoption, gradually fell into disuse, and a settled policy to follow simpler forms, by retaining Indian nomenclature and customs, so far as practicable, was determined upon.

The order being thus re-established, under authority of law, com-

menced to increase in numbers and importance, when, in 1845, it had arrived at that point when the subject of organizing a Great Council of the United States was taken into consideration by the Subordinate Councils, whereupon measures were adopted towards accomplishing that object. Delegates were chosen who met at Baltimore in March, 1847, at which a Great Council of the United States was duly organized, by the election of officers for the term of one year next ensuing. The officers provided were the Great Sachem Incohonee, Great Senior Sagimore, Great Prophet, Great Keeper of Records, Great Keeper of Wampum, Great Tocakon, Great Minewa.

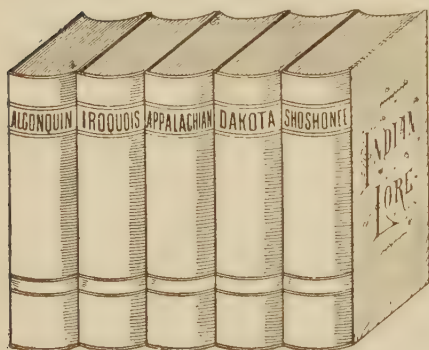
At this convention, it would seem, delegates were present only from the state of Maryland and District of Columbia, since which, the growth of the order has been such, that there are now Subordinate Councils in nearly every state and territory of the United States, and the order has extended its organization into Canada.

Aside from the organization of the Improved Order of Red Men, there are independent organizations of *Red Men* throughout the country not under the jurisdiction of the Great Council of Improved Order of Red Men of the United States, but who derive their origin from the same source or circumstances.

CHAPTER LV.

VOCABULARIES.

Indian Dialects—Ojibway—Dakota—Comanche—Miami—Menominee—Shawnee—Oneida—Onondaga—Blackfeet—Tuscarora—Mohawk—Cayuga—Muscogee—Zuni—Delaware—Mandan—Arapahoe—Shenone—Osage—Nootkian—Comparison of Dialects—Comparison of Pronouns—Words and Phrases—Catalogue of Trees and Plants—Catalogue of Animals.



THIS chapter is devoted to words and phrases in various Indian dialects of tribes of North America. The object of it is, first, to give such information in this regard on this subject, in general, as the limited space allotted to a chapter in this work will admit; and, second, to show, by comparison, the difference

existing between the dialects in use by the several tribes mentioned.

The phrases which are given are from the Algonquin language, Ojibway dialect, and will serve to show, to some extent, the manner of forming sentences in this language, which, indeed, is much the same as that of all other languages of the various linguistic groups of the continent.

The Indians having no written language, as we express it, the orthography, adopted in the use of our letters, varies according to the notion of each writer, the object of writers, in general, in the use of our letters applied to Indian languages, being, as will be observed by those who have given this subject attention, to adopt such mode of spelling or putting letters together to form words as will convey to the mind an accurate idea of the sounds.

GENERAL VOCABULARY OF WORDS IN VARIOUS INDIAN DIALECTS.

<i>English.</i>	<i>Ojibway.</i>	<i>Dakota.</i>	<i>Comanche.</i>
God,	Gitchemanito,	Wakantanka,	Tahapee.
Devil,	Matchemanito,	Wakansica,	
Man,	Innine,	Wicasta,	Tooavishchee.
Woman,	Equa,	Winohinca,	Wyapee.
Boy,	Quewesance,	Hoksidan,	Tooanickpee.
Girl or maid,	Equasance,	Wicinyanna,	Wyapeechee.
Child,	Aubenoozhe,	Koksiyokopa,	Tooachee.
Father,	Nosa,	Ate,	Nerakpee.
Mother,	Neingga,	Ja,	Nerbeeah.
Husband,	Nenaubame,	Hihna; Hinaku,	Nercomakpee.
Wife,	Nemindemoamish,	Tawicu,	Nerquer.
Son,	Ninggwis,	Cinksi,	Nertoah.
Daughter,	Nindauniss,	Cunksi,	Nerpatah.
Brother,	Necauniss,	Cinye,	Nertama.
Sister,	Nedongwa,	Tawinohtin,	Nerpachee.
An Indian,	Uhnishenauba,	Ikeewicasta,	Ahtahwitchee.
White man,	Wongaubeskwade,	Skawicasta,	Toshptyvoo.
Head,	Osteggwan,	Itancan,	Paaph.
Hair,	Wenesis,	Hin,	Parpee.
Face,	Tainkhong,	Ite; Itoye; Itohnake,	Koveh.
Eye,	Skeinzhick,	Ista,	Nachich.
Nose,	Jshaus,	Poge,	Moopee.
Hand,	Winge,	Nape,	Mowa.
Finger,	Webenauquanoning,	Napsukaza,	Mowa.
Town,	Odanogh,	Otonwe,	Kanuke.
Lodge,	Wegewaum,	Wakeya or Tipe,	Kanuke.
Chief,	Ogemau,	Wicastayatapi,	Taquinewaph.
Warrior,	Gitchedan,	Akicita,	Tooavitchee.
Friend,	Nitchee,	Koda; Kicuwa,	Haartch.
Kettle,	Akicik,	Cega; Cegahuha-tonwa,	Witwa.
Arrow,	Ussowwaun,	Wanhinkpe,	Paark.
Bow,	Metigwaub,	Itazipa,	Hoaate.
War club,	Paugaumaugan,	Canhpi.	
Gun,	Paukishegun,	Mazakan,	Peiate.
Knife,	Mocomaun,	Isan; Minna,	Weith.
Shoe,	Mankeesin,	Canhanpa,	Maape.
Legging,	Metoss,	Hunska,	Koosha.
Blanket,	Wabewyan,	Sina.	
Pipe,	Opawgun,	Cotanka; Cansuhupa,	Toish.
Wampum,	Megis,	Wamnuhadan,	Tshenip.
Tobacco,	Ussamau,	Candi,	Pahamo.
Sky,	Gezick,	Mahpiyato.	
Heaven,	Ishpeming,	Mahpiya.	
Sun,	Gesisgezicke (day sun),	Anpetuwi,	Taharp.
Moon,	Gesistebick (night sun),	Hanyetuwi,	Mush.
Star,	Unung,	Wicanhpi,	Taarch.
Day,	Geshegud,	Anpetu,	Taharp.
Night,	Tebickud,	Hanyetu,	Tookana,
Light,	Wassaau,	Izanzan.	
Morning,	Gesheshabe,	Hanhanna,	Puaarthca.
Evening,	Onangwishee,	Htayetü,	Yurhumma.
Early,	Baugaug,	Kohanna.	
Late,	Ishpe,	Tehanhisni.	
Spring,	Zegwon,	Wetue,	Taneharro.
Summer,	Nebin,	Mdoketu,	Taarah.
Autumn,	Taugwawgee,	Ptanyetu,	Yerwane.
Winter,	Pebone,	Waniyetu,	Tohante.
Year,	Kenonowin,	Oraka.	
Fire,	Ishcoda,	Peta,	Koona.
Water,	Nebee,	Mini,	Pahar.
Earth,	Ahkee,	Maka.	

<i>English.</i>	<i>Ojibway.</i>	<i>Dakota.</i>	<i>Comanche.</i>
Lake,	Sagieegun,	Mde; Mdedana.	
River,	Seebee,	Wakpa; Watpa,	Honope.
Stream,	Seebeeweesaine,	Kaduz.	
Potato,	Opin,	Mdo.	
Pigeon,	Omeme,	Wakiyedana.	
Robin,	Opitche,	Sisoka.	
Cow,	Equapeshekee,	Ptewanunyanpi,	Pemoro.
Horse,	Papashegogunshee,	Suktanka,	Teheyar.
<i>English.</i>	<i>Miami.</i>	<i>Menominee.</i>	<i>Shawnee.</i>
God,	Kasheheweah,	Keshamonayto,	Tapalamawatah.
Devil,	Machamanato,	Machayawaytok,	Mahcheemuneto.
Man,	Laneahkea,	Enainniew	Eelenee.
Woman,	Metaimsah,	Metamo,	Eekwaiwah.
Boy,	Kwewasah,	Ahpayneesha,	Skeelahwaitheetah.
Girl or maid,	Kwananswah,	Kaykaw,	Skwaitathah.
Infant or child,	Pelosau,	Necheon,	Ahpelothah.
Father, my,	Nosaw,	Nonhnainh,	Nothah.
Mother, my,	Ningea,	Nekeah,	Neekeyah.
Husband, my,	Nanawpamah,	Nenanhppeon,	Waiseeyah.
Wife, my,	Newewah,	Nayon,	Neewah.
Son, my,	Nengwesah,	Nekeish,	Neekweethah.
Daughter, my,	Netawnah,	Maytawn,	Neetahnathah.
Brother, my,	Nesawsah,	Nainhnainh,	Nthathah.
Sister, my,	Nemesah,	Nekoshaymanh,	Nemeethah.
An Indian,	Owzawwelokeya,	Mahmanchaytowe,	Lenahwai.
White man,	Shemalsan,	Wayweahquonett,	Tukoseeyah.
Town,	Menotene,	Meneekon,	Otaiwai.
House,	Wekeawme,	Owayahquonaywaick,	Weekeewah.
Door,	Kwawntame,	Ishquotem,	Shkwahta.
Chief,	Kemawh,	Ohkaymowe,	Okeemah.
Warrior,	Mamekawkea,	Nainhnowwaytowe,	Nanahta.
Friend,	Nekawno,	Naymut,	Neekahnah.
Arrow,	Wepema,	Maip,	Lanahlwe.
Bow,	Nateawpemaw,	Mainhtoquoop,	Eelawahkwee.
Gun,	Pekwune,	Poshkecheshekon,	M'takwah.
Shoe,	Kesene,	Mahtekmehkahshee,	Neemheekwahthowa.
Legging,	Tawsama,	Meteeshshon,	Mutatah.
Pipe,	Pwawkawnaw,	Fainhnaywahwoh- kah,	Kwahgah.
Tobacco,	Saamaw,	Nainhnaymowe,	Kthaimah.
Sky,	Keshekweeah,	Kayshaick,	Menkwatwee.
Heaven,	Pamingeah,	Kayshahmonnayto- waick,	Menkwatokee.
Sun,	Keelsawaw,	Kayshoh,	Keesahthwah.
Moon,	Pekondakeel	Taypainkahshoh,	Tupexkeekethwah.
Star,	Longwawh,	Ohnanhkoek,	Ahlahkwah.
Day,	Kawkekwa,	Kayshaykots,	Keesakee.
Night,	Pekondawe,	Wahneto paykon,	Tupexkee.
Light,	Osakewe,	Wahshenahquot,	Wahthayah.
Morning,	Siepowwe,	Meep,	Kwalahwahpahlee.
Evening,	Lankwekea,	Nainhkaw,	Walakhweeke.
Early,	Siepowwa,	Ishpaintainwick,	Kolahwahpanwee.
Spring,	Nepenowe,	Sheequon,	Mulokumee.
Summer,	Malokawmawe,	Naypen,	Pelahwee.
Autumn,	Takawkewe,	Tahquoahquoawe,	Tukwahkee.
Winter,	Peponwe,	Painhpoh,	Peponwee.
Year,	Ngotapeponah,	Nequotokommeck,	Kuto.
Wind,	Samthainwe,	Nohwahn,	Meeseekkukkee.
Lightning,	Popondawah,	Wahwahnnahwen,	Papukee.
Rain,	Petelonwe,	Kemaywon,	Keemweewonwee.
Potato,	Panaw,	Ohpancock,	Meeahseethah.
Melon,	Aketawmingeah,	Oshkemaykwon,	Yeskeethamaikkee.
Beaver,	Mahkwaw,	Nahmin,	Amexkwah.
She,	Enaw,	Aynanh,	Weelah.
They,	Weelawaw,	Wanonanh,	Weelahwah.

<i>English.</i>	<i>Miami.</i>	<i>Menominee.</i>	<i>Shawnee.</i>
White,	Wawpeke,	Wahpishkiew,	Waxkanahkyah.
Black,	Mahkottawehawko- ke,	Ahpeshew,	Mukutaiwah.
Old,	Nawkawnenawkot- twe,	Keeshkeen,	Kyaitah.
Young,	Wahkeneketaw,	Washkeneeneek,	Oskee.
Pigeon,	Mameah,	Meme,	Pahweethah.
Duck,	Topawseawke,	Shayshep,	Seeseebah.
Fly,	Ocheaw,	Ohcheeu,	Ocha.
Bird,	Wisewesaw,	Waishkaynonh,	Wiskeelothah.
Wolf,	Whawawk,	Manhwawe,	M'waiwah.
Dog,	Lamwah,	Ahnaim,	Wissee.
Horse,	Nakatakawshaw,	Payshekokoshew,	M'shaiwai.
Cow,	Lanonzwaw,	Peshainkiewohkoo,	M'thothwah.

<i>English.</i>	<i>Oneida.</i>	<i>Onondaga.</i>	<i>Blackfeet.</i>
God,	Lonee,	Hawaneuh,	Kinnan.
Devil,	Onishuhlonuh,	Onishonknainnuk,	
Man,	Longwee,	Haingwee,	Matape.
Woman,	Yongwee,	Wathoonwixsus,	Aquie.
Boy,	Laktsahyekсах,	Huxsaha,	Sacomape.
Girl or maid,	Laktsahyekсах,	Ixesaha,	Aqueconan.
Father, my,	Lakeneeha,	Knehah,	Kinnan.
Mother, my,	Akhanolha,	Uknohah,	Nochrist.
Husband, my,	Lona,	Haiwnah,	Couma.
Wife, my,	Tehnedlon,	Tehnetaiw, wife,	Nitokeman.
Son, my,	Loyanah, his,	Hohawa, his,	Nocouse.
Daughter, my,	Sagoyeh, his,	Sagohawa, his,	Naquecouan.
Brother, my,	Tehaihdanondal,	Taiakeadanonda,	Ninogpopi.
An Indian,	Ongwahonwe,	Ungwahongwa,	Sicsicou.
House,	Kanusuda,	Kunosaiia,	Napiouyis.
Lodge,	Yagoduskwahele,	Wuskwaka,	Mouyesi.
Chief,	Loainil,	Hohsenowahn,	Nina.
Friend,	Hunadanlu,	Untshee,	Nappe.
Enemy,	Aeleteska,	Kihuniagwasa,	Cajtemena.
Kettle,	Oondak,	Kunatia,	Iska.
Arrow,	Kiowilla,	Kahaiska,	Abses.
Bow,	Hauhnu,	Ahainda,	Namma.
War-club,	Yunleohtaquagan- hiuh,	Kajeekwa,	Maniquapecacsaque.
Spear,	Hoshagweh,	Ajudishtah,	Sapapistats.
Knife,	Hashale,	Hasha,	Stouan.
Boat,	Kahoonweia,	Kuneatah,	Ojquieojsacs.
Shoe,	Aghta,	Atahkwa,	Atsikin.
Legging,	Kalis,	Kais,	Atsics.
Pipe,	Konanawuh,	Kononawehta,	Tacoueniman.
Tobacco,	Kalonia,	Oyaikwa,	Pistacan.
Sky,	Kakonia,	Kaaiwia,	
Heaven,	Kokonhiagee,	Kaaiwiaga,	
Sun,	Wohneda,	Anikha,	Natos.
Moon,	Wohneda,	Assoheka,	Natoscoucoui.
Star,	Yugistokwa,	Ojistanahkwa,	Cacatos.
Day,	Kwondagi,	Wundada,	Apinacoush.
Night,	Kwasundegi,	Ahshwa,	Coucoui.
Light,	Wanda,	Teohahiaih,	Chistocouiapinacoush.
Darkness,	Tedhugallas,	Teokaus,	Christicouicoucoui.
Morning,	Ostihtshee,	Haigahtsheek,	Apinacoush.
Evening,	Ugallosnih,	Ogaisah,	Coucoui.
Spring,	Kungwedadeh,	Kugwedehkee,	
Summer,	Gwagunhage,	Kugenhagee,	
Autumn,	Rununagih,	Kununahkee,	Stouie.
Winter,	Rohslagih,	Kohsahgih,	Stouie.
Wind,	Uwelondo,	Oah,	Soupoui.
Thunder,	Gasagiunda,	Kawundotate,	Christocoom.
Rain,	Okanolahseeh,	Oshta,	Ogquie.
Snow,	Oneahta,	Okah,	Poutand.

<i>English.</i>	<i>Oneida.</i>	<i>Onondaga.</i>	<i>Blackfeet.</i>
Fire,	Adjistah,	Odjistah,	Sti.
Water,	Ohnagonnoos,	Ohnagonnoos,	Ocquie.
Ice,	Howwissee,	Oweesoo,	Ocotosco.
Earth,	Ogwanjeah,	Owhainjeah,	Otscouye.
Lake,	Kaneadalakh,	Kinneada,	Omacsiquimi.
River,	Keoadadee,	Kiuadadee,	Nehetatan.
Maize, or corn,	Omust,	Onahah,	Bescatte.
Wheat,		Onadia,	
Potato,	Ohnunnaht,	Onunukwa,	
Tree,	Kelheet,	Kaiunta,	Mistis.
Dog,	Ailhol,	Tshechha,	Imite.
Pigeon,	Oleek,	Tshuha,	
Partridge,	Okwais,	Oneagiehe,	
White,	Owiska,	Owikaishta,	Chriscouie.
Black,	Aswahlt,	Osuntah,	Sicsinatzi.
Cold,	Yathola,	Wthowe,	Stouye.
To-day,	Kawanada,		Anouk.
Sour,	Yayoyogis,	Otshewaga,	
Sweet,	Yaweko,	Winiwaindah,	Napini.
<i>English.</i>	<i>Tuscarora.</i>	<i>Mohawk.</i>	<i>Cayuga.</i>
God,	Yawuhnneyuh,	Niyoh,	Niyoh.
Devil,	Onnasaroonuh,	Onesohrono,	Onesoono.
Man,	Ehnkweh,	Rongwe,	Najina.
Woman,	Hahwuhnnuh,	Yongwe,	Konheghtie.
Boy,	Kunchukweh'r,	Raxaa,	Aksaa.
Girl,	Yateahchayeuh,	Kaxaa,	Exaa.
Child,	Katsah,	Exaa,	Exaa.
Father, my,	Eahkreehn,	Rakeniha,	Ihani.
Mother, my,	Eanuh,	Isteha,	Iknoha.
An Indian,	Reuhkwehhehnweh,	Ongwehowe,	Ongwehowe.
House,	Yahkeuhnunh,	Kanosa,	Kanosoid.
Door,	Oochahreh,	Kanhoha,	Kanhoha.
Lodge,	Wahk'tahnahyeuh-noh'gh,	Teyetasta,	Teyetasta.
Chief,	Yakoowahnunh,	Rakowana,	Aghseahewane.
Warrior,	Rooskeuhrahkehreh,	Roskeahragehte,	Osgeagehta.
Friend,	Ehnnunhrooh,	Atearosera,	Aterotsera.
Enemy,	Yeuhchunht'seh,	Shagoswdase,	Ondateswaes.
Kettle,	Oomunhweh,	Onta,	Kanadsia.
Arrow,	Ooteh,	Kayonkwere,	Kanoh.
Bow,	Nahchreh,	Aeana,	Adota.
War club,	Oochekweh,	Yeanteriyohtakan-yoh,	Kajihwaodriohta.
Spear,	Churets,	Aghsikwe,	Kaghsigwa.
Ax,	Nokeuh,	Aghsikwe,	Atokea.
Knife,	Oosahkeuhneh,	Asare,	Kainatra.
Boat,	Oohunhweh,	Kahoweya,	Kaowa.
Shoe,	Oochekoora,	Aghta,	Ataghkwa.
Legging,	Oorestreh,	Karis,	Kaisra.
Pipe,	Chah'rshoohstoh,	Kanonawea,	Atsiokwaghta.
Tobacco,	Chah'rshooh,	Oyeangwa,	Oyeangwa.
Sky,	Oorenyah'rs,	Otshata,	Otshata.
Heaven,	Oorenyahkeuhf,	Karonghyage,	Kaohyage.
Sun,	Heteh,	Karaghkwa,	Kaaghkwa.
Moon,	Aht'seuhyehah,	Eghnita,	Soheghkakaaghkwa.
Star,	Oonesenhreh,	Ogiktok,	Ojishonda.
Day,	Awunhneh,	Eghnisera,	Onistrate.
Light,	Yuhooks,	Teyoswathe,	Teyohate.
Darkness,	Yahwehtoahyenuh,	Tyokaras,	Tiyotasontage.
Morning,	Tsooteh'rhuuh,	Ohrhonkene,	Sedetsiha.
Evening,	Yahatsat'henhhah,	Yokoraskha,	Okaasa.
Spring,	Wah'rwoohstroh'gh,	Keankwetene,	Kagwetijiha.
Summer,	Ookenhhohkeh,	Akeanhage,	Kakenhage.
Autumn,	Roht'sehkeh,	Kanonage,	Kananagene.
Winter,	Koohsehr'heuh,	Koghserage,	Kohsreghne.

<i>English.</i>	<i>Tuscarora.</i>	<i>Mohawk.</i>	<i>Cayuga.</i>
Wind,	Ooreh,	Owera,	Kawaondes.
Thunder,	Henuuh,	Kaweras,	Kaweanotatias.
Rain,	Wanetoo'eh,	Yokeanorough,	Ostaondion.
Snow,	Ooneetsreh,	Oniyehete,	Onieye.
Fire,	Oochereh,	Yotekba,	Ojista.
Water,	Ahwunk,	Oughnekanos,	Onikanos.
Ice,	Ooweseh,	Oise,	Oitre.
Earth, land,	Ahwunhreh,	Owhensia,	Oeanja.
Lake,	Hahnyahtareh,	Kanyatare,	Kanyataeni.
River,	Kenunh,	Kaihoghha,	Kihade.
Mountain,	Yununhyeutih,	Yonontekowa,	Onontowanea.
Meat,	Wahre,	Owarough,	Owahon.
Dog,	Chee'sr,	Ehrhar,	Shaos.
She,	Ayanuehteh,	Aonha,	Kaoha.
We,	Eahkwahyasunkteh,	Onkyoha,	Onoha.
You,	Thwahyasunkteh,	Jiyoha,	Johha.

<i>English.</i>	<i>Muscogee, or Creek.</i>	<i>Zuni.</i>	<i>Delaware.</i>
God,	Heesahkeetamissee,	Poshaiiankee,	Welsheetmunet.
Man,	Istee,	Oatsee,	Leno.
Woman,	Hoktee,	Okeeah,	Xquai.
Boy,	Cheepahnosee,	Ahktsahkee,	Peelahachick.
Girl,	Hoktoochee,	Keeahsahkee,	Xquaichick.
Infant,	Istochee,	Weehah,	Meemuns.
Father,	Chalkee,	Tahcho,	Nox.
Mother,	Chatskee,	Tseetah,	Ngaxais.
Husband,	Chahee,	Homoeeyahmahshee,	Neetilose.
Wife,	Chahaiwah,	Homoeai,	Nuxahoshum.
Son,	Chapootsee,	Homochahwee,	Ngwees.
Daughter,	Chachastee,	Homochahahlee,	Ndahnes.
Brother,	Chathlaha,	Pahpah,	Nuxans.
An Indian,	Isteetsahsee,	Hoeetai,	Ahwainbukai.
White man,	Isteehatkee,	Ahkohonnah,	Shuwununk.
Head,	Ekah,	Oshoquinnee,	Weel.
Face,	Tothlofah,	Nopominee,	Wushkingwh.
Ear,	Hatsko,	Lahjotinnee,	Whitahwuk.
Eye,	Tothlwah,	Tonahwee,	Wushkingwh.
Nose,	Yupo,	Nohahhune,	Wheekée eyun.
Mouth,	Chokwah,	Ahwahtinnee,	Whdone.
Hand,	Inkee, or Ingkee,	Ahseekatso,	Noxk.
Finger,	Inkeeweesahka,	Ahseeailahpalttonnai,	Tellundge.
Breast,	Hokpee,	Pohahtannee,	Xtolhahe.
Body,	Enah,	Klooninnee,	Okkahe.
Heart,	Faykee,	Eekaiainannai,	Whtai.
Town,	Talofa,	Klooahlahwai,	Otainahe.
House,	Chokko,	Tchahquinnee,	Weekwam.
Door,	Ahowkee,	Clemmahteennee,	Skondehe.
Chief,	Mikko, (king)	Paiaieenahquai,	Sahkeemah.
Friend,	Hissee,	Keeheh,	Neetees.
Arrow,	Chlee,	Shoailai,	Neep.
Ax,	Pochoswah,	Kee eelai,	Tumahheegan.
Flint,	Chlonoto,	Ahcheeahaiatlah,	Mahxlus.
Boat,	Pithlo,	Klailonnee,	Muxhol.
Shoe,	Isteleepikah,	Moquahwee,	Shuwunuxoksun.
Pipe,	Heecheepokwah,	Taipokleenannai,	Opahokun.
Wampum,	Lonuphatkee, (beads white),	Haipeequinnai,	Kaikwh.
Tobacco,	Heechee,	Annah,	Koshahtahe.
Sky,	Sotah,	Ahpoyannai,	Kumokwh.
Sun,	Hassee,	Yahtokeeah,	Keeshkoneekesho-xkwh.
Moon,	Hassee,	Yahonannai,	Peeskawaneekesho-xhwh.
Star,	Kotsotsumpa,	Moyahchoowai,	Allangwh.
Day,	Nittah,	Yahto,	Keeshko.
Night,	Nithlee,	Tafleeahkeeah,	Peeskaik.

<i>English.</i>	<i>Muscogee, or Creek.</i>	<i>Zuni.</i>	<i>Delaware.</i>
Morning,	Hathayatkee,	Eecheeteh,	Allahpahwunee e.
Evening,	Yahfkee,	Soonnahkeeah,	Loquonee e.
Spring,	Tasatsee,	Tehlahquaikceeah,	Seekong.
Summer,	Miskee,	Oloeekeeah,	Neeping.
Autumn,	Thlafohaks,	Ahmeashneekeeah,	Tabkoxko.
Winter,	Thlalo,	Taiachtsinnah,	Lowungu.
Year,	Miskee,	Taipeequaikceeah,	Kaiting.
Wind,	Hotallee,	Ooltokeeah,	Kaishxing.
Thunder,	Tinitkee,	Coollolonnannai,	Paithukowh.
Rain,	Oskee,	Lonahwai,	Sookelang.
Fire,	Totka, or Tatekah,	Mahkeei,	Tundahe.
Earth,	Ekana,	Ahwaikailinnai,	Hukee.
Lake,	Okhassee,	Eechahtolokeeah,	Mnupaikwh.
Island,	Otee,	Hekettoyai,	Munahtahe.
Potato,	Aihah,	Chahpeemowai,	Oppunees.
Tree,	Eto,	Tahkoleepotee,	Hittokew.
Beaver,	Etshasswah,	Peehah,	Tumahkwa.
Dog,	Efah,	Wahkseetah,	Mowaikunna.
Fish,	Thlathlo,	Keeashsetah,	Numais.
White,	Hatkee,	Kohannah,	Oppai.
Black,	Lustee,	Quinnah,	Sukai.
To-day,	Muchanitta,	Laheekee,	Yoogwaikceshkweek.
To-morrow,	Poksee,	Taiwahnee,	Alluppah.
Yesterday,	Poksangee,	Teshsooquah,	Lahkowai.

<i>English.</i>	<i>Mandan.</i>	<i>Arapahoe.</i>	<i>Shenyenne.</i>
God,	Umahagnumagshi,	Eschbahneyathar,	Aamahveho.
Man,	Numankosh,	Ananetah,	Hatan.
Woman,	Mihe,	Issee,	Haeo.
Boy,	Subnumankosh,	Anorhoye,	Kikuna.
Infant or child,	Subyamahe,	Wonchincheehaes- sah,	Machevote.
Father, my,	Subyomahe,	Nasonnah,	Neoe.
Mother, my,	Nahe,	Nanah,	Nahcoee.
Husband, my,	Kobaro,	Nash,	Nah.
Wife, my,	Kuns (my wife muns),	Nertersheeah,	Nahstchim
Son, my,	Kornikosh,	Naah,	Nah.
Daughter, my,	Nubankosh,	Nahtahnnah,	Nahtch.
Brother, my,	Hoshimka,	Nasistsah,	Nahsimmahkah.
Sister, my,	Hoshimka,	Naechaetaeah,	Nissishaeo.
An Indian,	Numahakake,	Eneneetah,	Voistanah.
A white man,	Wuashi,	Neeyalthar,	Veaho.
Pipe,	Ihinke,	Achah,	Haeyoke.
Tobacco,	Manashe,	Sheeshahwah,	Sinnamon.
War club,	Mikasgesh,	Annathkahthar,	Wopeto.
Gun,	Watasherupa,	Kerkereeah,	Mietano.
Bow,	Warairupa,	Baheetah,	Mahteka.
Legging,	Hushi,	Wottahah,	Mahtuts.
Spring,	Cehenude,	Bonneehwanaee,	Mahtchseomeve.
Summer,	Raskeke,	Vaneecha,	Meameve.
Autumn,	Pitande,	Tahunee,	Otonnoeve.
Winter,	Maana,	Charcheeneenee,	Ahaameve.
Morning,	Mapsita,	Naukah,	Meahvone.
Evening,	Istundehosh,	Eetherah,	Atoive.
Tree,	Manaininge,	Hahbhout,	Hoest.
Wood,	Mana,	Vahconnaistana,	Mahxt.
Pine,	Manayopeni,	Sas,	Shistoto.
Oak,	Manaitahu,	Hahancha,	Ormshe.
Ash,	Tabsa,	Haescheebis,	Motoke.
Elm,	Warauit,	Beeit,	Oame.
Grass,	Hantoy,	Wahcooe,	Moist.
Bread,	Wapabshi,	Chauchah,	Cococonnah.
Meat,	Maaskape,	Ahoo,	Onnovote.
Dog,	Maniserute,	Ath,	Otam.

<i>English.</i>	<i>Mandan.</i>	<i>Arapahoe.</i>	<i>Sheyenne.</i>
Horse,	Umpamaniyse (looks like an elk),		Moinnahham.
Fire,	Warade,	Isshittah,	Oesth.
Water,	Mine,	Nutch,	Mahpa.
Earth,	Mahanke,	Betowah,	Hoa.
Lake,	Memniyte,	Ahwhattat,	Haahme.
River,	Passanhe,	Neccheeah,	Oha.
Knife,	Mahi,	Wharher,	Muteka.
Boat,	Minake,	Thaaewun,	Simon.
Friend,	Manuka,	Naterhaah,	Hoah.
Chief,	Numahagshi,	Nahchah,	Veonnabe.
Warrior,	Kahrokanarehosh,	Nutteekunneennah,	Veutchhaton.
Town,	Miti,	Haeetan,	Motah.
House,	Oti (lodge),	Neroowah,	Mahyeeahn.
Sky,	Yareoto,	Onnah,	Voha.
Sun,	Mapsiminake,	Neesheeish,	Isshe.
Moon,	Istuminake,	Beecosheeish,	Tahisshee.
Star,	Ykeke,	Ahthah,	Otoke.
Day,	Hampe,	Eeshee,	Navone.
Night,	Istu,	Tutchah,	Tah.
Hand,	Unkeh,	Mahche:un,	Maharts.
Finger,	Unkirihe,	Nishstee,	Moich.
Face,	Ista,	Nerhoreteh,	Neschin.
White,	Shotte,	Nonnorchah,	Vocummi.
Black,	Psih,	Wattareyah,	Moketahvo.
Red,	Zeh,	Bahbah,	Mahi, or Mi.
Old,	Yihosh,	Vatauhkanin,	Mahahkis.
Young,	Yamahosh,	Wonnornee,	Monah.
Bad,	Yiggosh,	Wahsor,	Abseevah.
Good,	Shish,	Eesettee,	Pahwah.
Handsome,	Shinashosh,	Yoyeethasee,	Paivewah.
Cold,	Shinihush,	Norkorsah,	Atonnit.

<i>English.</i>	<i>Osage.</i>	<i>English.</i>	<i>Nootkian.</i>
Pipe,	Nonebaugh.	Man,	Check-up.
Tobacco,	Noneheugh.	Woman,	Klootzmah.
Pouch,	Noneusheugh.	Father,	Noowexa.
Knife,	Mohee.	Mother,	Hooma-hexa.
Shirt,	Haaskah.	Child,	Tanassis.
Tomahawk,	Mohispeh.	Brother,	Katlahtik.
Moccasins,	Hompech.	Sister,	Kloot-chem-up.
Legging,	Hendingeh.	Daughter,	Tanissis-kloots-mah.
Arm band,	Mosescah.	Head,	Tauhat-se-tee.
Paint,	Wasseuge.	Eyes,	Kassee.
Beads,	Wanepehomgreche.	Hair,	Hap-se-up.
Hat,	Ograngesheah.	Nose,	Naetsa.
Gun,	Wahotah.	Ears,	Parpee.
Powder,	Neebheujeb.	Hands,	Kook-a-nik-sa.
Ball,	Mosemoh.	Sun or moon,	Oopheltha.
Flint,	Mobeseuh.	Stars,	Tar-toose.
Water,	Ocurachera.	Sky,	Sie-yah.
Fire,	Pe-eche-he.	Water,	Toop-elth.
Rum,	Pegene.	Rain,	Meetla.
Dog,	Shonng-eh.	House,	Muk-ka-tee.
Wampum,	Wanaingreche.	No,	Wik.
Head,	Werechree.	Yes,	He-ho.
Hair,	Pohough.	Mountain or hill,	Noot-chee.
Eye,	Ishtah.	Earth,	Klat-tur-mifs.
Teeth,	Heeb.	Iron,	Sick-a-miny.
Ear,	Nottah.	Fruit,	Cham-mass.
Hand,	Nompeeb.	Smoke,	Quish-ar.
Feet,	Seeh.	How many,	Oo-nah.
Bear,	Wasaten.	I understand,	Kom-me-tak.
How do you do,	Hah, cou, rah.	To laugh,	Kle-whar.

SHORT VOCABULARY, SHOWING COMPARISON OF WORDS IN THE DIALECTS OF SOME OF
THE NEW ENGLAND TRIBES OF THE ALGONQUIN GROUP.

<i>English.</i>	<i>Massachusetts.</i>	<i>Narragansett.</i>	<i>Mohegan.</i>
Man,	Wosketomp,	Nnin,	Neemanaoo.
Woman,	Mittamwosses,	Squaws,	P'ghainoom.
Ear,	Wehtauog,	Wuttouwog,	Towahgue.
Eye,	Wuskesukpl,	Wuske-ukpl,	Ukeesquan.
Nose,	Wutch,		Okeewon.
Mouth,	Unttoon, my,	Wuttone,	Otoun.
Teeth,	Meepit,	Wepit, his,	Upeetou.
House,	Wetu,	Wetu,	Wekuwhm.
Shoes,	Mokissonah,	Mocussinass,	Mkissin.
Sun,	Nepauz,	Nippawus,	Keesogh.
Moon,	Nepausbdt,	Manepaushat,	Neepauhauck.
Day,	Kesukod,	Wompan,	Waukaumauw.
Night,	Nukon,	Tuppaco,	T'pochk.
Fire,	Nutau,	Squatta,	Staauw.
Water,	Nippe,	Nip,	Ubey.
Rain,	Sokanunk,	Sokenum,	Thocknaum.
Snow,	Koon,	Sockepo,	Meauneeh.
Tree,	Mehtug,	Mintuck,	Mochtok.
Dog,	Anum,	Anum,	N'dijau.
Bear,	Mosq,		Mquch.
River,	Sepu,	Seip,	Sepoo.

VOCABULARY COMPARING PRONOUNS AND OTHER PARTS OF SPEECH IN THE DIALECTS
OF VARIOUS INDIAN TRIBES, SHOWING THE SIMILARITY IN NUMEROUS INSTANCES.

	<i>I.</i>	<i>Thou.</i>	<i>He.</i>	<i>Yes.</i>	<i>No.</i>
Blackfeet,	Nistoa,	Cristou,	Amo,	Ah,	Sah.
Cahuilo,	Neh,	Eh,	Peh,	Hec,	Ki-il.
Cayuga,	I,	Ise,	Aoha,	Eghe-a,	Te-ah.
Choctaw,	Uno,	Chishno,	Yaw,	Yaw,	Ke-yu.
Cherokee,	Ayung,	Nehe,	Naski,	Ungung,	Tlah.
Chinook,	Naika,	Maika,	Jakhka,	Ikaa,	Ki.
Comanche,	Met-za,	Un-nt,	Or-dzta,	Kaa,	Ke.
Dakota,	Mia,	Nia,	Dai,	How,	Ea.
Delaware,	Ni,	Ki,	He,	C'o-hum,	Ha-ceri.
Hueco,				Ahe,	Kid-de.
Kiowa,	No,	Am,	Kin,	Ho-o.	Hoa ni.
Mandan,	Me,	Me,	E,	K-loo,	Megosh.
Menominee,	Nay-nauh,	Kay-nauh,	Way-nauh,	Ay-ay,	Kawn.
Miami,	Ne-law,	Ke-law,	Enau,	E-he,	Ne-she.
Mojave,	Ima-ta,	Inicak,	Pe-pa,	E,	Co-bar-o.
Mohawk,	Iih,	Ise,	Ra-ou-ha,	Ea,	Yah-te-a.
Navajo,	Ni,	Shi-dota,	Nil-lad,	Shi,	Do-lu.
Nez Perces,	In,	Im,	Ipi,	A,	Water.
Ojibway,	Nen,	Ken,	Wen,	Aih,	Kau.
Oneida,	Ee,	Esa,	La-oon-ha,	Ha,	Yah-ten.
Onondaga,	Eeh,	Ee-sah-he,	Hourh,	Ae,	Zach-te.
Osage,	Veca,	Dica,	Aar,	Hoya,	Honkosh.
Pima,	Ahan,	Mantou,	Yeu-tah,	Ah-ah,	Ou-ut.
Queres,	Hi-no,	Hish,	Weh,	Hah,	Tsah.
Riccaree,	Mauto,	Kay-hon,	Wite,	Nee-coola,	Na-ka.
Shawnee,	Ki-la,	Kiluh,	Yah-ma,	Hah-hah,	Mat-hah.
Shenyenne,	Kuneeohwah,	Nin-nee-howah,	Sisto,	Ha,	Wahham.
Tuscarora,	Ee,	Eets,	Rawonroo,	Uhrub,	Gwass.
Yuma,	Nyat,	Mantz,	Nabuitzk,	Ahah,	Co-barque.
Zuni,	Ho-ho,	Toh-o,	Luk-ye,	Ia,	Ho-lo.

WORDS AND PHRASES—ALGONQUIN LANGUAGE, OJIBWAY DIALECT.

- Fire—Ish koo da. Fires—Ish koo daig.
 Smoke of a distant fire—Puk kwa na.
 Water—Nee be.
 Ice—Mik kwun.
 Earth—Ah ke.
 Land—Ah ke.
 A little ground—Pun ge sha ah ke.
 Big, big lake—Gitche gitche gum me.
 Wave—Te go. Waves—Te go wag.
 Lake—Sah gi e gun.
 Shore—Tid e ba.
 On the shore—Cheeg a beeg.
 Island—Me nis. Islands—Me nis un.
 River—Se be. Rivers—Se be wun.
 Dirty pond—Pe to beeg. Small clear pond—Ne bis.
 Rivulet—Se bo wis sha.
 Rivulet, or small river—Se be ainese.
 Up the river—O ge tah je wun.
 Down the river—Nees sah je wun.
 Falls—Bow we tig.
 Rapids—Sah sah je wun.
 Boiling spring—Mo kid je wun ne beeg.
 Crossing place—Ak zhug ga win.
 Banks of a river—Kish kut te naunk.
 Forks—Saw waw koo te kwi aig.
 Left hand side—Mum mun je nik e nuh kuh ka yah.
 Right hand—Gitche nik.
 Portage—One gum.
 Hill—Pe kwut te naw.
 Mountain—Wud ju. Mountains—Mud ju wun.
 Valley—Nas sah wut te naug.
 Valley—Tah wut te naug.
 Path—Me kun nuh.
 War road—Nun do bun ne me kun nuh.
 Stone—Ussin. Stones—Us sin neeg.
 Rock—Ah zhe beek.
 Sand—Na gow.
 Clay—Waw be gun.
 Dirt of houses—We ah gus se.
 Mud—Uz zish ke.

- Cavern in rock—Ween bah zho ke kah.
 Cavern, or hole in ground—Ween baiah.
 Salt—She we tau gun.
 Salt spring—She we tau gun e mo gitche wun ne beeg.
 Deer lick—Om waush ke wa wa.
 Metal—Pe waw be ko.
 Gold—O zaw waw sho neah.
 Silver—Sho neah.
 Copper—Mis kwaw beek.
 Lead—Os ke ko maung.
 Iron—Pe waw beek.
 Brass—O saw waw beek.
 Pewter—War bush ke ko mah.
 Birth—Mah chees kunk pe mah te se win.
 Death—Skwaw be mah te se win.
 Love—Meen oo neen de win.
 Hatred—Sheen ga neen de win.
 Marriage—We te kun de win.
 Hunger—Buk kud da win.
 Blacking, or fasting—Muk kud da ka win.
 Sickness—Ah koo se win.
 Pain—Suck kum mun dum mo win.
 A word—Ke ke to win.
 Name—Ah no zo win.
 Cold—Kis se nah win.
 Heat—Ke zhe ta win.
 Dampness—Shuk kiz ze win.
 Length—Uh kwaw win.
 Breadth—Mun kwut tia ah win.
 Height, or tallness—Ke no ze win.
 Depth—Keen ween du mah win.
 Shortness—Tuh ko ze win.
 Circle—Waw we a ah.
 Roundness—Waw wi a ze win.
 Square—Shush shuh wao.
 Squareness—Shush shuh wa ze win.
 A measure—Te bi e gun.
 A hole—No ko na ah.
 Calamity, *bad look*—Mah nah bo wa wis.
 Harmony—Bup pe she ko way win.
 Playfulness—Paw pe niz ze win.
 Mind—Gaun nug gus ke wa shie.

- Trouble—Sun nug ge ze win.
 Work—Ah no ke win.
 Laziness—Gitche mish ke win.
 Strength—Mus kaw we ze win.
 Shape—E zhe ke win.
 Breath—Puk ke tah nah mo win.
 Sleep—Ne pah win.
 A person—Ah we ah.
 A thing—Ka go shis.
 Nothing—Kah ka go.
 Noise—Be giz ze win.
 A shriek—We suk wa win.
 Howling—Wah o no win.
 Voice—Mus se tah goo se win.
 White (animate)—Waw biz ze.
 White (inanimate)—Waw bish kaw.
 Black—Muk kud da waw.
 Red—Mis kwaw.
 Blue—Me zhuh kwod oong; a zhe nah guwt, like the sky.
 Yellow—O saw waw.
 Green—O saw wus kwaw.
 Great—Mit chaw, *animate*.
 Greater—Nah wud mit chaw.
 Greatest—Mi ah mo mit chaw.
 Small—Ah gah saw.
 Smaller—Nah wuj ah gah saw.
 Smallest—Mi ah ma ah gah saw.
 Strong—Soang gun (tough).
 Hard—Mush kaw waw.
 Heavy—Ko se gwun.
 Light—Nahn gun.
 High—Ish pah.
 Low—Tup pus sah.
 Damp—Tip pah.
 Thick—Kip pug gah, as a board.
 Thick—Pus sug gwaw gum me, thick as mush.
 Thick—Kip pug ge gut, as cloth.
 Thick—Kip pug ga big gut, as iron.
 Shape—Ke nah.
 Weak—Sha wiz ze.
 Brave—Soan ge ta ha; *strong hearted*.
 Brave—Mahn go ta sie; *loon heart*.

- Coward—Shah go ta a; *weak heart*.
 Old—Ke kaw.
 Young—O ske ne ge.
 Good—Onish e shin.
 Bad—Mah nah tut, *inanimate*.
 Bad—Mah nah diz ze, *animate*.
 Wicked—Mutche e pe wa tize.
 Handsome—Kwo nahdj.
 Ugly—Mah nah diz ze.
 Healthy—Me no pe mah diz ze.
 Sick—Ah koo ze.
 Alive—Pe mah diz ze.
 Dead—Ne po.
 Sensible—Ne bwaw kah.
 Cunning—Kuk ki a ne ze.
 Foolish—Ke pah te ze.
 Happy—Pau pin an ne mo.
 Cool—Tuk ka yah.
 Cold—Kis se nah.
 Warm—Ke zho ze, *animate*; Ke zho yah, *inanimate*.
 Hot—Ke zhaut ta.
 Thirsty—Kos kun nah pah kwa.
 Hungry—Buk kut ta.
 First—Neet tum (*wy aizsh kut*).
 Second—A koo nee shink.
 Long—Keen waw; *keen waizh*, long in time.
 Wide—Mun gut ta yah.
 Deep—Keen ween dum mo (*as water*).
 I—Neen.
 Thou—Keen.
 He—Ween.
 She—Ween.
 It—E eu.
 We—Neen ah wind (excluding the person addressed).
 We—Keen ah wind (including the person addressed).
 They—E gieu, or, ween ah waw.
 Them—E gieu (to persons); e nieu (to things).
 My—Our.
 Thy—Your,
 His—Their,
 Its,
- } (None).
- That—E eu, *animate*. That—Wah ow, *inanimate*.

- This—Mahn dun, or, O o (to things).
 This—Wah ow, or, Mah bum (to persons).
 This person—Mah bum, if near.
 This person—Ah weh, if far off.
 These—Ah noon dah, if near.
 These—An ne weh, if far off.
 Who—Wa nain.
 Which—Tah neen e eu.
 Both—I eezhe.
 Either—Wa go to gwain.
 Other—(None), ah ne we (nearly).
 All—Kok kin nuh.
 Many—Bah ti eem.
 Much—Ne be waw.
 Few—Pun ge.
 A little—(The same),
 More—Min o waw.
 Some—Ga go.
 Several—Ne be waw.
 Where—Ah neen da.
 When—Ah nuh pe.
 Here—O mah
 There—E wid de.
 At—(Inseparable).
 Above—Ish pe ming.
 Below—Tub bush shish.
 Over—Gitche i e.
 Under—A nah mi e e.
 Within—Peenj i e.
 Near—Ba sho.
 Far—Waw saw.
 Now—Noang goom.
 Soon—Wi e buh.
 Then—Me ah pe.
 Always—Mo zhuk.
 Never—Kah we kaw, or, kaw ween we kaw.
 To-day—Nong gum ge zhe guk.
 Yesterday—Pitch e nah go.
 To-morrow—Waw bunk.
 Long ago—Shah shiah.
 Hereafter—Pon ne mah.
 Before—Bwoi.

After—Kah esh kwaw.
Once—Ah be ding.
Twice—Ne zhing.
How—Ah neen.
Well—Kwi uk, strait.
Ill—Kaw'gwi uk.
Quickly—Wa weeb.
Slowly—Ba kah diz ze.
Why—Ah nish win.
With—A i yeesh.
Without—(None).
From—Wain je.
Towards—(None). Ah che waw?
Yes—Uh. Certainly—Me nung ga ha.
No—Kaw.
If—Keesh pin.
And—Gi a.
Or—(None).
Also—(None).
Perhaps—Go ne mah, or, kah nah butch.
One—Ning goo j waw.
Two—Neezh waw.
Three—Nis swaw.
Four—Ne win.
Five—Nah nun.
Six—Nin good waw swe.
Seven—Neezh waw swe.
Eight—Shwaw swe.
Nine—Shong gus swe.
Ten—Me dos we.
To eat—Che we sin it.
To be hungry—Che we buk kud dit.
To drink—Che min ne kwait.
To walk—Che pe mo sait.
To run—Che pe me bat toan.
To sit down—Che nam mad a bit.
To lie down—Che shin ge skink.
To stand—Che ne bo wit.
To stay—Cha ah bit.
To dance—Cha ne mit.
To go—Cha mah chaht.
To come—Cha tah ko shrink.

- To ride—Che me zhug gaut.
 To ride—Che pe mah bi o goat.
 To hunt—Che ke o sait.
 To fight—Che me kwa zoat.
 To smoke—Che sug gus swawt.
 To sing—Che nug gah moat.
 To smoke—Che been dah kwait.
 To sleep—Che ne baht.
 To die—Che ne bote.
 To say—Che e ke doat.
 To speak—Che keke doat.
 To treat—Che to to waut.
 To marry—Che we wit.
 To think—Che nain dunk.
 To know—Che ke ken dunk.
 To wish—(This is not a regular verb, in the Ottawa).
 To see—Che wau bit.
 To hear—Che non dunk.
 To taste—Che ko tun dunk.
 To smell—Che me non dunk.
 To touch—Che tahn je nunk.
 To love—Che san gi unk.
 To hate—Che shin ga ne maut.
 To kill—Che nis saut.
 To scalp—Che mah miz zhawt.
 To give—Che me naut.
 To take—Che o tau pe naut.
 To bring—Che be naut.
 To carry—Che mah che naht.
 To cut—Che kis ke shunk.
 To stick—Che wa po to waut.
 To plant—Che ke te gait.
 To burn—Che chau ge zung.
 To bury—Che ning wo waut.
 To sow—Che kus ke gaw saut.
 To blow—Che pe me bo tote.
 To hide—Che guk ket tote.
 To cook—Che che bah kwait.
 To melt—Che nin ge taik.
 To subdue—Che muk dwait.
 To have—Che aht.
 To be—Che iaht.

He is—Ween sah.
 I am—Neen sah.
 I am cold—Neen ge kudj.
 I am warm—Neen ge zho se.
 I am young—Neen do ske neeg.
 I am old—Neen ge kaw.
 I am good—Ne meen no zhe wa bis.
 I am strong—Ne mush kaw wees.
 I am hungry—Ne buk kud da.
 I am sick—Neen dah kooz.
 It rains—Ke me wun.
 It is cold—Kis se nah.
 Go—Mah jon.
 Stay—Ah bin.
 Bring—Pe toan.
 Give—Meezh.
 Give me—Me zhe shin.
 Take him—O tah pin.
 Take it—O tah pe nun.
 He drinks—Ween min ne kwa.
 He runs—Ween pe me bat to.
 He sings—Ween nug gah mo.
 I sing—Neen nug gah mo.
 We eat—We sin ne.
 I eat—Ne we sin.
 I came—Neen ge tuh koo shin.
 He came—Ween ge tuh koo shin.
 We came—Neen ge tuh koo shin noam.
 I have eat—Ne ke we sin.
 Thou hast eat—Ke ke we sin.
 He has eat—O ke we sinne.
 He saw—O ke waw bo maun.
 He is dead—Ween ke ne bo.
 He has been seen—Ke waw bo maw.
 He shall speak—Oan jit tah kah ge eke to (I make).
 He shall go—Oan jit tah tah mah jah (I make, etc.)
 He may go—Tah mah jah.
 We may go—Tah mah jah men.
 This dog—Maw buh an ne moosh.
 These dogs—Ah goon dah an ne moag.
 This is mine—Neen een di eem (mine it remains).
 That is thine—Keen ke ti eme (it belongs to thee).

Whose dog is this?—Wha nain wha ti et?

What is thy name?—Ah neen a zhe ne kah so yun?

What do you call this?—Ah neen a zhe ne kah dah mun?

To whom shall he speak?—O wa na nan ka kun no nah jit?

Which of us shall go?—O wa nain ke e shaut?

Who shall go?—Tah neen a ow ka e shaut?

Either of us shall go—Ne got wa hi ao o tai a shon.

Who saw these—Wa ne wi ah bo mik?

He—Ween.

My father—Nos a.

My brother—Ne kau nis; n'dan wa mah, by the women.

Elder—Nesiah.

Younger—Ne she ma.

My sister—N'dah wa mah.

Elder—Ne mis sah.

Younger—Ne she mah.

My son—Ne gwis.

My daughter—Ne dan nis.

My child—Ne en jah nis.

My head—Ne o ste gwon.

My feet—Ne o zit tun.

My dog—Neen di.

My shoes—Ne muk ke zin nun.

I saw you—Nee ke waw bo min.

I love you—Ke zaw ge in; to a woman only, ne ma ne ne min.

I will marry thee, (a man to a woman)—Neen gah we te ga mah;
(a woman to a man) kuh we te ge min.

He is taller than me—Nah wudj ween ke nose a ko zeaun.

He is a stranger in the village—Mi ah mah mush kaw e zeet o da
nin nong.

My wife is called handsomer—Ne wish nah wuj kwo nahj a zhe
nah ko zi ian.

Your wife is younger than mine—Ke wis nah wudj os ke ne ge
neen a pe te zit.

My brother is with his wife—Ne kaun nis o we je waun we wun.

My hatchet is in there—Ne waw gaw kwut peen dig at ta.

Where is he?—To ne e peezh at taik?

I am here—Maun di pe een di ah.

I am a man—Een da nin ne ne ew.

I am a good man—Ne min no a nin ew.

Thou art a woman—Keet e kwa o.

There is a God—Man i to sah iah.

I am that I am—Neen goo sah neen.

He sings well—Ne tah nug gah mo.

He sings ill—Kaw'nit tah nug gah mo se.

He sings slow—Se bis kautch e nug gah mo.

He sings quick—Ka tah tub buh um.

He sings his death song—O be mah tah se win e nug gah mo toan.

I see him—Ne waw bo maw.

I see a man—E nin ne ne waw bo maw.

I see near—Pa show n'duk wawb.

I see far off—Was saw n'duk wawb.

He came on foot—Ke bim me to sa.

He came on horseback—Ke be pe mom mi co.

You came on horseback—Ke ke be pe mo mik.

He came by land—Ah keeng ke pe e zhaw.

He came by water—Ke be pe mish kaw nah.

He came before me—Ke be ne kaune.

He came last—Skwi ahtch ke ta koo shin.

He came without me—Kaw'neen ge we je we goo se.

I struck him—Neen ge wa po to waw.

I struck him with my foot—Neen ge tun gish ko wa; (I kicked him).

I struck him with a stone—Us sin neen ge wa po to waw.

I struck him with a hatchet—Waw gaw kwut neen ge wa po to waw.

I gave it to him—Neen ge me nah.

I did not give it to thee—Ka ween keen ke ke me nis se noan.

He gave it to me—Neen neen ge me nik.

What I gave him—Wa go to gwain e to ge gaw me nuk.

What he gave me—Wa go to gwain e to ge gaw me zhi.

And did he give it to thee?—Ke ge me nik in nah?

Hast thou given it to him?—Ke ge me nah nah? (Didst thou give)?

Wilt thou give it to me? Ke kah me shin nah?

May I give it to him?—Kaw nuh neen dah me nah se?

I wish to go with thee and catch his horse—Op pa tus we je win naun che tah ko nuk o ba zheek o guh zhe mun.

Give me some venison to put in his kettle—Me she shin we yos, che po tah kwi aun o tah ke koonk.

We conquered our country by our bravery, we will defend it with our strength—Ne munk kund wa min ain dun uk ke ung, e zhin ne ne wi aung, (our manliness), or, ne mahn go tah se we win ne naum, (our

loon heartedness), ne kah ko no ain dah men ne mus kaw wiz ze win ne naun.

Good morning—Me gwaitch wi ah bah me non; (I am glad to see you).

How is it with thee?—Tah neen keen o waw aiz zhe be mah te ze aik?—(If two or more, ke me no be nah te ze nah?—how dost thou live)?

He is a good man—Me no pa mah tiz ze e nin ne.

Dost thou live well?—Ke men no pe mah tiz ze nah?

What news?—Ah heen ain e kum me guk?

I know him—Ne ke ken ne maw.

I understand—Ne ke ken dum; (weeds and small things; of a tree, or a large stone, they say, ne ke ken ne maw).

She is a good woman—Men no pa mah te se.

It is a large tree—Gitche me tik: (large tree).

I see it—Ne waw bo maw, if a man, a tree, or a large stone; Ne waw bun daun, if inanimate, or a very small animate object.

I give you this canoe—Ke me nin maun dun che maun.

Take it—O tau pe nun.

I give you this deer—Ke me nin maw buh waw waw wash gais.

Take him—O tau pin.

Give me meat—Me zhe shinwe yos; give or hand to me, pe doan.

Give me that dog—Me zhe shin owan e moose.

Bring water—Ne beesh nah din.

Bring the prisoners—Beesh a wuh kau nug.

This is my father's canoe—No si ah maun dun o che maun.

I gave corn to my father—Mun dah me nun neen ge me nah noas.

I planted corn for my father—Neen ge ke te go waw noas.

I love my father—Ne sah ge ah noas.

I took corn from my father—Neen ge o tah pe nun no waw noas mun dah min.

I came with my father—Ne pe we je waw noas. (I accompanied my father).

I saw a deer—Neen ge waw bo mo waw wash gais.

I saw two deer—Neesh waw wash gais e wug ne waw bomaig.

I killed a deer—Waw wash gais neen ge ne sah.

I killed him with my hatchet—Ne waw gaw kwut ne ke oon jin nee sah.

I took the skin from the deer—Neen ge puk ko nah, (if he saved the meat); neen ge gitche ke zwo ah, (if he threw it away).

It is very cloudy, I think it will rain—Ningwahnukwud ahpeche, tahkemewun nindenandum.

It is hot weather—Kezhahta.

It is cold weather—Kezenah.

The wind blows—Noodin.

This is good bread—Onesheshe suh mahbah buhqazhegun.

Please give me something to drink—Menuheshin.

There is no cup—Kahween menequajegun ahtasenoan.

Do you want tea?—Me nuh uhnebishahbo wahmenequayun?

How are you to-day?—Ahneen ezhe bemahdezeyun noongoom?

Are you a little better, do you think?—Ashkum nuh kemenouhyah punge, kidenandum?

What is the matter with him?—Ahneen audid?

Where shall we pitch our tent?—Ahneende che kuhpasheyung?

Lend me your knife—Uhweeshkun keemookoomaun.

Is the kettle boiling?—Ahzhe nuh ke oonso uhkik?

Make the fire blaze up—Piskahkoonanjegan.

Fetch water—Nebee nahdin.

Get the dinner ready—Chebahquan che weesening.

Let us smoke; have you tobacco?—Suhguswahdah; Ahsamah nuh kiduhyahwah?

Yes, but I left my pipe behind—A, ningewuhnekanun dush nind opwahgun.

Can you lend me your pipe?—Kegah uhwe nuh kid opwahgun.

The mosquitoes are bad here—Suhguhmakah suh omah.

The mosquitoes don't like smoke—Egewh suhguhmag kahween ominwandunse nahwah puhquana.

Where is Jack?—Ahneende Jack?

He is gone back in the bush with his gun—Noopeming keezhah opaushkesegun kemahjeedood.

Is he gone hunting?—Ke uhwe goosa nuh?

I don't know, he did not tell me—Anduhgwan kahween ninge-weenduhmahgoose.

Where do you suppose he is now?—Ahneende dush noongoom ayahgwan kedenandum?

I am sure I don't know—Tebeedoog.

What bird is that calling? Is it a partridge?—Ahwanan owh penase masetah goozid? Pena nuh?

No, it is a loon on the lake—Kahwasuh, maung suh ween owh ewede kechegummeeng.

What animals are there about here?—Ahwanan doowuh ahwaseeyug ayahjig omah?

All sorts of small game—Ahnooj goo doowuh ahwaseensug.

Stop, are we going right?—Pakah, ke quhyukooshenoomin enuh?

I see a sugar camp through the trees—Newahbundaun sinsebah-kwudookaum magwayahquah.

The Indians are making sugar—Sinsebahquudookawug egewh ahnishenahbag.

See, the sap is running—Enuh, oonjegahmuhgud sinsebahquudahboo.

How far is it to the shore?—Ahneen apeechaug ewede uhguhming?

About five miles—Kagah nahnun debahbaun.

Have you shot anything?—Kegeneton nuh kago?

No, I saw nothing—Kah, kahween uhweuyh ahwase ningewahbumah se.

That Indian is hunting beaver—Nundoomiqua owh ahnishenahba.

Good day, it is a fine day—Boozhoo, meno kezhegud.

Yes, it seems a long time since we have seen you—A kagat, kuhbauhyee suh enewag kah uhko wahbumeegooyun.

INDIAN NAMES OF COLORS, OJIBWAY DIALECT.

Black—Mukadu.

White—Wahbe.

Blue—Ozah Washquah.

Yellow—Osuhive.

Red—Miskioun.

CATALOGUE OF TREES, PLANTS AND ANIMALS.

Algonquin language; Ojibway dialect; with the English names for the same.

Metik goag—Trees.

Shin go beek—Evergreens, or cone bearing trees.

Ma ni hik—Norway pine.

A nee naun duk—Balsam fir.

Kik kawn dug—Spruce. The black pheasant feeds on the leaves.

Mus keeg wah tick—Hackmatack, swamp wood.

Kaw waun duk—Single spruce.

Mis kwaw wauk—Red cedar.

Ke zhiik—White cedar.

Kaw waw zheek—Juniper bushes.

Kaw wah zheen sha, or Ah kaw wunje—Yew.

Kaw kaw ge wingz—Hemlock spruce.

Puk gwun nah ga muk—White pine (peeling bark).

Shin gwawk—Yellow pine.

Ne bish un—Trees with broad leaves

Nin au tik—Sugar maple (our own tree).

She she gum maw wis—River maple (sap flows fast).

Shah shah go be muk—Low-ground maple.

Moons omais—Striped maple (moose wood).

Sha sha go be muk oons—Spiked maple (little shah shah go be muk).

We gwos—White birch.

Ween es sik—Black birch.

Buh wi e me nin aw gaw wunje—Red cherry (the wood of the shaken down fruit, or berry).

Sus suh way meen ah ga wunje—Choke cherry.

Buh wi me nah ne gah wunje—Black cherry.

Nai go wim me nah gaw we zheen—Sand—cherry bushes.

Me tik o meesh (Mait e ko ma Menominee)—Black oak (wood cup).

Meesh a mish—White oak.

Ah sah tia—White poplar.

Mah nu sah tia—Balsam poplar (ugly poplar). *Mat he me toos*—Cree. Franklin's narrative, p. 78.

Be zhew au tik—Coffee bean tree (wild cat tree). Found only in the south.

Way miche ge meen ah ga wunje—Honey locust, southern.

Uz zhuh way mish—Beech; none northward of Mackinac.

Me tig wawb awk—Smooth hickory (smooth wood bow tree).

Nas kun nuk a koosit—*Me teg wawb awk*—Hickory (rough bark bow tree).

A neeb—Elm, white.

O shah she go pe—Red elm, two varieties; the bark of one only used for sacks.

Wa go be mish—Linn (bark tree).

Bug gaun awk—Black walnut.

Ke no sha bug gaun awk—Butternut (long walnut).

Ahn za bug gaun awk—Pecan, southern.

Suz zuh wuk ko mist—Hackberry.

As seme nun—Pawpaw.

Boo e nuk—White ash.

We sug auk—Black ash.

Bug gaun ne me zeesh ah—Hazel bush.

Waw bun wah ko meezh—White arrow wood.

We ah ko meezh—Arrow wood.

Mus kwaw be muk—Red ozier.

O to pe—Alder. O to peen—Alders.

Sis se go be mish—Willow.

Bug ga sah ne mish—Plum tree.

Mish she min nuh ge wunje—Crab apple tree.

Mish she min au tik—Crab apple wood, or tree.

Ne be min ah ga wunje—High cranberry bush.

Pah tah te mun a ga wunje—Black haw bush.

Ke teg ge manito—New Jersey tea (red root).

Koose gwaw ko mizhe ga wunje—High blueberry bush.

O zhusk ko mi zheen—Muskrat berries.

Be ma gwut—Grape.

We gwos be mah gwut—Birch grape.

Manito be mah gwut, or manito meen a gah wunje—Cissus, a climbing vine, with scattered berries, somewhat like grapes.

Mus ke ge min—Cranberry, crane berries (swamp berries).

Sa zah ko me nah gah wah zheen, *pl.*—Saccacommis, or arbutus. The leaves of this plant, the *wa wesa* of the shops, are commonly used by the Ojibways, in whose country it abounds, to mix with their tobacco.

Waw be ko meen ah gaw wunje—Nine bark, or spiraw.

Wis seg ge bug, sing, wis seg ge bug goon, *pl.*—Bitter leaf; an andromeda, very highly esteemed by the Indian, as a remedy, and by them, said to grow only about the Grand Traverse, in Lake Huron.

Ne kim me nun—Swamp whortleberries.

Shug gus kim me nun—Thimble berries, or flowering raspberries.

Kaw wah be ga koo sit—White bark, a small tree at Lake Traverse.

Ut tuh be ga zhin nah gook—A shrub said to be found only in the north.

Pah posh geshe gun au tik—Red elder, (popgun wood), very common about Me nau zhe taun naug, and the islands in the Lake of the Woods.

Bwoi jim me nah ga wunje—Whortleberry bush.

Ne kim me nah ga wunje—High blueberry bush.

Mus keeg o bug goan—Labrador tea, (swamp leaves) one of the most esteemed of the products of cold and swampy regions; used in decoction as tea.

Pe boan meen ah gaw wunje—Winterberry bush, a prinos.

Mun no mun ne chee beeg—Red paint root.

Me nais sa gaw wunje—Thorn apple.

Buz zuk ko me nais, *sing.*, buz zuk ko me nais ug, *pl.*—A kind of thorn apple growing in the north, which sometimes kill bears when

they eat them in large quantities. The Indians suppose that it is in consequence of the strongly adhesive quality of the pulp, that they have this deleterious property.

Meen—Blueberry; meen un—Blueberries (fruit). This is a word that enters into the composition of almost all which are used as the names of fruits or berries of any kind; as me she min, or me she meen, an apple, o da e min, a strawberry, or heartberry, etc. The word ga wunge, added to the name of any fruit or berry, indicates the wood or bush.

Meen ah ga wun's—Black currant bush.

Mish e je min ga wunje—This is a bush growing at and about the Lake of the Woods, which bears red currants, like those of the gardens; but the currants are beset thickly with hairs.

Shah bo min nun—Gooseberry; shah bo min ga wunje—the bushes.

Mis kwa min—Raspberry; mis kwa min nug—Raspberries.

O dah tah gah go min—Blackberry; O dah tah gah go me nug—Blackberries.

Muk kwo me nug, or muk kwaw me nug—Bear berries; muk ko me nah ga wunje—The mountain ash, or American service tree.

O gin ne mee nahga wunje—Rosebush. The fruit is much eaten in winter by the starving Indians in the north.

All these are called me tik goag, or woody plants.

Weah gush koan—Weeds, or herbaceous plants.

Me zhusk keen, (Ma zhus koon of the Menominees) grasses.

Na bug us koan—Coarse swamp grass.

Anah kun us koan—Bullrush, (mat grass).

Be gwa wun us koan—Soft coarse grass. The name of the Be wi o nus ko river and lake, called Rush river on some of the maps, is from this word. This word seems, in some districts, to be used as the name of the cow parsley.

As ah gu nus koan—Bug gusk—Iris.

Puk kwi usk oge—Flags.

Zhusk gwut te beeg—Muskrat root (a grass).

The following are *not* called *Me zhus keen*:

Maz zha nush koan *pl.*—Nettles.—Ma zan, *sing.*

Skib waw we gusk—Artichoke, a species of sunflower.

Ke zhe bun usk koan—Rushes.

O kun dum moge—Pond lilies.

Ma ko pin, Ma ko pin eeg, *sing. and pl.*—Chinkapin, or cyamus.

Waw be ze pin neeg—Arrowhead (swan potatoes). The roots of

the common *saggittaria*, as well as the bulbs of some of the crest flowering lilies, which are eaten by the Indians, receive this name.

Mus ko ti pe neeg—Lily, (prairie potatoes).

O kah tahk—*Cicuta*.

Manito O kah tahk—Sison? heracleum?

O saw wus kwun wees—Green small balls.

Sug gut ta bo way—Sticking burs; hounds' tongues, etc.

Nah ma wusk—Spear-mint, (sturgeon medicine).

Wis se giche bik—Indian's physic, (bitter root; *callistachia*).

Mis kwe wis che be kug guk—Bloodroot.

A zhush a way skuk—Square stem *scrophularia*.

Be zhew wusk—Wild cat medicine.

Ke na beek o me nun—Snake berries; *Dracaena borealis*.

Main wake—*Angelica*, or cow parsley.

Me tush koo se min—Apple of the prairie of the Canadians, (*Psoralea*) much eaten by the Crees and Assiniboins, in whose country it abounds.

Mah nom o ne gah wah zheen, *pl.*—Wild rice (the grass).

Muk koose a mee nun—Young bear's berries.

We nis se bug goon—Wintergreen.

Mus kee go bug goon—Swamp wintergreen; perhaps the little rough wintergreen.

Be na bug goon—Partridge flower.

Mus ke gway me taus—Side saddle flower, (swamp bottles, in allusion to the pitcher shaped leaves).

Muk kud da we che be kug guk—Black roots.

Pa ta sis koo see men—The flower that follows the sun.

Pe zhe ke wusk—Buffalo medicine.—Wild carrot?

She wa bug goon—Sweet cicely, (sour leaf).

A nich e me nun—Wild pea vine.

O da na me na gaw wun zheen, *pl.*—Strawberry vines.

Se booi gun nuk—Cornstalks (chaw sweet).

O pin—Potatoe.—O pin neeg—Potatoes.

O guis e maun—Squashes. O zaw waw o guis se maun—Yellow squashes.

Mis kwo de se min—Bean. Mis kwo de se min ug—Beans.

As ke tum moong—Melons.

Gitche un ne beesh—Cabbage (big leaf). Gitche ne beesh un—Great leaves.

Skush kun dah min ne kwi uk—Plaintain; the leaves of this are particularly observed by hunters, as they show, better than anything else, the age of the tracks of game.

Shig gau ga win zheeg, *pl*—Onions, (skunk weeds).

O kau tauk—Carrots.

Kitche mus ke ke meen—Red pepper, (great medicine berry).

Ba se kwunk—This is a red astringent root, much valued by the Indians as an application to wounds. Avens root.

Shah bo ze gun—Milkweed. The Ojibway word signifies *purgative*.

Waw be no wusk—Yarrow, (Wawbeno medicine).

Ke zhe bun usk kon sun—Small rushes in prairie.

Nah nah gun e wushk—Fern. Nah nah gun e wushk koan—Ferns.

We se bain jah ko nun—Usnaco.

Wah ko nug—Lichens; the edible *gyrophora*.

Ween de go wah ko nug—*Gyrophora*, inedible.

Waw bah sah ko nick—*Sphagnun*, used by the women to make a bed for young children.

Ah sah ko nik—*Marchantia*, and green mosses, on the shady sides of trees.

O zhusk kwa toan suk—Reindeer moss, *citrariac*, etc.

O zhush kwa to wug—Fungi.

Waw but to—Pine touch-wood.

Me tik o mish O zhusk kwa to wug—White oak touch-woods, much used to burn mortars for pounding corn.

Sug guh tah gun—Spunk.

Je bi e push kwa e gun—*Xylostroma*; dead people's moccasin leather is the literal meaning of this word, which is applied to the leather-like substance in the fissures of old trees.

O je bi e muk ke zin—Ghost or spirit moccasin; puff ball; dead man's shoe; sometimes called Anung wug—stars.

Ah wes sie ug—Animals.

The diminutive termination is used for the young of animals, and is, in the Ottawa dialect, generally in the sound of *us*, or *nee*, when the noun ends with a vowel. Thus, Gwin gwaw ah ga, a wolverence; Gwin gwaw ah ga giance, a young wolverence; the *a* in the last syllable retaining the same syllable as in the word without the diminutive termination. When any distinction of sex is made, it is commonly by prefixing the word *i ah ba* and *no zha*, very similar in signification to our male and female; thus, *I ah ba* Gwin gwaw ah ga, is the male wolverence; *No zha* Gwin gwaw ah ga, a female wolverence.

Na nah pah je ne ka se—A mole, (foot wrong way).

Gwin gwaw ah ga—Wolverence; (tough beast), *Carcajon*, French,

northern glutton, a very sagacious and mischievous animal, but not of common occurrence; now principally found among the lakes.

Bo taich che pin gwis sa—Gopher, (blow up the ground).

Manito Muk kwaw—Great grizzly bear, always found in the prairie.

Ma mis ko gah zhe muk kwaw—Red nail bear; very fierce and dangerous, more feared by the Indians than the former, who very rarely attacks a man, unless wounded; but the red nailed bear attacks when unprovoked, and pursues with great speed. He lives in rocky places in woods.

Muk kwaw—Common bear; *Ou wash ah*, of the Menominees.

Muk koons, or Muk koonce—Cub; *Ou wa sha sha*, of the Menominees.

I aw ba koons and *No zha koons*, are used by the Ottawas and Ojibways to distinguish the male and female bear, where the Menominees would use *Ou wa shah E nai ne wow* and *Ou wa shah, Ma tai mo shuh*.

Me tun nusk, (Ojib).—Toothless.

Mish she mo nah na, (Ott).—Great burrower. } Badger.

Mus ko tai Chit ta mo—Prairie squirrel.

Mus ko tai Ah gwin gwoos—Prairie striped squirrel; small squirrel, with stripes and spots, burrowing in the prairie, sometimes with the *Chittamo*.

Ah gwin gwoos—Chipping squirrel.

Atch e dah mo—Red squirrel.

Ozhug gus kon dah wa—Flying squirrel (strikes flat on a tree).

Sun nah go, and Muk kud da As sun nah go, and Mis kwaw sun nah go—The grey, black, and fox squirrels, not found in the country north of Lake Superior.

Uk kuk koo jees—Ground hog, smaller than in the states.

Me sau boos—Hare, white in winter.

Waw boos—Rabbit. Meezh way, Meezh way ug, *sin.* and *pl.* Southern rabbit.

Pish tah te koos—Antelope. This is reckoned the fleetest animal in the prairie country about the Assinniboin.

Pe zhe ke—Buffalo. No zha zha pe zhe ke—A cow that has a young calf following her. O neen jah nis pe zhe ke—Farrow cow.

Jah ba pe zhe ke—Bull. Pe zhe keence—A young calf. O saw waw Koo shance—A calf, while the hair is red. Poo nah koosh—Calf, a year old. Ah ne ka boo nah koosh—Two years old.

Gitche pe zhe ke—Fossil mammoth.

Ma nah tik—Big horn.

Gitche mah nish tah nish—Rocky Mountain sheep.

An ne moo shug—Dogs.

Na ne mo why, (Ott.) }
 Nish tuh tah si, (Ojib.) } Small wolf, in prairie countries.

Mi een gun nug—Common wolves.

Mi een gun—Common wolf.

Muk kud da mi een gun—Black wolf.

Waw be mi een gun—White wolf.

Shoon sho—Long-eared hound.

An ne moosh—Common dog.

Ta tah koo gaut ta was sin—Short leg dog.

Be gwi wa wes sim—Long haired dog; Newfoundland.

Ke wis kwa mi een gun nug—Mad wolves, sometimes seen, but rarely bite, unless attacked.

Waw goo shug—Foxes.

O saw waw goosh—Common red fox.

Muk kud da waw goosh—Black fox.

Muk kud da waw goo shug—Black foxes.

Wa whaw goosh—White foxes, fur long, but of no value.

Ne ke kwa tug gah wa waw goosh—Gray fox.

Pis tah te moosh—Swift fox (small dog).

Kah zhe gainse—Common house cat (little glutton).

Pe zhew—Wild cat.

Ke tah gah gah pe zhew—Lynx (spotted wild cat).

Me she pe zhew—Panther (big wild cat).

Ah meek—Beaver Naub ah meek—Male beaver.

Noazh ah meek—Female beaver. Ah meek koanse—Young beaver.

Kin waw no wish shug, Cree. }
 Muk kud da waw wash gais, Ojib. } Black tailed deer.

Waw wash gais—Red or Virginia deer.

O mush koons, (Ojib.) }
 We sha way, (Ott.) } Elk. On Red river, Mouse river, the
 Waw was kesh, (Cree). } Saskawjawun, etc.

Ah dik—Reindeer. Ca ri bon, the French—The feet very large and broad, fitting the animal to travel over smooth ice, or deep snow; found on all the shores of Lake Superior, and sometimes at the upper end of Lake Huron; but most frequently farther north.

Mooze, or Moonce, (Ojib.) }
 Moon swah, (Cree). } Moose. The nasal sound at the end
 of this word is common in these
 dialects; but it is difficult to repre-
 sent by the letters of our alphabet.

I aw ba mooze—Buck moose. No zha mocze—Deer moose.
Moonze aince—Little moose, etc.

A yance—Opossum, only in the south. The word a yance means *crafty*.

Shin goos—Weasel, two kinds.

Ne gik—Otter. Ne gik wug—Otters.

Keen wah no wa waw waw be gun o je—Long tail leaping mouse.

Waw waw be gun o je—Mouse.

Ah mik waw waw be gun o je—Beaver, or diving mouse.

Kah ge bin gwaw kwa—Shrew. Two species are common about St. Mary's in winter.

Kahg—Porcupine. Kahg wug—Porcupines.

Shong gwa she—Mink.

Wah be zho she—Marten.

A se bun—Raccoon.

She gahg—Skunk.

O zhusk—Muskrat.

Ah puk kwon ah je—Bat.

Ojeeg—Fisher weasel, very stupid, easy to kill.

Ba bah mo ta jeeg—Reptiles.

Nau to way—Thick, short rattle snake. Sha no we naw—The rattler.

She she gwa—Common rattle snake. Both these are occasionally kept tame by the Indians. They sometimes make feasts to them, and they are said to be very docile and intelligent.

Me tik o she she gwa—Adder.

Na wa—Moccasin snake.

Pih kun—Prairie snake. At the head of Mouse river, and in the prairies towards the Missouri. These snakes are more than six feet long, and proportionately large. Pih kun un, common snakes, but never half so large as the above.

Mis kwan dib—Red head; copper snake.

O zha wus ko Kena beek—Green snake.

Muk kud da Ke na beek—Black snake.

O mus sun dum mo—Water snake.

Wa in je tah Ke na beek—Garter snake (right or true ge na bik).

O kaute Ke na beek—Lizzard (legged snake).

Gee kut tau naung—Lizzard of some kind.

Que we zains—Little boy (also a lizzard).

Nib be ke O muh kuk ke—Orbicular lizzard (medicine frog).

Wain je tah O muh kuk ke—Right frogs, or common frogs.

Dain da—Bull frog, and *hannie* Z. 19.

Mis ko muh kuk ke—Red toad. From *O muk kuk ke* (toad), and *Ah koo se win* (sickness), is probably derived the word *Ma muk ke ze win* (the small pox).

Boos kut tah wish—A tortoise with round deep shells.

Mis kwaw tais sa—Terrapin.

Sug gus kwaw ge ma—Leech.

Be nais se wug—Birds.

Ke neu—War eagle; the master of all birds.

Me giz ze—White headed eagle. Me giz ze wug, plural.

Ka kaik—Spotted hawk.

Be bo ne sa, (Ottaw.) }
Ke bu nuz ze, (Ojib.) } Winter hawk.

No je ke na beek we zis se—Marsh hawk (snake eating).

Wa be no je Ke na beek we zis se—White marsh hawk.

Mis ko na ne sa—Red tail hawk.

Pish ke neu—Black tail hawk.

Muk kud da ke neu—Black hawk.

Bub be nug go—Spotted tail hawk.

Be na seen's—Small pheasant hawk.

Cha een sa—A small hawk, so named from its cry.

Pe pe ge wiz zain's—Smallest hawk.

We nong ga—Turkey buzzard.

Kah gah ge, (Ojib.) }
Gau gau ge she, (Ott.) } Raven. Kah gah ge wug—Ravens.

On daig—Crow. On daig wug—Crows.

As sig ge nawk—Blackbird.

Mis ko min gwe gun nah Sig ge nauk—Red wing blackbird.

O pish kah gah ge—Magpie. O pish kah gah ge wug—Magpies.

Gween gwe sha—Similar in habits and locality to the former, and closely resembling in size and color.

Teen de se—Bluejay. These begin to lay their eggs before the snow is off the ground in the spring.

Be gwuk ko kwa o wais sa—Trush.

Ah luck—Similar to the thrush in habits.

Ween de go be nais sa—Kingbird (the bird that eats his own kind).

O pe che—Robin.

Ma mah twa—Cat bird.

Chaum ma wais she—Another of the same size.

Kos kos ko na ching—Ground bird? A small bird so named from its note.

Waw be ning ko se—Snowbirds.

Che ki che gau na sa—A very small lively bird, peculiar to the north.

Mis kobe na sa—Red bird.

Sa ga bun wau nis sa—Waxen chatterer.

O zha wus kobe na sa—Green bird.

O zaw we be na sa—Yellow bird.

Ma ma—Red headed wood pecker.

Paw paw sa—Spotted wood pecker.

Muk kud da paw paw sa—Black pawpawsa. The male of this kind has a bright yellow spot on the top of the head. They are found about Lake Superior in winter.

Mo ning gwun na—Yarril (highhold).

Ke ke ba na—Small spotted wood pecker.

Che gaun do wais sa—Brown wood pecker, confined to cedar countries.

Shin go beek ai sa—Cedar bird.

Gitche o gish ke mun ne sa—Great king fisher.

O gish ke mun ne sa—Common king fisher.

Shaw shaw wa ne bais sa—Swallow.

O kun is sa—Loxia enudeator, found at Lake Superior in February.

Pe, sing., Pe ug, *pl.*—A fringilla, smaller than the waxen chatterer. The female has a spot of red on the head; the male, the whole head and neck of the same color. The tail feathers are bent outwards near the ends. Found about Lake Superior in the winter.

Bosh kun dum moan—Parakeet (croch perons).

Moash kah o se We kum mo (Menominee)—Stake driver, (bit-tern).

Kun nuh waw be mokee zhis wais sa—Fly up the creek (sun gazer).

Me nom i ne ka she—Rail (rice bird).

Pud dush kon zhe—Snipe.

Gitche pud dush kon zhe—Wood cock.

Che chees che me uk—Waders.

Mo boke—Curlew (a foreign word).

Mus ko da che chees ke wa—Upland plover.

Wain je tah che chees ke wa—Yellow leg plover.

Che to waik—Bull head plover.

Che chees ke wais—Tern.

Wawb uh che chawk—White crane.

O saw waw che chawk—Sand hill crane.

Me zis sa—Turkey.

Be na—Pheasant.

Mus ko da sa—Grouse; confined to pine and cedar countries.

Ah gusk (Ojib.) Ke maw ne (Ott.)—Prairie hen.

O me me—Pigeon; o me meeg—Pigeons. Amemi, Z. 19.

Ko ko ko oge—Owls.

Waw wain je gun no—Great horned owl.

Wain je tah koko koho—Right owl.

Koko oanse—Little owl; gokholit, Z. 18.

Bo dah wah doam ba—Size of a pigeon (*membrum virile*).

Kaw kaw be sha—Brown owl.

Waw be ko ko—Snow owl, very large.

Wah o nais sa—Whippoorwill.

Baish kwa—Night hawk.

She she bug—Ducks.

Waw be zee—Great swan.

Mah nah be zee—Smaller swan, not common. Their cry resembles the voice of a man. The word means ugly or ill looking swan.

Ne kuh—Brant; ne kug, *pl*.

Pish ne kuh—A smaller brant.

Wa wa—Goose; Wa waig—Geese; Waw be wa wa—White goose;

Waw be wa waig—White geese.

An ne nish sheeb—Duck and mallard.

Tah gwaw ge she sheeb—Fall duck, red neck.

Mah to gun she sheeb—Scraper bill duck.

Seah mo—Wood duck.

Wa weeb ge won ga—Blue wing teal, swift winged.

Ke nis te no kwa sheeb—Cree woman duck.

Muk kud da sheeb—Black duck.

Kitche waw we big wa wya—Large blue wing duck.

Pe gwuk o she sheeb—Large bill, or blunt arrow duck; from pe gwuk, the blunt or unbarbed arrow. This species has a large bill, and head of a leaden color. They are found throughout the winter in the rapids between Lakes Superior and Huron.

Ma muh tway ah ga—Whistling wing.

Kee no gwaw o wa sheeb—Long neck duck.

A ha wa—House duck.

Wah ka we sheeb—White duck.

Gaw waw zhe koos—Shell duck.

Ah zig wuk—Fishing duck.

Sah gah ta—Mud hen.

Shin ge bis—Greebe; Gitche shin ge bis—large greebe.

Mahng—Loon.

A sha mahng—Small loon.

Gaw gaw geshe sheeb—Cormorant.

Sha da—Pelican; sha daig—Pelicans.

Shuh shuh gah—Blue heron.

Gi aushk wug—Gulls.

Gitche gi aushk—Great gull. Gi as koo sha of the Ottawas.

Paush kaw gi aushk—Black headed gull.

Nas so waw gwon nus kitte kwah gi aushk—Fork tailed gull.

Muk kud da gi aushk—Black gulls.

*Man e toanse sug**—Insects.

Bo dush kwon e she—Large dragon fly.

Bo dus kwon e sheense—Small dragon fly.

Gitche me ze zauk—Large horse fly.

Me zauk—Common horse fly.

Me zauk oons—Gnat fly.

Gitche ah mo—Humble bee.

Ah mo, *sing.*, ah maag, *pl.*—Wasps, hornets, etc.

Waw waw tais sa—Lightning bug.

An ne me ke wid de koam†—Miller, sphinx, thunder's louse.

Pah puk ke na—Grasshopper.

Ad de sah wa a she—Locust.

Mow wytch e ka se—Beetle (dung worker).

Gitche o mis kose—Great water bugs.

O mis—Common water bug.

Ma maing gwah—Butterfly.

Metig onishe moan ka she—(He that sleeps in a stick). Found in the bottom of springs.

Sha bo e ya sa—Rowing water bug.

Man e toanse o ke te beeg pe me but toan—Literally, the little creature, or spirit that runs on the water.

O mush ko se se wug—Grass bugs.

*Man e toanse sug, or man e toanse ug, small spirits; not exactly synonymous in this application with our word insects, but used to designate, indiscriminately, all very small animals.

†This is one of those clumsy sphinxes, or moths, that are found on the ground, in damp weather, or after showers of rain, and the Indians imagine that they fall from the Annimekeeg, the beings whose voice is the thunder.

O o chug—Blowing flies and house flies.

Sug ge ma—Mosquito.

Pin goosh, pin goosh ains sug—Gnats and sand flies.

Mat wa nuh kai moag—Swarming flies.

Sub be ka she—Spider (net worker). A a be ko—Large black spider.

An e go—Ant.*

Mis ko manetoanse—A little red bug common in the north.

Me nah koo sit manetoanse—Strawberry bug.

Puh beeg—Flea; Puh beeg wug—Fleas.

Eze gaug—Tick.

E kwuh—Louse; E kwug—Lice.

Mo saig—Worms.

O zah wash ko mo sah—Green worm.

Way muk kwah na—Great caterpillar (bear skin).

Gitchemo sa—Great white grub; gitchemo saig, *pl*.

Me shin no kau tait mo sa—Millipede.

Pe mis koo de seence—Snail.

Ke goi yug—Fishes.

Nah ma—Sturgeon.

Mas ke no zha—Muskallunge, or pike.

O zhaw wush ko ke no zha—Green pickerel, only found in the north.

Ke no zha—Pickerel; from Kenose, long.

Nah ma goosh—Trout.

Na zhum ma goosh—Brook trout.

Ne git che—Buffalo fish.

Bush she to—Sheepshead; bush she toag, *pl*.

Mon nuh she gun—Black bass.

Ad dik kum aig (attai kum meeg, Menom.)—White fish.

Buh pug ga sa—Large sucker.

Mis kwaw zhe gun no—Red horse.

Nah ma bin—Sucker. Mis kwun nah ma bin—Red sucker.

Ug gud dwawsh—Sun fish.

Sah wa—Perch, (yellow). Sa waig, *pl*.

O ka ah wis—Fresh water herring.

We be chee—A flat fish larger than herring; only found in Red river.

*The Nautoway Indians have a fable of an old man and woman who watched an ant heap until they saw the little insects changed to white men, and the eggs which they carry in their mouths to bales of merchandise.

Mon num maig—Great cat fish.

Ah wa sis sie—Little cat fish. The Indians say this fish hatches its young in a hole in the mud, and that they accompany her for some time afterwards.

Ke na beek gwum maig—Eel, (water snake).

O da che gah oon—Gar.

Shig gwum maig—Shovel nose; only in the Mississippi.

Kuk kun naun gwi—Little toad fish; Lake Huron.

O gah suk—Little dories; Lake Huron.

O gah—Dory.

Bug gwut tum mo goon suk—These are small fishes that make their appearance in ponds having no connection with rivers or lakes, and which are sometimes quite dry. But, though they all perish in times of drouth, they reappear when the ponds are filled.

Shaw ga she—Craw fish.

Ais—Clam. Ais sug—Clams.

Ais ainse—Little clam.

Mis koan sug—Red clams.

MINERALS.

That the Indians are less observant of inanimate substances than of organized beings, will be manifest from the following meagre catalogue of minerals:

Bin gwaw beek—Lime stone, (ashes stone).

Mat toat wah nah beek—Granite.

Muk kud dah waw beek—Black stone.

Mik kwum me waw beek—White flint, (ice stone).

Pish ah beek—Sulphuret of iron. They often find this passing into sulphate of iron, and make use of it for dyeing black.

O poih gun us sin—Pipe stone; further distinguished according to color.

O skaw shut waw beek—Gneiss, (vein stone).

Mis kwaw sin—Red sand stone.

Gan gaw wusk—Gypsum.

Waw be gun—White clay.

O num un—Ochre.

Mis kwaw be gun—Red earth.

O saw waw be gun—Yellow earth.

Muk kud da wuk kum mik—Black mould.

Waw be gun uk kaw—Clay ground.

CHAPTER LVI.

INDIAN GEOGRAPHICAL NAMES.

Definition of Indian Local Names—Names of States—Counties—Cities—Towns—Rivers—Streams—Lakes—Mountains—Ranges.

[The matter contained in this chapter is derived from information obtained from the writings of Heckewelder, Schoolcraft, Trumbull, Morgan and others, aided by that from the Indians themselves, as well as from a knowledge of the Indian dialects acquired by the writer through patient study in the midst of a busy life.]

ABBREVIATIONS.—The language from which words are derived is denoted by abbreviations, thus: Alg. for Algonquin, Dak. for Dakota, Irq. for Iroquois.

A.



BACOOCHÉ, this word is supposed to be derived from *Oscoochee*, one of the ancient bands of the Creek nation. Name of a river in Georgia.

ABANAKA, *Abenake*, (Alg.), “the east land.” A post-office in Ohio, from a tribe of Indians, sometimes known as *Wabenakies*.

ABAGUAGE, (Alg.), “a flaggy meadow.” The name of a pond in Connecticut, near the source of a stream called Little River.

ABITIBI, (Alg., Cree dialect), “intermediate water.” Name of lake in British America; from the root *abit*, “middle half,” and *nipi* (pronounced *ne pe*) “water,” which makes *ipi* in composition, whence *Abitipi*, “water at half distance;” the name of this lake comes from its position at the level of the land between Hudson’s Bay and the St. Lawrence.

ABRIGADA, (Alg.), “shelter,” “hiding-place.” Name of a hill in Waterbury, Conn., having on its side a deep cavern-cliff called “the Indian house,” whence the name.

ABSECON, *Absecum*, (Alg.), “the place of the swan.” Name of a creek in New Jersey.

ABSCODA, (Alg.), "pertaining to fire;" post-office in Michigan.

ABWOINA or *Abwoinac*, (Alg.), from *abwoin*—a Sioux, and *auke*—land, "the land of the Sioux." A term formerly applied to the country lying between the Mississippi and the Missouri rivers, and north of the St. Peters river, formerly occupied by the Sioux.

ACCOHANOC, (Alg.), "as far as the river." Name of a river in eastern Virginia, from a tribe of Indians of that name dwelling on this river.

ACCOKEEK, "small kettle;" it may come from *achowekik*, "a thicket." A post-office in Maryland, from a creek of that name, tributary of the Potomac.

ACCOMACK, (Alg.), corrupted from *Achgameek*, "a broad bay." Name of a county in Virginia. Some authorities say from *acaum-auke*, "on the other side," or "the other side land," or derived from *aco*, limit, *auk*, wood, and *auke*, land, and means "the limit of the wood-land."

ACCOTINK, "within a small place;" from *aco*, "limit," and *ink* or *ing*, "at or within." A post-village in Virginia.

ACEYEDAN or *Oceyedana*, "place of weeping." So called by the Dakota Indians, because of weeping there the death of some of their relatives. Name of a large creek in the northwestern part of Iowa.

ACHAFALAYA, "long river." Name of the principal western outlet of the Mississippi river. The word is sometimes spelled *Atchafalaya*.

ACHQUANCHICOLA, signifies in the Delaware dialect, "the brush-net fishing creek." A creek in Pennsylvania. This word is sometimes spelled *Aquanshicola*.

ACHSINNINK, (Alg.), "standing alone." Name of a place in western Pennsylvania.

ACHWICK, *Achweek*, (Alg.), "bushy," "difficult to pass." A creek in central Pennsylvania.

ACKEEKSEEBE, *Akeekseebe*, (Alg.), said to signify "kettle stream." The name of a northern tributary of Rum river, which enters the Mississippi some distance above the Falls of St. Anthony.

ACOMEQUES, (Alg.), "the land on the other side." The name of a district on the east side of the Thames river in Connecticut, and near its mouth.

ACOMES, (Alg.), "a rest," or "a place of stopping." The name of a fall in the Amariscoggin river in Maine.

ACQUACKANONCK, (Alg.), from *aco*, limit, *misquak*, red cedar, *auk*, wood, stump or trunk of a tree, i. e., "the limit of the red cedar stump or trunks," or possibly a better translation would be, "the limit of the red cedar wood." Name of a village on the Passaic river in New Jersey. This word is also spelled Aquackannonok.

ACQUIA or *Aquia*, (Alg.), *equiwi*, "between," or "in between something." Others say the word is derived from *auke*, "earth," and means literally "earthly, or muddy creek." Name of a creek in Virginia.

ACTON, in the Dakota language is the word *Akton*, signifying "more than." A town in Minnesota.

ADIRONDACK, (Irk.), name of a tribe of Indians, signifying "he eats bark." Name of a post-office in New York.

AGAMENTIGUS, (Alg.), "on the other side of the river." A mountain and river in Maine.

AGAWAM, (Alg.), contracted from *Agawawaum*, "around the point," "the other side." Other authorities say it signifies "low land, marsh, or meadow;" also "place below or down stream," with reference to some place above or up stream. Name of a town in Massachusetts and other states.

AGICOMOOK, (Alg.), "inclosed place." The Indian name for Stony creek in Connecticut.

AGIOCHOOK, (Alg.), "place of the spirit of the pines." One of the aboriginal names for the White Mountains of New Hampshire.

AGOGEbic, (Irk.) The same as Gogebic, (which see).

AHIKI, or *Ouhegee*, "sweet potato mother." The name of an eastern tributary of the Chattahoochee river.

AHNAPEE, (Alg.), "when—when is it?" Said to be contracted from *Ahnineopee*, "when will you return or come back?" A town in Wisconsin. In the Shoshonee dialect is the word *Aneeppee*, signifying "elm tree."

AISAHATCHA, "deer river." This was formerly the name of a river in Florida.

ALABAMA, "thicket clearers." The name of a state and river in the United States. The name was first applied to a tribe of Indians

who formerly resided at the junction of the Tombigbee and Coosa, or Alabama. Other authorities say it means "here we rest."

ALEMPIGON, supposed to be the same as Nipegon, a bay and small lake on the north shore of Lake Superior. Nipegon seems to contain the roots *nibee*, "water," and *gan*, "lake."

ALGANSEE, (Alg.), "the lake prairie," or "the prairie resembling a lake." The name of a township in Michigan.

ALIPKONCK, (Alg.), from ancient maps this was the name of an Indian village which, in 1659, stood on the east bank of the Hudson, between Sing Sing and the influx of the Croton river. It appears to be a derivative from two words in the ancient Mohegan, *uneeb*, leaves (elm leaves), and *ong*, locality.

ALGOMA, (Alg.), from Algonquin and *maig*, "waters," "Algonquin waters;" other authorities say "Lake of Algons." Name of a town in Michigan.

ALGONA, probably the same as Algoma. A town in Iowa.

ALGONAC, (Alg.), pertaining to the Algonquin language. Other authorities say from Algonquin and *auke*, "land," "Algonquin country," "land of Algons." Name of a town in Michigan. Mr. Schoolcraft says in this word the particle *ac* is taken from *auke*, "land," or "earth," and its prefixed syllable, *Algon*, from the word Algonquin. This system by which a part of the word is made to stand after, and carry the meaning of the whole, is common to Indian compound substantives.

ALGONQUIN, from a tribe of Indians of that name. A post-office in Illinois and other states.

ALLAMAKEE, (Alg.), "thunder." Name of a county in Iowa.

ALLEGAN, or *Alleghan*, (Alg.), name of the oldest tribe of Indians in the country of the United States, of which there is any tradition. Name of a county, township and post village in Michigan.

ALLEGHANY, (Alg.), corrupted from *Allegewi*, name of an extinct tribe of Indians who dwelt along the river of that name, and in the country west of the Alleghany Mountains, along the tributaries of the Ohio river and numerous branches. In New York this river was called by the Indians *Aneeyo*, "the beautiful river." Allen's creek, N. Y., was called by the Indians *Oatka*, "the opening."

ALPENA, (Alg.), from *penaise*, "a bird," and the Arabic *al*. A county and town in Michigan.

ALTAMAHA, "the place of the village;" "where the village is." Name of a river in Georgia.

ALLUM BANK, the word *Allum* comes from a Quinabaug captain, meaning "the fox." Name of a post-office in Pennsylvania.

AMAKALLI, or *Amacallee*, "the sliding or tumbling water." Tributary of the Flint river in Mississippi.

AMARISCOGGIN, (Alg.), from *namaos*, "fish," *kees*, "high," and *auke*, "place." A river having its source in New Hampshire.

AMBOY, (Alg.), called by the Indians who dwelt there *embote*, which signifies, if Indian, "round and hollow." According to Mr. Heckewelder from *emboli*, "a place resembling a bowl." Name of towns in New Jersey and Illinois.

AMICOLOLA, the word *amico* signifies "hunting ground." A town in Georgia.

AMIKAINDAND, (Alg.), "beaver house." Name of the most eastern of the Beaver Islands in Lake Michigan.

AMINICON, (Alg.), "the seed of anything." A river in Wisconsin.

AMO, (Alg.), "a bee." Post village in Indiana.

AMMONOOSUC, (Alg.), "fish story river." Name of a river in New Hampshire, tributary of the Androscoggin river. Others say it signifies "the stony fish place."

AMOSKEAG, (Alg.), from *amusk*, in the Merrimack dialect, signifying "a beaver," and *eag* or *ey* is an inflection for the plural of inanimate nouns; it also signifies "pond," "marsh," or "a small body of water or overflowed land." Name of falls in the Merrimack river; also the name of a post village in New Hampshire. Others say it signifies "swampy."

ANAMOSA, (Alg.), "you walk from me." Name of a town in Iowa, or it may come from *Anamoosh*, "dog," or "species of fox."

ANNAMOSING, (Alg.) The Indian name for Fox Islands of Lake Michigan, meaning, "place of the little dog."

ANAWAUK, *Anawanka*, (Dak.), "to gallop onto." Name of a post-office in Minnesota.

ANDES, *Anta*, "copper." Name of a town in New York. This name was applied by the Indians to the mountains near Cuzco, the ancient capital of Peru.

ANDROSCOGGIN, (Alg.), "fish spearing." Name of a river and county in Maine.

ANNATON, *Anatan*, (Dak.), "charge," "attack." Name of a town in Wisconsin.

ANNAWAN, (Alg.), probably from the word *awan*, "fog." Name of a town in Illinois.

ANOKA, (Dak.), "both sides." The word *anoke*, (Alg.), signifies "he works." A village in Minnesota, on both sides of Rum river.

AONTAGILLON, (Irk.), "creek at point of rocks." A branch of Fish creek in Oneida county, New York.

APACHE, "men." The name of a tribe of Indians; post-office in Arizona.

APPALACHIE, supposed to be derived from *apalachee okli*, "those (people) on the other side," or "the people on the other side." The term was formerly applied to a town on Apalachee Bay, Florida. It is now the name of a river in the northern part of Georgia.

APALACHICOLA, *Apalatchukla*, "old town," a river in Florida. This river was named after an Indian town standing on or near its banks.

APPANEE, in the Ojibway dialect, means "a slave captured in war." A river in Canada, falling into Lake Ontario, in the bay of Quinte.

APPANOOSE, *Ahbenooje*, (Alg., Ojibway dialect), meaning "child," or "a chief when a child." Name of a Sac chief; a town in Illinois.

APPOLACON, (Alg.), corrupted from *Apelogacon*, "whence the messenger returned." Name of a stream emptying into the Susquehanna from the south, in Susquehanna county, Pennsylvania.

APTAKISHIK, *Habita Geshick*, (Alg.), "half day," or "sun at meridian." A post-office in Lake county, Illinois.

AQUANSHICOLA, (Alg.), corrupted from *Achquoanschicola*, "where we fish with bush-net." Name of a stream emptying into the Lehigh from the northeast, in Carbon county, Pennsylvania.

AQUAPAUKSIT, (Alg.), this word probably means, "at the end of a small pond." Name of a place in Connecticut.

AQUASCO, (Alg.), probably corrupted from *Achowasquit*, "grassy," "overgrown with grass." A post village in Maryland.

AQUASHICOLA, (Alg.), corrupted from *Achquonschicola*, "where we fish with the bush-net." A town in Pennsylvania.

AQUEBAPAUG, *Aquabepaug*, (Alg.) This word may mean either "before the pond," or the "pond before" some other pond. The name of a pond near the head of Pawcatuck river, in Rhode Island.

AQUIDNECK, (Alg.) The name by which the Narragansetts called Rhode Island, the meaning of which could never be obtained.

AQUIA, from *Equiwi*, (Alg.), "between." A post-office in Virginia. (See *Acquia*).

ARENAC, is a compound of the Latin *arena* and the Indian *auke*, "earth," or "land." A county of Michigan.

ARKANSAS, from *Kansas*, with the French prefix of *arc*, "a bow." Name of a river, and one of the states of the Union.

ARKANSAW. Name of a town in Wisconsin, same as Arkansas.

ARAPAHOE, "pricked" or "tattooed people." Name of a county in Colorado, from a tribe of that name.

AROOSTOOK, (Alg.), "good river," "clear of obstruction." Name of a county and river in Maine.

ASCUTNEYVILLE, *Ascutney*, (Alg.), "fire mountain," from having been burned over. Name of a post village in Vermont.

ASHAWAY, (Alg.), the same as *Assawog*, "place between," or "in the middle." A village in Rhode Island.

ASHKUM, (Alg.), "more and more," speaking increasingly, thus, *Ash-kum-ah-koose*, "he is getting worse (more sick);" *Ash-kum-wabish-kah*, "it is getting worse." Name of a town in Illinois, from a Pottawattamie chief.

ASHOWUGH, *Cummocke*, (Alg.), "the half way place," or "the place between," that is, "the island between the large island and the main land." Name of an island near New London, Conn.

ASPETUK, *Aspatock*, (Alg.), "a height." The name of a river in New Milford county, Conn. There is a ridge dividing the two principal branches of this river, called "Aspatuck Hill," and the probability is the river took its name from the hill.

ASPROOM, (Alg.), "high," "lofty," or "elevated." Name of a mountain in Connecticut.

ASSAWA LAKE. The word *Assawa* here signifies in the Ojibway dialect, "perch," this species of fish being found in this lake. The source of the Plantagenian fork of the Mississippi.

ASSAWASSUC, *Assawa suck*, or *Nashuae suck*, (Alg.), "the fork of the brook," or "the place between the forks of the brook." Name of a place in East Glastenbury, Conn.

ASSAWOG, or *Ashawog*, (Alg.), "place between." Name of a river in Connecticut.

ASSINIBOINE, (Alg.), "stone roasters;" from a tribe of Indians of that name. A name given this people, it is said, from cooking their meat by roasting on hot stones. The name of a river in British America.

ASTORENGA. A Mohawk name for the Little Falls of the Mohawk river, said to denote "compressed channel." Other authorities say they called these falls Astenrogen, signifying, "the rock in the water."

ATABASKA, "place where there is an amount of high grass here and there." Name of a river in British America.

ATALAPOSA, (Alg.), "the slippery place." Indian name for Tongue Mountain in Warren county, N. Y.

ATESI, *Atassa*, "war club." Name of a town in Indian territory. Called after an old town on the Tallapoosa river.

ATHAPASCA, or *Arabasca*, "lake of the hills." A lake flowing north through an outlet of the same name into Slave lake and Mackenzie's river.

ATOKA, in the Dakota language is the word *Atokan*, signifying "in another place," "to another place." Name of a post-office in Indian territory.

ATTAPULGUS, *Itupulga*, "boring holes into wood to make fire." Name of a village in Georgia.

ATTICA, (if Indian), probably from *Attika*, "white." Name of a town in Michigan and other states in the Union.

AUGHWICK, (Alg.), corrupted from *Achweek*, (Alg.), "brushy," "overgrown with brush." Name of a tributary of the Juniata river in Huntingdon county, Pennsylvania.

B.

BANNACK. A town in Montana territory. The same as Bonak. Coming from a tribe of Indians of that name inhabiting the country on the western slope of the Rocky Mountains, meaning "root diggers." They are so called from subsisting upon roots which they dig.

BANTAM, *-om, -um, Bantaham, etc.*, (Alg.) A name given to the place at which Litchfield, Conn., was settled; afterwards, to "The Great Pond" and river in that township. In the first deed recorded in Litchfield town records, May, 1719, the plantation is called *Bantaham*.

BAWATEEG, or *Pawateeg*. The Ojibway name for the falls of the river St. Mary's, Michigan. The term is descriptive of "shallow water upon a rock," and is a common word to designate rapids of that particular class. The French, on the discovery of the country, gave the name of Mary, as a tutelar saint to the village; and, as a consequence, named the rapids *Sault de Sainte Marie*, which is usually and properly abbreviated *Sault Ste. Marie*. The word is generally heard from the natives, in its prepositional form, in *ing*, when it means, *at the place of the falls*. The true Chippeway pronunciation is Bawateeg.

BEZHICKESEEBE, (Alg.), "buffalo river." Generally known to the whites by the latter. A name tributary to Sandy lake on the west of Lake Superior.

BILOXI, *B'luksi, Luktchi*, "turtle." The signification of the particle B is lost, but the word, it is said, has some allusion to the catch of turtles. Name of a bay and town in Mississippi.

BOCHEQUET, (Alg.), "corner of the bay." Name by which the Ojibways called the place where the town of Green Bay now stands.

C.

CACOOSING, *Cocoosing* (Alg.), "place of owls;" from a creek of that name. A town in Pennsylvania.

CALAMUS, (Alg.), corrupted from calamo, "honey wood." A town in Wisconsin.

CALLICOON, from *Cawlicoon*, said to signify "turkey." A town in New York.

CAN, in the Dakota language, signifies "a tree," "trees," or "wood;" it also signifies "a night or day." Name of a post-office in Michigan.

CANADA, (Irk.), "a village" or "town." Name of a town in Kansas, and British Province, also the name of two several streams in the state of New York, putting into the Mohawk river, known as the East and West Canada creeks. It is said that when the French first visited

that country now known as Canada, having proceeded up the St. Lawrence river to the point now called Montreal, they found a considerable village of the Iroquois people at that place. They inquired of them as to the name by which their country was known. The Indians, mistaking the inquiry by supposing that they referred to the name by which a village or town was designated in their language, replied that it was *Canada*; accepting this as a correct answer to their inquiry, they applied the word Canada as the name of the country at large.

CANADASAGA, (Irk.), the Indian name for Seneca Lake. It appears to have been so named from *Canada*, town, and *aga*, a place—in allusion to the Seneca capital, near its foot or outlet.

CANADAWA, or *Canadaway*, *Ganadawao*, (Irk.), “running through the hemlocks.” A creek in New York.

CANAJOHARIE, (Irk.), “the village of the bear;” others say the words mean “the pot that washes itself.” A town on the Mohawk river in New York.

CANANDAIGUA, (Irk.), “a town set off,” or “separated,” from the rest of the tribe. Name of a lake and town in New York.

CANASERAGA CREEK, *Kanasowaga*, (Irk.) A stream in Chenango county, New York, “several strings of beads with a string lying across.” There is another creek of this orthography in Livingston county, said to be derived from *ganusgago*, and to signify “among the milk weeds.” Both roots, with their signification, are obtained from very high authority, and the probability is the similarity in the modern orthography is a mere coincidence.

CANDOTO, *Candatowa*, (Alg.), “high land.” Name of a ridge upon which the town of Ridgefield, Connecticut, stands.

CANOADOA, corrupted from *Gaoyadeo*, (Irk.), “where the heavens rest upon the earth.” Name of a stream in New York.

CANASTOTA, *Kanetota*, (Irk.), “pine tree standing alone.” The name of a creek and town in New York.

CANISKRAUGA, (Irk.), “among the slippery elms.” Mr. Morgan, in his “League of the Iroquois,” says the name by which this creek and the village of Dansville was known to the Senecas was *Gamisgago*, “among the milk weeds.” Name of a creek emptying into the Genesee river, near Mt. Morris, New York.

CANISTEO, “board in the water.” A branch of the Chemung river in New York.

CANKAPOJA, (Dak.), "light wood." The name of a small lake at the head of Vermillion river, Dakota.

CANOE, a word by which we designate an Indian boat for navigating the water. It comes from some dialect of the natives of the West India Islands. One of the oldest Spanish writers on the Indians, Peter Martyr, a cotemporary of Columbus, says that the Indians called their boats hollowed out of trees *Conoas*; the word is altered by the French into *Canot*, and by the English into *Canoe*. Name of a town in Pennsylvania and other states.

CANNONPA, (Dak.), "two woods." The name of a chain of small lakes in east Dakota; so called on account of having two small groves of timber on their banks.

CANNOUCHEE, from the Creek word *ikano dashi*, "graves are there." The name of a river in Georgia.

CANOGA, *Ganogeh*, (Irq.), "oil flowing on the water." The name of a town on Cayuga lake, New York.

CAPAC, probably corrupted from the Algonquin word *Kepec* or *Kepak*, "being shut," when applied to a place means "a place that is shut in or surrounded by hills or elevation of ground." A town in Michigan.

CASCO, (Alg.), an abbreviation of *Ancocisco*, "the resting place." Name of a bay in Maine; significant of many retreats among its 365 islands; some authorities say it signifies "crane."

CASSACUBQUE, *Kussukobske*, (Alg.), "high rocks." Name of a great ledge of rocks in Colchester, Conn.

CASSADAGA, *Gusdago*, (Irq.), "under the rocks." Name of a lake and creek in New York.

CATARAQUE, *Gudaiouque*, "fort in the water;" a river in New York. The name by which Lake Ontario was known to the English at an early day.

CATAROQUI, (Irq.), "a bank of clay rising out of the water." Ancient name of Kensington, Canada.

CATASAUQUA, (Alg.), corrupted from *Gottoshacki*, "the earth thirsts," viz.: "for rain;" other authorities say it signifies "parched land." Name of a town in Pennsylvania; also an affluent of the Lehigh river in Delaware.

CATAWISSA, (Alg.), corrupted from *Gattawisi*, "growing fat." Probably the Indians who named the place killed a deer along the creek in the season when deer fatten. A creek in Pennsylvania.

CATTARAUGUS, "bad smelling shore." The name of a county and river in New York.

CAUCOMGOMIC, *Kaukonuumik*, (Alg.), "at the big gull lake." Name of a lake in Maine.

CAUGHNAWAGA, (Irk.), "stone in the rapid water." Name of a town in New York.

CAUGHWAGA, *Gagwaga*, "creek of the cat nation." Name of a small river in Erie county, New York.

CAWANESQUE, (Irk.), "at the long island." A branch of the Chemung.

CAWANSHANOCK, *Gawunschhanne*, (Alg.), "green briar stream." Name of a creek in Armstrong county, Penn.

CAYUGA, (Irk.) Mr. Morgan, in the appendix to his "League of the Iroquois," says this word is derived from *gweugweh*, in the Cayuga dialect, and signifies "the mucky land;" other authorities say "long lake," also "canoes pulled out of the water." Name of a lake in New York.

CAZENOVIA. A creek in New York; was called by the Iroquois Indians *Gaamindehta*, "a mountain flattened down."

CEGA IYEXAPI, (Dak.), "kettles are found." The name of the lakes and country near Fort Wadsworth, Dakota.

CHANGWATANA, (Dak.), supposed to mean "the straight place," as the straight path, road or river. A town in Minnesota.

CHANHASAN, (Dak.), "pale bark wood," "sugar tree." The name of several small rivers in Minnesota and Dakota.

CHANKA, (Dak.), "fire stone." The name of a western tributary of the Dakota, formerly Jaques or James river; so called from a very hard rock consisting of semi-fused or vitrified sandstone, found near its mouth.

CHANSHEYAPI, (Dak.), "red wood," literally "a post painted red." The name of a western tributary of the Minnesota river.

CHANSNSAN, "tumbling" or "rapid." The Dakota name of what is now called Dakota river.

CHAPA, (Dak.), "beaver." The name of a river in Minnesota.

CHAPPAQUA, (Alg.), "an edible root of some kind." A town in New York; country residence of the late Horace Greeley.

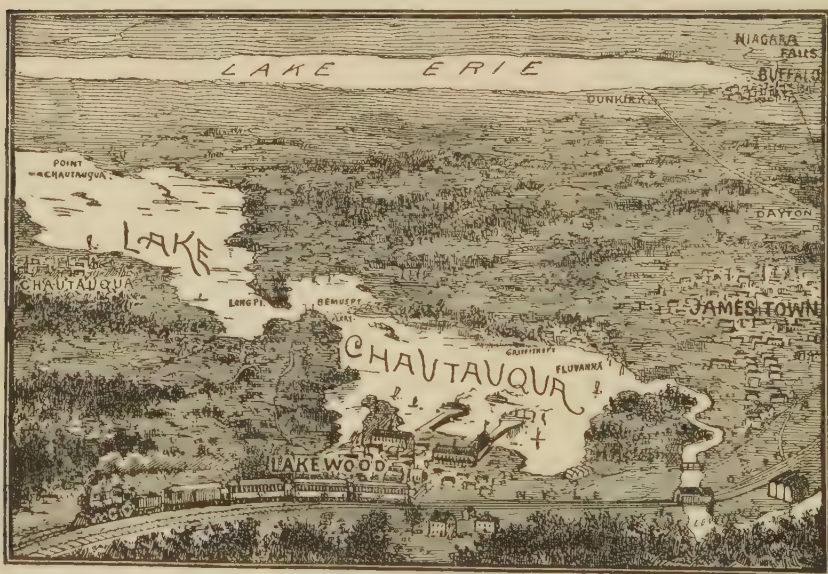
CHASKA, *Caske*, (Dak.), "first born boy." The name of a town in Minnesota.

CHATEAUGAY, probably the same as Chautauqua, "place where one was lost." A lake and town in northern New York.

CHATTAHOOCHEE, *Chatahuchi*, "pictured rocks." The name of a river in Georgia.

CHATTANOOGA, said to mean "crow's nest." The name of a creek in Georgia; also the name of a city in Tennessee.

CHAUTAUQUA, (Irk.) spelled by different writers, in different languages, and in successive periods of time, *Chatakouin*, *Chataconit*, and *Shataconin*. The Indian chief, Corn Planter, pronounced the name as though it were spelled Chaud-dauk-wa, which is very near the popular pronunciation at the present day. The meaning of the word has been interpreted to signify "a pack tied in the middle," and "mocca-



BIRD'S EYE VIEW OF LAKE CHAUTAUQUA AND SURROUNDING COUNTRY.

sins tied together," from the shape of the lake by that name, which is, in reality, two small lakes united by a narrow strait, as will be noticed by a reference to the accompanying cut. But from the best authorities the name, doubtless, signifies "foggy place," from a legend connected therewith, which makes it mean "where one vanishes away," "where one was lost."

Chautauqua is the name of the most western county of New York,

and the lake, above referred to, which is situated in the center of the same, and which is said to be the most elevated navigable body of water on the western continent, being 1,300 feet above the level of the ocean, and over 700 feet above Lake Erie. This is the seat of the famous Chautauqua Assembly Grounds, or Summer School and Assembly, organized on its banks by a congregation of people in 1874.

CHEBANSE, (Alg.), "Little Duck;" name of a Pottawattamie chief. Name of a town in Illinois.

CHEBEAGUE ISLAND, probably from *Chebeeg*, (Alg.), "great waters," or "wide waters," "wide expanse of water." A post-office in Maine.

CHEBOYGAN, *Chepoygan*, (Alg.), "big pipe." Name of a town in northern Michigan. From *Che*, "great," and *poygan*, "pipe."

CHECTENUNDA, (Irk.), "twin sisters." A stream in Montgomery county, New York.

CHEDI, *Cedi*, (Dak.), "swamp canoe." The name of a small lake in Dakota.

CHEEKTOWAGA, same as *Chictawaga*, (which see). Name of a town in New York.

CHEESECHANKAMUCK, (Alg.), "the great fishing place at the weir." The name of the east branch of the Farmington river in Hartland, Connecticut.

CHEHALIS, "sand," takes its name from a tribe of Indians who lived at the mouth of Chehalis river, on account of the sand there. A post-office in Washington territory.

CHEHTANBEH, or *Chetanbe*, (Dak.), "sparrow hawk's nest." The name of a tributary of the Minnesota river.

CHEMUNG, (Irk.), "big horn," from a fossil tusk found in the river. The name of a river and county in New York.

CHENANGO, *Ochenang*, (Irk.), "bull thistles." The name of a river and county in New York.

CHEPACHET, (Alg.), "a place of separation;" as where a stream divides. The name of a creek and village in Rhode Island.

CHEPULTEPEC, "grasshopper hill." The name of a high elevation of ground in the vicinity of the city of Mexico; also the name of a post-office in Alabama.

CHEQUAMEGON, *Shagawaumicong*, "shoal water," or "place where the water is shoal," "where the bottom comes nearly to the

surface." Name of an island and bay on Lake Superior; the name also by which the locality of La Pointe, Wis., was known to the Indians.

CHESAPEAKE, (Alg.), "place where there is a great body of water spread out." The name of a bay off the coast of Maryland. Some authorities say it signifies simply "great water."

CHESUNCOOK, (Alg.), "great goose lake." The name of a lake in Maine.

CHEYENNE, "speaking a different language." The name originally of a tribe of Indians recognized as a part of the great Dakota family, although their language indicates that they sprung from the Ojibway or Algonquin stock. The capitol of Wyoming territory.

CHICAGO. The word Chicago is understood to be an Indian word. What its precise meaning is, or whether it has any particular meaning in its present form, is a matter about which there is considerable dispute among those who have given the subject attention. The word comes to us through the early French explorers of the west, as an Indian word, from the language of the Algonquin group. Whilst this group of the North American tribes had one general or generic language by which they were distinguished, yet each tribe had its dialect, differing more or less from that of the other tribes of the same group. The standard or parent language, however, since this people became known to the whites, was that spoken by the Ojibways (Chippeways), the most powerful and numerous of the various tribes of this group.

Those who pretend to make any positive assertion as to the correct meaning of this word, as an Indian word, seem to have confined their investigations on the subject to the Algonquin language, as spoken by the Ojibways, without reference to other dialects, seeming to ignore the fact that it could come from any other source; whereupon, they reach the conclusion that it means *onion*, *garlic*, *leek*, or *skunk*.

So far as appears at this day, there seems to have been no special inquiry into the origin or meaning of this word, until about the time of the re-building of Fort Dearborn in 1816. The year following that event, Col. Samuel A. Starrow visited this place, and, in a letter to Gen. Jacob Brown, of the United States army, refers to the river here as "the River Chicago (or, in the English, 'Wild Onion River').".

Mr. Schoolcraft, the Indian historian, in his "Narrative of an

Expedition to the Sources of the Mississippi River in 1820," in giving an account of visiting Chicago on the return of said expedition, speaking of the Chicago river, says: "Its banks consist of a black arenaceous, fertile soil, which is stated to produce abundantly, in its season, the wild species of cepa or leek. This circumstance has led the natives to name it the place of the wild leek. Such is the origin of the term Chicago, which is a derivative by elision and French annotation from the word *chi-kaug-ong*. Kaug is the Algonquin name for the hystrix or porcupine. It takes the prefix *chi*, when applied to the *mustela putorius* (pole cat). The particle *chi* is the common prefix of nouns to denote greatness in any natural object, but it is employed, as here, to mean the increase or excess, as acridness or pungency in quality.



CHICAGO IN 1820—SKETCHED BY MR. SCHOOLCRAFT.

The penultimate *ong* denotes locality. The *putorius* is so named from this plant."

Bishop Baraga, in an appendix to his Ojibway dictionary, says the word Chicago is a word in the *Cree* dialect, a tribe of the Algonquin group, called also Knistenos. "From *Chicag* or *Sikag*, a skunk, a kind of wildcat, a word which, at the local term, makes *Chicagok*." In his dictionary mentioned, he defines an onion, in the Ojibway dialect, as 'kitchijigagmanj.' (French orthography). English orthography, *kitche-zhig-a-gam-anzh*. The definition of *onion*, by Rev. Edward F. Wilson, in his dictionary of the Ojibway dialect, is *keche-she-gaug-uh-wunzh*. He defines *skunk* as *zhe gaug*.

John Tanner, for thirty years a captive among the Ojibways,

and many years United States Indian interpreter, in a "Catalogue of Plants and Animals found in the Country of the Ojibways, with English names," appended to the narrative of captivity, defines *skunk* as *she gahg*. He defines *onion* as *she-gau-ga-winzhe*, (skunk weed). In a note thereto by Dr. James, editor of Tanner's narrative, it is added: "From *shih-gau-ga-winzhe*, this word, in the singular number, some derive the name *Chicago*." The Indians, it seems, at least the Ojibways, called the *onion*, *garlic*, and other weeds of like odor, by a name which signified *skunk-weed*, and in the Ojibway dialect, the words used so express it.

It is noticed that all who contend that the word *Chicago*, as applied to the river and city of that name, means skunk, onion, or the like, derive their convictions on the subject from one or more of the authorities which are before cited, or from some one familiar with the Ojibway dialect, who forms his convictions to the same effect from the mere coincidence of sounds. History is so unsatisfactory and varied in regard to this word, that we are left at this day to determine its meaning solely upon the basis of similarity of sounds; for there seems to be no fact or incident narrated or mentioned in history, that leads with any degree of certainty, either to the original meaning of this word as intended, or to the dialect from which it is derived; and it is to be confessed that, upon the theory aforesaid, conceding that the word comes from the Ojibway language or dialect, no one is prepared to dispute the assertion, so generally made, that the word is derived from *skunk*. The word *skunk* being in the Indian tongue simply *she kaug*. In order to make *Chi-ca-go*, the theory adopted is that *ong*, an Ojibway local termination, is added, which makes *Chi-cag-ong*, meaning at the *skunk*—the sound of *ng* being dropped in common speech, leaving the word in the form now used. Whilst this is not inconsistent in practice, in dealing with Indian names, there is another theory, it is suggested, which may be adopted in this connection, that would seem to be equally consistent. The word *Chi-cag-o*, without adding *ng*, would be a fair Ojibway expression. The sound of *o* added would denote the genitive, and might be rendered thus: *him of the skunk*, in which case it would probably be the name of an individual, and it is stated that this word is the name not only of some one Indian chief, but the name also of a line of chiefs during several generations.

It is to be remarked, however, that there are some facts in history, in regard to this word, not in harmony with the definition generally contended for, as before stated. The word is first mentioned in early western history by Hennepin, in his account of La Salle's expedition

which he accompanied, chapter 34 (London edition, 1699), the heading of which is as follows: "An account of the building of a new fort on the river of the Illinois, named by the savages, *Che-cau-gou*, and by us, *Fort Crevecoeur*." This was in January, 1680. This fort was at or near the place where Peoria in this state now stands. We must believe that the Indian word mentioned, given by the savages as their name for this fort, could not, in this connection, mean *skunk*, nor *skunk weed*. The definition of the French word mentioned would mean "broken heart." Hennepin remarks that the many difficulties they labored under had almost broken their hearts. May we not, therefore, suppose that the Indian word thus applied was intended to be of similar import?

The name *Che-ka-gou*, thereafter, appears on a map by Franquelin, in 1684, applied to a river putting into the Desplaines from the east, at a point just above the Kankakee river, while at the head of Lake Michigan, on this map, is the word *Checagoumeinan*. At a later date, what is now called the Desplaines river, was called by the early French explorers, the river *Chekagou*. This word, as a local name, did not, as would appear, reach the river at present so named, nor the point where Chicago now is, until at least thirty years after the time of Hennepin, as before mentioned; and, of the circumstances under which this word was lastly so applied, from what dialect it came, or what its intended meaning was, if any, in its changed application, no account whatever is transmitted to us. The most that can be said of the word, with any degree of certainty, is that it is of Indian origin, and comes from some dialect of the Algonquin group, so called. It must be noted, however, that in the Ojibway dialect, this word Chicago, or that which is essentially the same, is not confined in its meaning to that contended for, as before mentioned. The word may mean, also, in that language, *to forbear*, or *avoid*, from *kah-go*, *forbear*, and *che*, a prefix answering to our preposition *to*. Or it may mean *something great*, from *ka-go*, *something*, and *che*, from *git-che*, *great*. Besides this several other words or expressions may be found in this dialect of the same sound, yet of different meanings. *Che-ca-gua* was the name of a noted Sac chief, and means in that dialect, *he that stands by the tree*.

 In the Pottawattamie dialect, the word *choe-ca-go*, without addition or abridgement, means *destitute*, or "got none."

Now, if this word was applied to the river which at present bears this name from the local circumstance, as claimed, that of the abundance of *skunk weed* upon its banks, it would seem to follow that it must have been so given by the tribe who then inhabited, or dwelt in

the vicinity. At the time this word first appeared in this locality, the country about was inhabited, we are informed, by the tribe of *Miamis*, in whose dialect the word for *skunk* or *polecats* was *se-kaw-kaw*. The *Miamis*, it seems, were succeeded by the *Pottawattamies*. We have no account from any source that the *Ojibway* nation, from whose dialect the attempt is made to define the meaning of this word, ever inhabited this part of the country.

Mr. Hurlbut, in his book of *Chicago Antiquities*, refers to an article in Potter's *American Monthly*, wherein it is stated that in early days this place was called "Tuck Chucago," and in which it is said that *Tuck*, in the Indian dialect, means *wood* or *timber*. That the word *Chicago* means *gone*, *absent*, or *without*. That the words *Tuck Chicago*, signified, therefore, the waste prairie, or, literally translated, *wood gone*. The Indian dialect referred to, it is understood, has reference to that of the *Pottawattamies*. Conceding this to be so, there is much force in this definition. Properly, however, in that dialect, it would be *Tuck Choc-ca-go* (no tree or not a tree). In the *Ojibway* language, *Mit-tick-ga-ga-go*. As a matter of history, the locality about *Chicago* was the only place on the western shore of *Lake Michigan*, where there was an entire absence of trees. The country along the lake, at this point, for some distance south of the mouth of the river, was clean naked prairie, with not a tree to obstruct the view; and it is fair to suppose that some name would be given this place by the natives, suggestive of this circumstance.

CHICKAHOMINY, *Chickamaehony*, (Alg.), "turkey lick," or "the lick at which the turkeys are plenty." Name of a river in Virginia.

CHICKAMAUGA, "river of death." Name of a river in Georgia.

CHICKAMING, (Alg.), "big lake." The name of a town in Michigan.

CHICOMICO, is formed from *she*, *che*, "great," and *komuk*, or *coma-co*, "house," or "enclosed place." Name of a creek which runs north-westerly through Pine Plains township, Connecticut.

CHICOPEE, (Alg.), "cedar tree," "birch bark tree." The name of a river, falls and town in Massachusetts.

CHICTAUWAUGA, *Jiikdowaahgeh*, (Irq.), "the place of the crab apple tree." Name of a township in Erie county, N. Y.

CHIKISALUNGA, (Alg.), supposed to mean "place of crabs, or crab-fish," or "the creek on which the ground is full of holes made by the crab-fish." Other authorities say it means "long piece of land where rabbits burrow." Name of a creek in Pennsylvania.

CHIKNICOMIKA, now Chicacomico, (Alg.), "the place of turkeys," or "the place where turkeys are plenty." Name of a stream on the eastern shore of Maryland.

CHILESQUAQUE, (Alg.), "resort of snow birds." Name of a creek in Pennsylvania.

CHILHOWAH, (Cherokee dialect), "deer mountain." The name of a mountain in southern Tennessee and northern Georgia.

CHILHOWEE. The name of a town in Tennessee. (Same as Chilhowah).

CHILHOWIE. The name of a township in Missouri. (Same as Chilhowah).

CHINKECLAMOOSE, now shortened into Moose, corrupted from *Achtschinkielamme*, (Alg.), signifying "it almost joins," in allusion to a horseshoe bend in the stream, whose extremities almost unite. A stream emptying into the Susquehanna from the northeast, in Clearfield county, Penn.

CHIPPAQUIDDICK, or *Chippoquiddick*, (Alg.), "separated island." Name of an island separated by a narrow strait from Martha's Vineyard.

CHIPPEWA, *Chippeway*, *Ojibway*, (Alg.), "puckered shoes," or "he who wears puckered shoes;" other authorities say it signifies "he overcomes," not in battle only, but in any undertaking, or "he surmounts obstacles." Name of a county in Michigan. From an Indian tribe.

CHIPPECOKE, (Alg.), "brush wood." The Indian name for the place where Vincennes, Indiana, now stands.

CHISSENESSICK, *Chussenesik*, "the place of blue-birds;" or "the place where blue-birds flock together." Name of a river in Georgia.

CHITTENANGO, *Chudenaang*, (Irk.), "where the sun shines out." Other authorities say "waters divide and run into." Name of a creek in New York.

CHOCTAW, *Chactas*, "charming voice." The name of a tribe of Indians, probably given to them on account of having an aptitude for music or singing. Name of a county in Alabama; also a town in Michigan.

CHOCTAWHATCHEE, from *Choctaw*, a tribe of Indians, and *hatchee*, a creek, or river, meaning "Choctaw river." The name of a river in Alabama.

CHOHWAJICA, (Dak.), "willow." Name of a stream and lake in Minnesota.

CHOKIO, *Cokaya*, (Dak.), "the middle." The name of a station on the road to Brown's valley, Dakota.

CHOKIN, (Dak.), "roasting," or "the place of the roasting;" probably so called from the Dakotas roasting here *teepoinna*, a root much used by them for food. Name of a lake in Minnesota.

CHOWAN, *Chawwanoke*, (Alg.), "south, or southern country." Name of a river in Virginia. The name was given to this stream by Capt. John Smith. It was, however, applied by the Powhatans and neighboring tribes to the country south of them.

CHUCTENUNDA, (Irk.), "twin sisters;" so named from the coincidence of two streams flowing into the Mohawk river at the same point on the opposite sides. The name of a stream in Montgomery county, N. Y. This word is sometimes spelled *Chucttonaneda*.

CHYGOES, "the oldest planted ground." The name of the place where Bennington, New York, now stands.

 CISCO, (Alg.), is accepted as the name of a fish taken in northern streams; coming from the Ojibway word *Seeskon*, plural, *aig*; kind of trout of an oily nature. Name of a town in Illinois.

CICOUESSING, "the fishing place." The Indian name of Lewis creek, Delaware.

CLALLAM, is a corruption of an Indian word signifying "strong people." A post-office in Washington territory.

COAQUANNOK, (Alg.), "grove of tall pine trees." This name was applied by the Indians to the spot where Philadelphia now stands; the place was subsequently called by them *Quakalnunk*, "place of Quakers."

COCALICO, corrupted from *Achgookwalico*, (Alg.), "where snakes gather together in holes or dens to pass the winter." Name of a creek in Pennsylvania.

COHECALECHEE, "broken arrow." A tributary of the Chattahoochee river, Georgia.

COCHECTON, originally called *Cushnuntunk*, (Alg.), "low ground." A town in New York.

COCHITUATE, (Alg.), "land on or near falls, or rapid streams." A town in Massachusetts.

COCOOSING, *Gokhosing* or *Gokhoosink*, (Alg.), "place of owls."

Name of a small stream that rises in Montville, Conn., and flows into the Thames river.

CODORUS, said to mean "rapid water." Name of a stream in southern Pennsylvania, on which the town of York is situated. Probably of Iroquois origin.

COHASSET, (Alg.), "place of pines." Name of a town in Massachusetts.

COHOCTON, *Cohochta*, (Alg.), "trees in the water." A branch of the Chemung river.

COHOES, *Gahaoose*, "shipwrecked canoe." Falls and town on the Mohawk river in New York.

COKATO, (Dak.), pronounced *Chokahta*, "at the middle." A town in Minnesota.

CONCHARDEE, "red dirt," "red earth," a word of Creek origin. Name of a place a few miles west of Taladega, Alabama.

CONEAUET, "snow lake." Name of a lake in western Pennsylvania.

CONEDOGWINIT, or *Conodoguinit*, "for a long way nothing but bends," "continued bends." Name of a stream in Pennsylvania.

CONEMAUGH, (Alg.), "otter creek." Name of a stream in Pennsylvania.

CONEQUENESSING, (Alg.), "for a long way straight," or "running a straight course." Name of a creek in Pennsylvania.

CONESTOGA; it may be that this word, which is generally supposed to be of Iroquois origin, is a corruption of *canastagiowne*, "the great magic land." The English settlers applied this name to a stream and creek in Pennsylvania.

CONEWAGO, *Guncuagc*, "long strip," or "long reach." Name of a large creek in Pennsylvania; also the name of rapids in the Susquehanna, near Middleton, and also name of a creek in York county, Pa.

CONEWANGO, *Ganowungo*, "the rapids;" other authorities say, "they have been gone a long time." A river in New York; also a creek in Pennsylvania.

CONECOCHEAGUE, *Konekocheeg*, (Alg.), "indeed a long way;" the word seems to refer to some occasion when a party of Indians became impatient on their journey. Name of a stream in Pennsylvania.

CONEWANTA, (Iroq.), "they stay a long time," corrupted from *Ganeunga*, a stream emptying into the Susquehanna in Pennsylvania.

CONNEAUT, corrupted from *Gunniati*, (Alg.), signifying, "it is a long time since he or they are gone." A branch of French creek, and town in Pennsylvania.

CONNECTICUT, "land on the long tidal river," or "land on the river without end." Name of a river and state in this Union. The country along the banks of the Connecticut was called by the Indians *Quinnchtugut*, and Roger Williams in 1643 calls the natives who inhabited the territory, *Quintikooch*.

CONNESUS, *Ganeasos*, "place of nanny-berries." Name of a lake in New York.

CONODOGWISET, corrupted from *Gunnipduckhannet*, signifying "for a long way nothing but bends." A branch of the Susquehanna in Pennsylvania.

CONONODAW, corrupted from *Gunniada*, (Alg.), signifying "he tarries long;" one of the head branches of the Alleghany river in Pennsylvania. A name expressive of some Indians when halting along the creek to await the return of one of their companions.

CONOQUESSING, corrupted from *Gunachquenesink*, (Alg.), signifying "for a long way straight." A branch of the Alleghany river in Pennsylvania.

CONOY, corrupted from *Guncu*, signifying "long." A small creek emptying into the Susquehanna in Lancaster county, Penn.

CONTOCOOK, (Alg.), "crow river." The name of a river and post village in New Hampshire.

COOKQUAGO, (Alg.), "big owl." Name of the west branch of the Delaware river.

COOS, (Alg.), "place of pines." Name of a county and town in New Hampshire.

COOSA, said to signify the same as *Coos*, the same word being spelled in two different ways by early writers. Name of a river in Alabama and post-office in Georgia; the river takes its name from a band of Indians.

COOSAHATCHIE, from *Coosa*, the name of a band of Creek Indians, and *hatchie*, a creek or river. Name of a river in South Carolina.

COPLEY, (Alg.), from a small creek, the proper name of which is *Copechan*, "a fine running stream." Name of a town in Pennsylvania.

CORAPECHEN, *Colapechen*, (Alg.), "fierce running stream." Name of a creek in Maryland.

COSHOCTON, (Alg.), given by Mr. Heckewelder, the Moravian missionary, as forks of the Muskingum; in other words, it appears that this place was so called, being a place where the rivers unite, meaning "union of the waters." Name of a county and town in Ohio. Other authorities say it signifies "finished small harbor."

COSSAYUNA, (Irk.), signifying, according to the St. Francis Indians, "the lake at our points." Name of a lake in Washington county, N. Y.

COYOTE, a species of dog, in the dialect of the Cushina and other tribes inhabiting the upper portions of the Sacramento valley. A town in California.

COWAMPS, *Cowompsque*, (Alg.), "a whet-stone, or rock suitable for that purpose." Name of a place on the south side of the Potatuck river in Connecticut.

COWANESQUE, (Alg.), "briery," "thornbushy." Name of a creek in northern Virginia.

COWASIT, *Cowisseck*, (Alg.), "place of small pine trees." The name now applied to a small stream in Connecticut.

COWAUTACUK, (Alg.), "pine wood land." Name of a river in Connecticut.

COWESSETT, (Alg.), probably corrupted from *Cowassit*, "place of small pine trees." Name of a post-office in Rhode Island.

COWILLIGA, said to signify "willow." A creek in Montgomery county, N. Y.

COXSACKIE, derived from *Cooksocket*, signifying "owl hoot." A town in New York.

CROTON, (Alg.), "the wind." A river in New York. The word appears to be derived from a sachem who lived at its mouth.

CUNNEYAUT, *Cunneaut*, *Gunneate*, (Alg.), "it is long since they went." Name of a creek in Pennsylvania.

CUPPACOMMUCK, "a refuge or hiding place," literally, "a close place." A swamp in the southwestern part of Ledyard, Connecticut, called by the English the Pine or Mast swamp.

CUPSUPTIC, (Alg.), "the act of drawing a seine while fishing." Name of the most northern of the Umbagog chain of lakes.

CUSSAWAGO, "snake with big belly." Name of a creek in Penn.

CUSSETA, *Hasihla*, "coming from the sun." A town in Alabama.

CUYAHOGA, (Irk.), from *Kaihogha*, a word in the Mohawk dialect signifying "river." Name of a river and county in Ohio. In the Mohawk dialect also occurs the word *Carrihoga*, which was the name of an Indian at Canajoharie, who married the widowed mother of the noted Indian Brant, the meaning of which is "news carrier."

CUYAHORA, (Irk.) The name given by the Indians to Trenton Falls, N. Y., meaning "falls of the glancing waters."

D.

DACADA, supposed to be the same as Dakota, (which see). A town in Wisconsin.

DADENOSCARA, (Irk.), "trees having excrescences." A creek in Montgomery county, N. Y.

DAHLONEGA, *Taulauneca*, "yellow money." A village in Georgia, near the gold mines in that state.

DAKOTA, "leagued," or "united people." Other authorities say it means "many in one government." Name of a territory of the United States. Takes its name from a tribe of Indians.

DAMARISCOTTA, (Alg.), "ale-wife place." A town in Maine.

DECORA. Name of a town in Michigan. (See Dekorra).

DECORAH. Name of a town in Iowa. (See Dekorra).

DEKORRA, (Winnebago dialect), believed to be the same as *Dekare* or *Decare*. Name of a Winnebago chief as signed to treaties between the United States and that tribe, spelled as before given and defined as "the spoon." A town in Wisconsin.

DES MOINES, so called by the French from *Moingena*, derived from an Algonquin word, *Mikonang*, signifying "the road." Name of a city and river in Iowa.

E.

EQUINUNK, (Alg.), "the place where the wearing apparel is distributed." A town in Pennsylvania on the Delaware river.

ERIE, "wild cat." Name of one of the great lakes of the United States. Name of an extinct tribe.

ESCANABA, (Alg.), "flat rock." Name of a town in Wisconsin.

ESCOHEAG, (Alg.), is supposed to signify "origin of three rivers." A town in Rhode Island.

ESHQUAGENDEG, (Alg.), "outer islands." Name of one of the Apostle Islands in Lake Superior.

ESOPUS, from *Seepu*, name for river, in the Delaware dialect. A town in New York.

ESTABOGA, "where people reside." A town on the Coosa river in Alabama.

EYOTA, *Iyotah*, (Dak.), "greatest," "most." A village in Minnesota.

F.

FINHOLOWAY, *Finkelhui*, "high bridge," or "high foot log." Name of a swamp in Georgia.

G.

GAASCHTINICK, (Alg.). The Indian name for the place where Albany, N. Y., now stands.

GANAWADA, (Irk.), meaning "on the rapids." The Indian name for the place where Fonda, N. Y., now stands.

GANOWAUGES, or *Conawaugus*, "fetid waters." Name of a town in New York.

GARDOW, *Gardau*, *Gadao*, (Irk.), "bank in front." Name of a place in New York.

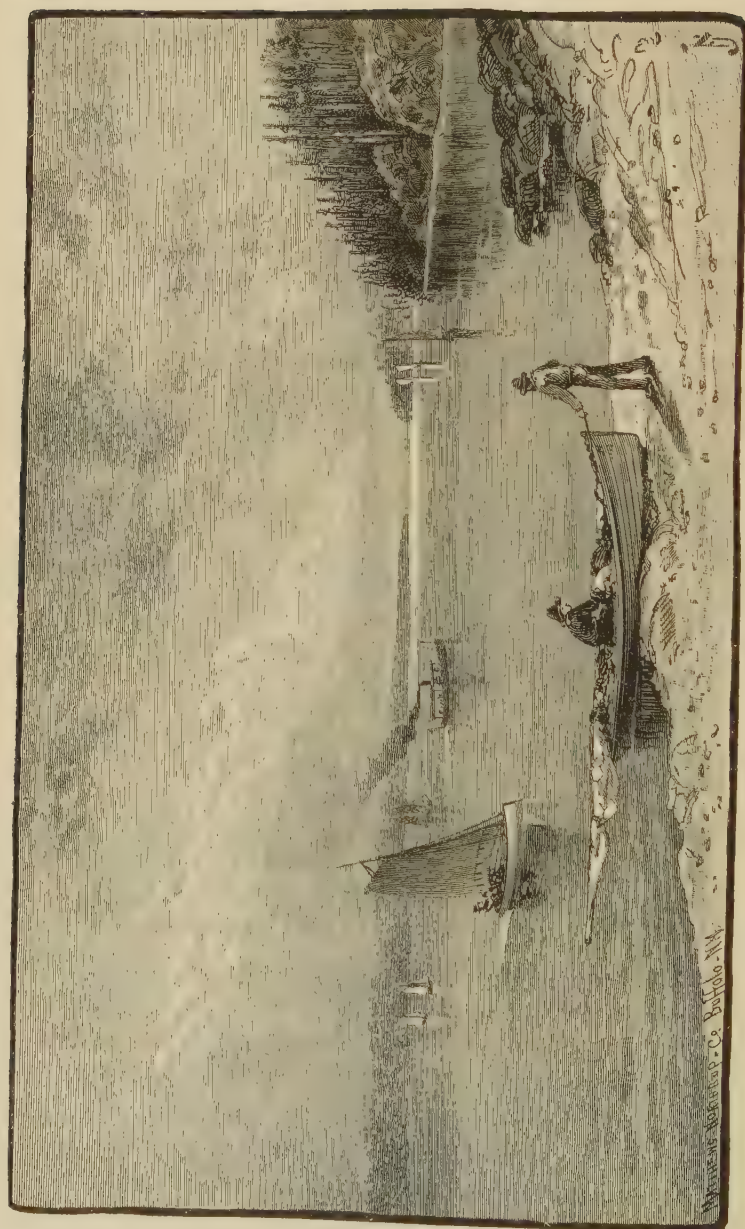
GENESEE, *Gennisheyo*, (Irk.), "the beautiful valley." Name of a river in New York.

GENESEO, (Irk.), "beautiful valley." Name of a town in Illinois and other states. Mary Jemison, the captive white woman of the Genesee, says it comes from *Genishau*, *Chencseco*, *Genneseo*, as pronounced by the different tribes, all meaning substantially the same, shining, clear, opening, pleasant, clear opening, clear valley, or pleasant open valley, relating more particularly to Genesee Falls.

GEAUGA, may come from *Cageauga*, meaning "dogs round the fire." Name of a chief of the Six Iroquois Nations who signed the treaty at Fort Harmer, on the Muskingum river. Name of a county in Ohio.

GITCHEGUMME, (Alg.), "great water," "wide water." Name of a bay extending into the land on the south side of Lake Superior.

GOGEBIC, *Agogebic*, supposed to be a corruption of *Agojebic*, "rocky," or "rocky shore." Some authorities say the word is Gogebing, meaning "dividing lake." A lake in Michigan, upper peninsula.



LAKE GOGEBIC, ON M., L. S. & W. RY.

GOWANDA, (Irk.), "a town among the hills by the water side." A town in New York.

GRAND KAUKAUKALIN, (Alg.), pronounced by the French *Kokolau*, by the Indians *Kaukonnee*, meaning "pickerel fishing." A place on Fox river, Wisconsin.

H.

HAMPA, *Hanpa*, (Dak.), "moccasin." Name of a small stream near Aberdeen, Dakota.

HACKENSACK, supposed to be derived from *Haucquansauk*, (Alg.), "hook mouth." The name of a channel by which the waters of Newark Bay find their way around Bergen Point to New York Bay. Others say the word is derived from *hackinsaquink*, and signifies "a stream which unites with another stream in a low place or on low ground, that discharges almost imperceptibly into another stream."

HALPATAOKEE, "alligator water." Name of a swamp in Florida, made of small islands, surrounded by water of various depths.

HATCHECHUBBEE, derived from *hatchie*, "a creek," and *chubba*, "half way," "the middle." A post village in Alabama.

HATTERAS, originally, it is said, the name of a band of Lennape Indians. Name of a post village in North Carolina.

HIAWATHA, "wise man." The name of a post village in Kansas.

HIGGANUM, (Alg.). The original name was *Tomhegnompskut*, and means "at the ax or tomahawk rock." Name of a brook and village in Connecticut.

HOBOKEN, (Alg.), "smoke pipe;" others say "tobacco pipe." Name of a town on the Hudson in New Jersey.

HOCCANUM, or *Hockanum*, (Alg.), "hook" or "hook shaped." Name of a river in Connecticut.

HOCKHOCKING, (Alg.), "a bottle," or "place of the gourd which resembles a bottle." A river in Ohio.

HOCHELAGA, (Irk). Former name of Montreal, signifying "beaver dam."

HOCKENDAUQUA, corrupted from *Hackimundochwe*, "searching for land." Name of a stream in Pennsylvania.

HOCKING, from *Hockhock*, "a gourd," and *ing*, a local termination in the Delaware dialect, meaning "at the gourd," or "place of the gourd." Hockingport, name of a post-office in Ohio.

HOKAH, (Dak.), "gar-fish." Name of a stream in Minnesota, also called Root river.

HOKAMAN, (Dak.), "where herons set, or breed." Name of lakes in Minnesota.

HOKENDAUQUA, "searching for land." Name of a town in Pennsylvania; takes its name from a small creek.

HOKA, "horn." Name of a small tributary of the Mississippi near its source.

HONEOYE, *Haneayeh*, (Dak.), "finger lying." Name of a lake and creek in New York.

HOPPENY CREEK, *Hobbenisink*, (Alg.), "potato creek," or "the place where the wild potato grows." Name of a creek in eastern Pennsylvania.

HORICON, "the lake of silver water." This name is applied by some writers to Lake George, in New York. A town in New York; also the name of a lake in Wisconsin.

HOUSATONIC, (Alg.), "stream beyond the mountains." Other authorities say it is composed of *wassa*, "proud," *aton*, "a channel or stream," and *ick*, from *azheebic*, "rocks," that is "proud stream flowing through the rocks." Name of a county and river in Massachusetts. It is also stated by some that it means "bright stream flowing through rocks."

I.

IDAHO, "sun-rise mountain." Name of a territory of the United States; takes its name from a high mountain so called by the Indians. Other authorities say it means "the gem of the mountain."

ILLINOIS. From the Algonquin word *Inini*, or *Illini*, *pl. Illiniwug*, "man," and French adjective termination *ois*. The French substituted *l* for *n*. From tradition, it was intended to mean or have reference to a perfect man, as distinguished from the Iroquois nation, who were considered by the western tribes as beasts. Marquette, in descending the Mississippi, touched on the west bank of that river at a place near the mouth of the Des Moines, where he found marks of inhabitants, which he pursued westward a few miles, when he arrived at an Indian village, where he was received with demonstrations of great friendship. He communicated with the inhabitants, it would appear, in the Algonquin language, but as their dialect differed from that of any of the tribes he had before met with, he asked the chief who

received him who they were. He answered in the Algonquin language, "We are *men*," as distinguished from the Iroquois, whom they looked upon as beasts in consequence of their cruel conduct in their invasions upon the western tribes. Hence the term *Inini*, "man," or as the French rendered it, *Illini*. Thereafter the tribes of this vicinity became known among the French as *Illinese* or *Illinois*.

IMNIJA, or *Emneja*, "rock," properly, "a rock washed by water."

IMNIJASKA, or *Emnejaska*, "white rock." The Dakota name for the city of St. Paul, Minnesota.

INKPA, *Eenkpah*, (Dak.), "end" or "point." A tributary of the Minnesota river entering from the southwest near Lacqui Parle, which was formerly considered the head or end of the Minnesota river.

INYANBOSDATA, or *Enyanbosdata*, "stone standing on end." The Dakota name for Cannon river in Nebraska, and the name of a village near it.

INYAN KARA, *Isanyati*, (Dak.), "rocky hills." The name of some peaks in western Black Hills.

INYAN REAKAH, (Dak.), "river of the rock." Name of a river in Minnesota.

INYANSHAHSHAHWAKPA, "river of red stones." The Dakota name for the Des Moines river.

INYANTANKINKINYANMDE, (Dak.), "lake of big stones," so called from the rocky mounds found near the lower end of the lake. Name of a lake in Minnesota.

INYAN YANKE, (Dak.), "stones there." The Indian name of the Little Sioux river.

IOKA, probably corrupted from *Ioga*; from *io*, "beautiful," and *ga*, "a place." Name of a town in Iowa.

IOSCO, (Alg.), "water of light." A county in Michigan.

IOWA, from a tribe of Indians called by the French *Ajoues*, "the sleepy or the drowsy ones." Name of one of the states of the Union. This name was applied by the Dakotas to several Indian tribes.

IPAKSHAN, "crooked." The Indian name for the Big Sioux.

IRONDEQUOIT, named from a bay called by the Iroquois *Neodaondaquat*, signifying "a bay." A town in New York.

IROQUOIS. The name of a linguistic stock of Indians, applied especially to the six nations of the state of New York. The French at

first gave to the five nations and Hurons the name *Hiroquais*, from a word used in their speeches, and their usual cry of warning. *Hiro* was a word or exclamation used in closing their speeches, like the *Dixie* of the Latin, and *quai* was a cry of warning or alarm given by sentinels or persons posted out to warn their assemblages of approaching intruders. Name of a county and town in Illinois.

ISAN, *Inyansapa*, or *Isanyati*, (Dak.), "pale stone." The name of a small lake near the head of Rum river in Minnesota, upon the banks of which probably were found the flint from which the Dakotas made their knives and hatchets, as the word *isan* is said to signify knife in their language.

ISANTI, *Isanyati*, (Dak.), "dwellers at the knife," or "at Knife lake." Name of a county in Minnesota. This is the name of one of the four dialectic divisions of the Sioux nation, commonly called the Santees.

ITASKA, (Alg.), a name formed by Mr. Schoolcraft for a lake at the supposed source of the Mississippi river; from *Ia*, "to be," and *totosh*, "the female breast," with a locative inflection.

IZUZA, (Dak.), "white stone." Name of a tributary of the Minnesota entering that stream a short distance below Big Stone lake.

J.

JAMAICA, *Caymaca*, or *Kaymaca*, said to mean "a country abounding in springs." Other authorities say it is a corruption of the word *Xayamaca*, "land of wood and water." Name of a town in New York and other states.

K.

KAGINOGUMAUG, (Alg.), "long water lake." The Indian name for the lake which is the source of the Crow-wing river in Minnesota.

KAKAGON, (Alg.); the proper word is *Ogakagun*, from *oga*, a dorry, a kind of fish or wall-eyed pike, and *kagun*, which signifies a place where this kind of fish can be taken plentifully. A river in Wisconsin running into Chequamagon bay.

KAKIWEONAN, pronounced by the French *Kakiweona*, signifying "a country traversed by a cross water communication, and a portage for small lakes." A portage through the copper regions of Lake Superior was so called from *Ninkakinee*, "I march across."

KALAMAZOO, *Negikanamazo*, (Alg.), a term derived from stones

seen through the water, which, from a refractive power in the current, resemble an otter swimming under water. A river, county and town in Michigan.

KAMAS, a kind of root gathered for food by the Indians on the Pacific coast. A post-office in Utah territory.

KAMPESKA, (Dak.), "crystal," "clear." A lake near Watertown, Dakota.

KANABEC, (Alg.), "snake." A county in Minnesota. A river passes through this county called Snake river, from which this county seems to take its name, by being transferred to the Indian language.

KANÁWHA, said to signify "river of the woods." A county in West Virginia, from a river of that name. The word, it is believed, takes its name from a tribe of Indians inhabiting the country in the vicinity of this river, spelled variously as *Canai*, *Canais*, *Canaways*, *Canawese*.

KANDIOTTA, (Dak.), "many buffalo fish." Name of a lake in Dakota.

KANDIYOHI, (Dak.), from *kandi*, "buffalo flesh," and *lyohl*, "to reach to me." A town in central Minnesota.

KANDIZOHI, (Dak.), "that which the buffalo fish come into." Name of a lake in Minnesota.

KANKAKEE, (Alg.) A town and county in Illinois, which takes its name from a principal river known at this day by the same name. It is spoken of by Charlevoix in 1720 as the *Theakiki* river. He says it comes from *theak*, "wolf," a name by which some tribe of Indians were called by some other tribe who lived upon this river; but this is a mistake; the word *theak* does not signify wolf in any language of any tribe who were ever known to inhabit or frequent this part of the country. Charlevoix remarks that the French Canadian by French corruption called it *Kiakiki*. Kankakee is not an Indian word. *Kaukakee* is a word in the Algonquin language, and means "raven." In the treaty with the Pottawattamies and other Algonquin tribes at Camp Tippecanoe, November 3rd, 1832, this river is called the *Kaukake*. Other authorities say it is an Iroquois word and comes from *kantake*, signifying "among the meadows."

KANSAS, "smoky," "smoky river." Name of a principal river and state of the Union, coming from a tribe of Indians of that name who dwelt upon this river. Other authorities say it signifies "good potato."

KASKASKIA. Name of a town in southern Illinois, situated on a river of that name, near its confluence with the Mississippi. This is believed to be the oldest town in the Mississippi valley, having been founded in 1683 by the French, under La Salle. It was considered the capital of the Northwest Territory, and was the center of the French population of that region. Upon the formation of Illinois Territory, Kaskaskia became the capital, and so continued until the state of Illinois was admitted into the Union in 1818. It is also the name of one of the Illinois tribe of Indians who were first visited by



FIRST STATE HOUSE AT KASKASKIA.

Marquette in 1673, then inhabiting the country about what is known as Starved Rock, on the Illinois river, where they had quite a large town, which the French speak of as Kaskaskia, or the town of the Kaskaskias. Soon after the arrival of La Salle, this tribe removed to the site of the present town of Kaskaskia, which gave to it, also the river on which it is situated, their present names. Several early writers speak of an Indian town of the same name on Beaver river in western Pennsylvania, about the year 1748, referring to it as "a large Indian town." If it is an Indian word in this form, which is doubtful, and ever had any signification, it is now lost.

KASSON, (Dak.), "to use all up." A post-office in Minnesota.

KASOTA, (Dak.), said to mean "clear," or "cleared off," "as the sky clear from clouds." Name of a small stream and town in Minnesota.

KATAHDIN, *Kataadeni*, (Alg.), "the greatest," or "chief mountain." Name of the highest mountain in Maine. Other authorities say it signifies "the highest place."

KATONAH, "sickly." A post-village in New York.

KATCHENAHA, "turkey lake." Name of a lake in Florida.

KAUADARAUK, (Irg.), "broad." A stream in Montgomery county, New York.

KAUKAUNA, (Alg.), "a portage," or "long portage." In the Ojibway dialect there is a word of the same sound, which signifies "all." Name of a town on Fox river, Wisconsin.

KEARSARGE, (Alg.), "sharp or pointed pine mountain," or merely "the notched or peaked mountain." Name of a mountain in New Hampshire. Other authorities say it signifies "the highest place."

KEHT HANNE, "principal or greatest stream." This name was given by the Lenna Lenape Indians to the Delaware river. The same name is said to have been given by the Delawares, on the banks of the Ohio, to that stream.

KENAWAY, (Alg.), "whirlpool," or "swallowing up." Some Indians have it that an evil spirit lived in the water which drew substances from the bottom of the river. Name of a river.

KENNEBAGO LAKE, (Alg.), probably from *Kenabiggo*, plural of snake. A post-office in Maine.

KENNESAW. *Kinnesah* was the name of a Cherokee chief, who signed the treaty between the United States government and that nation on July 2nd, 1791, the meaning of whose name is given as "cabin," supposed to be the same as Kennesaw. A post-office in Georgia.

KENNEBEC, (Alg.), "long water," "long lake." Name of a river and county in Maine. Bishop Baraga, in his dictionary of the *Otchipwe* language, says Kennebec is a word in the Cree language signifying "snake," or "serpent."

KENNEBUNK, (Alg.), "long water place." Name of a town in Maine, also in several other states of the Union.

KENNEKUK, a corruption from *Keannekuk*, "the foremost man," from the name of a great Kickapoo prophet. A town in Kansas.

KENOSHA, (Alg.), "a pike," or "pickerel." Name of a town in Wisconsin.

KENTUCKY, "at the head of the river." Barber, in his history of Virginia, says it is an Indian word signifying "dark and bloody ground," from the fierce and savage contests, in this part of the country during the early settlements, between the Indians and the whites. Other authorities say it is derived from *Kentakokwa*, "the prairies."

Name of one of the states of the Union, and a principal river in the state.

KENZUA, or *Kenjua*, *kentschuak*, (Alg.), "they gobble," that is, "the wild turkeys gobble." Name of a creek in central Pennsylvania.

KEOKUK, (Alg.), "watchful fox." Name of a city in Iowa. It takes its name from an Indian chief of the Sac tribe, who inhabited that part of the country at its first settlement by the whites. It is interpreted as "watchful fox," in two treaties between the United States government and this tribe, which are signed by this chief. In another treaty it is interpreted as "he who has been everywhere," which is not believed to be correct. Mr. Caleb Atwater, in his account of a tour to Prairie du Chien in 1829, says that it means "river fox:" that *uk* means "river." Mr. Catlin says it means "the running fox." All authorities, it seems, concur that the word fox is included in the term Keokuk.

KEOSAQUA. This word in the Ojibway dialect would mean "a woman that hunts." A post village in Iowa.

KEOTA, probably corrupted from the Algonquin word *keahta*, "the fire is gone out." Name of a post-office in Iowa. It may also mean "gone away," "gone to visit."

KESHENA. In the Ojibway dialect this word means "a pretense of pain." Name of a town in Wisconsin.

KEWANEE, (Alg.) This name is given by John Tanner in his narrative of thirty years' captivity among the Indians, as "prairie hen." Mr. Schoolcraft gives the same word in the Miami dialect, signifying "nose." The Indians mark it as the song of the prairie hen, *ke-wa-nee*, *ke-wa-nee*, signifying in their language "where I got lost." This being the constant song of the prairie hen, they call it by that name. Other authorities say it is a Dakota word, from *kiwani*, "winter again;" said of snow coming in the spring after the winter is supposed to be over. Name of a town in Illinois.

KEWASKUM, (Alg.), "returning track." A town in Wisconsin.

KEWAUNEE. A town in Wisconsin. (See Kewanee).

KEWEENAW, (Alg.), probably corrupted from *newgwenawn*, "back again." A county in Michigan. It may also come from *kewaywenon*, signifying a detour or returning around a point, or to go out and come back around the point.

KEYA PAHA, (Dak.), "turtle hills." Name of some hills and a stream in northern Nebraska.

KICKAPOO, *Negikabos*, (Alg.), "ghost of an otter," a phrase jestingly applied, it is said, by other tribes. A town in Wisconsin and other states.

KINNI KINNICK, (Alg.) The proper word is *K'nick K'nick*, meaning "mix." A kind of weed used by the Indians to smoke as tobacco, or the inside bark of willow used for the same purpose, when dried and pulverized, mixed with tobacco. A post-office in Ohio. This word is variously spelled as Kinnick Kinnick. A town in Wisconsin.

KIOWA, in the Ojibway dialect, would mean "thy body." A town in Kansas and other states.

KISCHICOQUILIS, "the snakes have already got into their dens." A creek in Pennsylvania.

KISHWAUKEE, (Alg.) The Indian name in the Pottawattamie dialect for sycamore tree. Name of a river in northern Illinois; also name of a station on the C. & N. W. R'y in McHenry county, in that state.

KISKATAMENAKOOK, *Keskatonunakanke*, (Alg.), "the place of shelled nuts." Name of a locality near the Catskill mountains, New York.

KISKIMINETAS, *Giesgumanito*, (Alg.), "make daylight." Name of a stream in Pennsylvania. Tradition says a warrior encamping on its banks said this during the night to his comrades, so impatient was he to move forward.

KITCHI GAMI, or *Keche Gumme*, "the great or chief lake." The Ojibway name for Lake Superior. (See Gitchegumme).

KITCHOPATAKI, "where the Maize Wood river is spread out." Name of a tributary of the Tallapoosa river.

KITTANING, (Alg.), corrupted from *Kithannink*, "at, or on, the main stream." Other authorities say it is from *Kittannin*, "you have abundance," or "you are rich." A river and town in Pennsylvania.

KITTATINNY, (Alg.), "the greatest, or chief mountain." Name of an extensive mountain range in eastern Pennsylvania, containing the Delaware and Lehigh water groups.

KITTATON, (Alg.), "the great town or village." Name of a creek in Virginia, entering the Potomac, opposite Point of Rocks. Probably so named on account of an Indian village on its banks.

KITTEMAUG, "great fishing place." A locality on the east bank of the Thames river, in Connecticut.

KIWATIN, (Alg.), "north wind," "wind going back." Name of a district of country in British America

KOKOMO, "young grandmother," A town in Indiana. In the Algonquin language this word would mean "owl's roost."

KOOEKWENAWKOO, (Alg.) The name which the Indians gave to the place where Philadelphia now is, meaning "the grove of the long pine trees."

KOSHKONONG, (Alg.), from *kosku*, "scared," and *ong*, "place," "a frightful place," "ugly place." Perhaps from *kekushko*, "he got away," or "was released," and *ong*, "a place;" that is, "the place where he got away or was released." A lake in Wisconsin.

KUMTUX, "to know." A word in the Chinook jargon. A post-office in Washington territory.

KUTTUCK, *Kehtetuk*, "great river." The Indian name of the Blackstone river, in Connecticut.

L.

LACKAWANNA, (Alg.), "forked stream," or "the stream that forks." Name of a creek in eastern Pennsylvania flowing into the Susquehanna above Wilkesbarre. The word *Lackawana* is a word in the Mohawk dialect, and means "a chief," or "head man."

LACKAWAXEN, (Alg.), "where the roads part." Name of a river and town in Pennsylvania.

LACKAWANAK, *Lackawannock*, (Alg.), "the forks of two streams," or "the place of the fork." Name of a mountain in eastern Pennsylvania. The mountain originates at the junction of the Lackawanna river with the Susquehanna, and from its location at the fork of those streams, may be said to have an appropriate name.

LAKOTA, (Dak., Tironwan dialect), same as "*Dakota*." A post-office in Nebraska.

LENAPE, (Alg.), "original," "first," "original people." "A race of people who are the same as they were in the beginning, unchanged, unmixed." A post-office in Pennsylvania; also in Kansas. Takes its name from a tribe of Indians originally inhabiting Pennsylvania, afterwards called *Delawares*, the same with whom William Penn made his famous treaty at Shakamaxon.

LENAWEE, in the Shawnee dialect, signifies "Indian." Name of a county in Michigan.

LILLEWAUP, "falling water." Takes its name from the falls on a stream on Hood's canal, Washington territory.

LIMA, a corruption by the Indians or Spaniards of the native name *Rimac*. A city in South America, and name of towns in Ohio and other states of the Union.

LOACHAPOKA, "the place where terrapins are killed." A town in Alabama.

LONOTO CREEK, "flint creek," an affluent of Flint river, Georgia. This word is the Indian name for that river.

LOOSHTOOK, "long river." Name of the principal river of New Brunswick, better known as St. John's river.

LOYAHLHANNA, *Laweelhanne*, (Alg.), "middle stream." Name of a creek in Westmoreland county, Penn.

LOYALSOCK, from *Lawisaquik*, (Alg.), "the creek that empties itself between others," or "middle creek." Name of a creek in Lycoming county, Pennsylvania.

LYCOMING, *Legawihanne*, (Alg.), "sandy stream." Name of a creek and county in Pennsylvania.

M.

MACHEMOODUS, (Alg.), *Matchemadose*, "there is a bad noise," or "the place of bad noises." Name of a locality in East Haddam, Connecticut.

MACH HANNE, (Alg.), "the large, or largest stream." The name given to the largest of the three streams which unite to form the Lehigh river.

MACHIGAMMI, (Alg.), "large lake." Name of a lake in northern Wisconsin.

MACHIGAMIG, (Alg.), "large lake, or "large lake stream." Name of a stream flowing from Lake Machigammi in Wisconsin.

MACKINAW, in some of the Algonquin dialects means "turtle." Name of a town in Illinois.

MACOUPIN, (Alg.), name from a small stream in Illinois, "Indian name of a bulbous root like the potato, found growing along this stream." Name of a county in Illinois.

MACUNGIE, (Alg.), corrupted from *Machkunschi*, "the feeding place of bears." Name of a post-office in Lehigh county, Pennsylvania.

MADAWASKA, (Alg.), from *Matawaska*, "the mouth of a river, where there is grass and hay." Name of a town in Maine.

MAGATANKAMDE, (Dak.), "swan lake." Name of a lake in Minnesota.

MAGOTTY, or *Magothy*, (Alg.), "a small plain or prairie devoid of timber." A river in Maryland.

MAHANOY, (Alg.), corrupted from *Mahoni*, "a lick." Name of a stream in Pennsylvania.

MAHANTICK, *Monhantick*, (Alg.), "a spruce swamp," or "cedar swamp." Name of a swamp in the southwestern part of Newtown, Conn.

MAHANTAUGA, from *Mohantaugo*, "where we had plenty to eat." A stream in Dauphin county, Pennsylvania.

MAHASKA, "white cloud." Name of an Iowa Indian chief. A county in Iowa.

MAHASKAKOOK, (Alg.), "a crippled bush." Name of a place in Columbia county, N. Y.

MAHONING, or *Mahony* (Alg.), corrupted from *Mahonink*, "where there is a lick," "at the lick." A county and river in Ohio.

MAKAGI, (Dak.), "brown earth." Name of a western tributary of the Minnesota.

MAKAMDE, (Dak.), "sunk lake." A lake in Dakota.

MAKON, probably the same as *Maquon*, an Algonquin word for "feather." A town in New York.

MAKUA, (Alg.), "bear," or "a bear." A town on the shore of Lake Michigan.

MAMACHIMINS, *Mamachimons*, (Alg.), "barren," "waste," or "unoccupied little island." A small island near Norwalk, Conn.

MAMACHOAG, a brook in New London, Conn., which was so called by the English settlers, probably from their abundance of small fish, popularly known by a corruption of their Indian name as "*Mummachogs*." (Alg.)

MAMACOCK, variously spelled as *Mamaquack*, *Mamacokk*, *Maham-lecake*, (Alg.), "a great hook." Name of a creek in East Lyme, west of Black Point, Conn.

MANADY, or *Manada*, *Menathey*, (Alg.), "an island." Name of a creek in Dauphin county, Penn.

MANAHAN, corrupted from *Menehund*, (Alg.), "where liquor had been drank." A branch of a stream called Yellow Breeches, in York county, Penn.

MANALTON, *Menaltink*, (Alg.), "at the place where we drank liquor to excess." Name of a place in western Pennsylvania.

MANAWA, (Alg.), "back again." A town in Wisconsin.

MANATAUK, (Alg.), "a place of observation," or "a look out place." Name of a high hill in Waterford, Conn.

MANATICUT, or *Monatoquot*, probably the same as *Monatuck*, "a place of observation," Name of a small river in Baintree, Mass.

MANATAWNY, corrupted from *Menhaltanink*, (Alg.), "where we drank liquor." A branch of the Schuylkill, in Berks county, Penn.

MANAYUNK, *Meneiunk*, "place of rum," or "place of drinking liquor." A locality within the present limits of Philadelphia, Penn.

MANHAN, (Alg.), "an island." Name of a river in East Hampton, Mass.

MANHANNOCK, *Munnohanauke*, (Alg.), "island place." A section of Gastonbury, Conn., formerly an island in the Connecticut river.

MANHATTAN, *Munnohatan*, (Alg.), "the town of the island." Name of a town in Illinois and other states of the Union. Other authorities say it is from *Manhachtanick*, "the place where we all got drunk or became intoxicated." Manhattan, N. Y., is said to be the place where the Indians first tasted whiskey, on meeting the Europeans who first landed at that place. They gave them whiskey to drink, whereby they became intoxicated and, therefore, it is said, so named this place.

MANHUMSQUEEG, (Alg.), "in the whetstone country." Name of a locality in Connecticut.

MANUSSING, *Munnohan*, (Alg.), "an island," or "the island." Name of an island in Long Island Sound, N. Y.

MANIDOISH, (Alg.), "bad spirits." A river in northern Wisconsin, running into the Chippeway river.

MANISTEE, (Alg.), from *Manisteeck* or *Manistick*, in the Cree dialect, meaning "island," or "island in the river." A town and river in Michigan.

MANISTIQUE, (Alg.), same as *Manistee*, "island in a river." A town in Michigan.

MANITEAU, (Alg.), the same as Manito. A county and town in Missouri.

MANITOBA, (Alg.), from *Manitowada*, "the strait of the spirit;" from a lake of that name. This lake is so called on account of strange things seen and heard in the strait which joins the lake with another one, in the old times. According to Schoolcraft, from *Manitobwa*, "spirit voice." A district of country in British America.

MANITO, or *Manitou*, (Alg.), "spirit," usually understood, however, to mean "the Great Spirit." Name of towns in various states.

MANITOULIN, "spirit island." Name of an island in Lake Huron, east of Mackinaw, south of the North Channel.

MANITOWOC, (Alg.), given by Schoolcraft as *Minitowauke*. Various definitions are given to this word, and there is much dispute and difference of opinion as to its correct meaning in its present form. *Manito*, means "spirit," the word *auk* means "a tree standing alone." This termination added to Manito would mean "spirit tree," or "a tree under some mysterious influence." The word *auke* would signify "earth" or "place." This word added to the word Manito, would mean "place of the spirit." *Manitowog*, from which the word in its present form is supposed by some to be derived, would mean about the same thing as "place of the spirit." *Manitowog* would be the plural and would mean "place of the spirits." The letter *w* in this word is thrown in for euphony, having no effect in changing the meaning of the word, it being a rule in the Indian language, from which this word is derived, that two vowel sounds in a word are not allowed to come together, but a consonant, usually *w*, is thrown in for euphony, as in this case. Name of a town on Lake Michigan in Wisconsin.

MANKATO, from *Ma'ka* and *to*, (Dak.), "blue earth." A town in Minnesota.

MANOKIN, (Alg.), "an enclosed place." The Indian name of a river in Maryland.

MANTENO, (Alg.), probably a corruption of *Manitou* or *Manito*, "spirit." Another authority states that the signification of *Manteno*, in the Pottawattamie dialect, is "soldier's village." Name of a town in northeastern Illinois.

MANUNKA CHUNK, (Alg.), probably corrupted from *Manunketuck*, or *Munnawhatteaug*, "that which manures land," referring to fish which the Indians used in fertilizing their corn lands. A village in New Jersey.

~~MAQUON~~, or *Mequon*, (Alg.), "a quill or feather." This is the name which the Delaware Indians gave to William Penn, from the circumstance of signing the memorable treaty made with them on the Delaware river at a place, since called Kensington, called by them *Shakamaxon*. He put his name to this treaty with a quill pen, which also the Indians touched in making their mark thereto, in the usual form in cases where persons cannot write, hence they gave him this name. Name of a town in Illinois.

MASGEEKHANNE, (Alg.), "a stream flowing through swampy ground" A stream on Broad Mountain, south of Scranton, Pennsylvania.

MASHAMOQUET, *Massamaugut*, (Alg.), "at the great fishing place." Name of a brook in Pomfret, Conn.

MASHAPAUG, (Alg.), from *massa*, "large," and *paug*, "standing water." A post-office in Connecticut.

MASHPEE, probably corrupted from *Maschapi*, (Alg.), "corals," "beads." A town and post-office in Massachusetts.

MASSABESIC, (Alg.), denotes "a place at a (relatively) great rivulet, or brook." A post-office in New Hampshire.

MASSABESIE, (Alg.), probably the same as *Massabesic*, (which see). A lake in New Hampshire.

MASSACHAUG, *Muschaug*, (Alg.), probably corrupted from the Narraganset equivalent of Mohegan, *Muxquataug*, "place where rushes grow." Name of a pond in Westerly, Rhode Island.

MASSACHUSETTS, (Alg.), an anglicized plural of *Massachuset*, signifying "at or near the great hills," "the great hill country," from *massa* "great" and *walchu* (in composition *alchu*), plural *wadcuash*, "mountains" or "hills," and suffix *it* or *et*, "on or near." According to Roger Williams, it signifies "blue hills." Josiah Cotton was informed that the term specially belonged to "an hill in the form of an arrowhead." Other authorities say it is supposed to come from the word *Machtitschwarmic*, as the Indians think, meaning "a cluster of islands," with channels every way. According to the best authority the meaning of the name, no doubt, is "at the great hill." Name of one of the states of the Union.

MASSAPEAG, *Massapeauk*, (Alg.) "great water land," or "land on the great cove." A post-office in Connecticut.

MASSAUCUNNOCK, (Alg.), "place of fish-hawks," was the name by

which Falcon Island, south of Guilford, Connecticut, is recorded in early history.

MASSAWAMASOG, *Massawomussuk*, (Alg.), "great declivity," "steep hillside or bank." This name is now applied to a brook and cove west of the Thames river in Montville, Conn.

MASTHOPE, corrupted from *maschapi*, "beads of glass." A post-office in Pennsylvania. Former orthography, Mashope.

MATACOMACOCK, (Alg.), "bad place land," or, possibly, "where the path is bad." The name of a locality in Windsor Bounds, Conn.

MATAWAN, (Alg.), "it opens (a river); it arrives in a lake." A town in New Jersey.

MATOACA, *Matoake*, (Alg.), "snow feather." The original name of the Indian girl, daughter of Powhatan, afterwards known among the whites as Pocahontas. Name of a town in Virginia.

MATOAX, probably the same as *Matoaca*. A town in Virginia.

MATOAKE, meaning "snow feather," or "snow flake." This is another mode of spelling the name of Pocahontas, the daughter of Powhatan, chief of one of the Virginia tribes, who is reported to have saved the life of Capt. Smith. This was also the name of her mother, and both were represented as being very graceful and swift of foot. Name of a post-office in Virginia.

MATOMDE, (Dak.), "a gray bear." A post-office in Minnesota.

MATOWA, said to mean same as *Matomde*. Name of a post-office in Carlton county, Minnesota.

MATTAPOISET, (Alg.), probably from *matchepeeset*, "a place unfavorable for the passage or shelter of canoes." A river in Connecticut; also a town in Massachusetts.

MATTAPONY, (Alg.), "no bread at all to be had." A river in the southeastern part of Virginia.

MATTAWAKS, (Alg.) Here, it is said, the Indians obtained their material for wampum, "the perowinkle." The Indian name for Long Island.

MATTAWAMKEAG, (Alg.) The probable meaning is, "it opens into or passes into a swamp," as "the river of this name runs into or passes through a swampy place." Name of a river and town in Maine.

MATTAWAN, (Alg.), supposed to be the same as *Matawan*, which is the name of a town in Michigan.

MATTAWIN, supposed to be the same as *Matawan*, (which see). Name of a post-office in Pennsylvania.

MATTEAWAN, supposed to be the same as *Matawan*. Name of a post-office in the state of New York.

MATTITUCK, *Matuhtugh*, (Alg.), "a place without wood," or "badly wooded." A post village in Suffolk county, N. Y.

MAUCH CHUNK, "bear mountain." A town in Pennsylvania.

MAUMEE, *Omaumee*, *pl.*, (Alg.), "people who live on the peninsula." A river in Ohio.

MAXATAWNY, corrupted from *machksithanne*, signifying "bear's path stream." A branch of Saucon creek, in Berks county, Penn.

MAYAIMI, "very large water." Name of a lake in Florida.

MAYAWAKEN, (Alg.), "sacred or mysterious banks." A large tributary of the Minnesota, more frequently called the Chippewa river.

MAY LUCK, a corruption from the Indian word *namareekroake*, "fishing place." Name of a small stream in East Windsor, Conn.

MAZOMANIA, (Dak.), "the walker on iron," "walks in metal." Name of a town in Wisconsin. Named after an Indian chief.

MAZON, (Alg.), "a nettle," "a kind of weed," which originally grew in abundance along a small stream putting into the Illinois river from the south, in Grundy county, Illinois. Name of a town in Illinois, taking its name from the stream aforesaid.

MEDO, (Dak.), probably corrupted from *Mdo*, "an esculent root eaten by the Dakotas, in appearance and taste something like sweet potato." A post-office in Minnesota.

MEDUXNAKEAG, (Alg.), "the noise made by the water where it touches the limbs of trees." A river in Maine.

MEECH HANNE, (Alg.), "main stream." The name applied by the Indians to the largest arm of the Lehigh river flowing between Monroe and Lackawanna counties, Penn.

MEEME, *Omeeme*, (Alg.), "a pigeon." A town in Wisconsin.

MEMPHRAMAGOG, (Alg.), "lake of abundance." A lake in Vermont.

MENAN, (Alg.), (Grand Menan), *Munnohan*, "the island." The word Grand is an English prefix. The name of an island opposite Passamoquoddy bay.

MENASHA, "island," or "on the island." A town in Winnebago

county, Wisconsin. In the Mandan language is the word *Menasha*, meaning "tobacco."

MENDOTA, *M'dota*, *M'dote*, (Dak.), "the mouth," or "the mouth of a river," or, more frequently, "at the junction," originally the name of Gen. H. H. Sibley's trading post at the mouth of the St. Peter's, and transferred from that to a number of other places. Name of a town in Illinois.

MENEKAUNEE, (Menominee dialect), "the place where the lodges are;" literally, "the villages." A town in Wisconsin.

MENHEERING, or Menherrin, "on the island." Name of a stream in southeastern Virginia.

MENNO, probably from the Algonquin word *minno*, "good." A town in Pennsylvania.

MENOKEN, (Alg.), "a good growing place," or *Minnogen*, Ojibway dialect, meaning "it grows well," or "fortunate," "doing well." Name of a town in Kansas.

MENOTI, probably from the Delaware word *Menatey*, "an island" A post-office in Iowa.

MENOMINEE, (Alg.) The name of a river emptying into Green Bay on the north, and the name of several towns in various states of the Union. The river takes its name from a tribe of Indians living in the vicinity, meaning "the people who eat wild rice," from *menomin*, "wild rice," which abounds in the marshes and overflowed lands in the vicinity of Green Bay, in the country of this tribe, a large proportion of the subsistence of which was wild rice.

MENUNKETUCK, *Munnohquohtean*, (Alg.), "that which fertilizes or manures land." This is the Indian name for Guilford West River, in Conn. From a tradition we learn that some of the Indian tribes of Connecticut residing on the larger streams, used fish, when obtainable, for fertilizing purposes.

MEQUON, *Mikwan*, (Alg.), probably same as *Maquon*, may come from *emikkwan*, "a stone." A town and river in Wisconsin.

MEREY CHAWICK, "the sandy beach." Name of the place where Brooklyn, New York, now stands. The probability is that the name was first applied to the sandy beach.

MERRIMAC. This word is given in early New England history as *Moriac* or *Moniac*. Name of an Ojibway chief, signed to the treaty of July 4th, 1805, on the St. Mary's river, between the United States

government and the several tribes of Indians, to which the meaning is given as "cat fish." Name of a river in New England and town in Wisconsin.



SCENE NEAR MERRIMAC, WIS., ON THE LINE OF CHL. & N.-W. R'Y.

MERRIMACK, a county in New Hampshire. The same as *Merrimac*, (which see).

MESHOPPEN, (Alg.), "glass beads." Name of a stream flowing into the Susquehanna, in Wyoming county, Penn. It is said that the name was given to commemorate a distribution of such trinkets as glass beads among the Indians. Other authorities say it is corrupted from *mawshapi*, "cord or reed stream."

MESONGO, or MESONGE, (Alg.), "where we killed the deer," "good hunting." A creek in Maryland.

METEA, (Alg.), "kiss me." Name of a post-office in Indiana; takes its name from a Pottawattamie chief. It may be the same as *meda* or *meta*, "a prophet or priest."

METICHAWON, (Alg.), "an obstruction." Falls of Housatonic river, at New Milford, Conn.

MEXICO, said to mean "the home or seat of Mextilli, the Aztec god of war." Name of a town in New York.

MIAMI, French orthography, the same as *Maumee*, from a tribe of Indians, (which see). A river in Ohio.

MIANUS, (Alg.), "he who gathers together." The little river in Connecticut to which this name is now applied, and the neck of land at its junction with the Coscobeove, were so called from the Indian proprietor Mayanno or Mayene.

MICCO, in the Creek dialect, signifies "king" or "chief." A post-office in Indian territory.

MICHAUX, from *Michau*, (Alg.), "great." A post-office in Virginia.

MICHIGAMME, or *Michigumme*, (Alg.), "great water," or "wide water." Name of a lake or bay in the upper peninsula of Michigan, on the south of Lake Superior.

MICHIGAN, (Alg.) Mr. Schoolcraft says it signifies "big lake," from *michi*, "great," and *sagaiegan*, "lake." Other authorities say it means "fish weir," or "place for catching fish." *Mechegun*, in the Ojibway dialect, signifies "a fence." One of the great inland lakes; also the name of one of the states of the Union.

MICHILIMACINAC, (Alg.), "great turtle." An island in the straits between Lake Huron and Michigan.

MILWAUKEE, (Alg.), "good land," "rich land." The earliest mention of this name is by Hennepin. He refers to a river in Wisconsin which he calls Milioke. The tribes who lived about this river two hundred years ago, at the time the name first became known to the whites, had no sound of *l* in their dialect, they used the sound of *n* instead. It is fair to suppose that the word is derived from some of the tribes living about this river at the time stated, and that the French used the sound of *l* instead of *n*. *Minwaukee*, or *Minnoaukeec*. would mean "good earth," "good place," or "good country." *Minaukee* would mean "country of berries." *Mittigwaukakee* would mean "forest." Name of a river and town in Wisconsin.

MINGO, a name applied by the early English inhabitants of America to the Indians of the Iroquois stock. It became afterwards confined as a name designating the Cayuga tribe of that stock, most of whom, after leaving their original country among the six nations, removed to the vicinity of Scioto river into Ohio, where they became known exclusively by the name of Mingoes. It is not strictly an Indian name, and has no signification as such. This tribe were called by the Delawares, *Mengwe*, from which the word Mingo is understood to be derived by the English. A town in several states of the Union.

MINISINK, (Alg.), "the place of the Minsies," or "the home of the Minsies." A town and post village in New York.

MINNAHAUCK, (Alg.), "at the island," or "the island home." This was the Indian name of Blackwell's Island, near the site of New York.

MINNECHADUZE, *Minicaduze*, (Dak.), "running water." Name of a branch of the Niobrara river, Nebraska.

MINNEHAHA, "laughing water," from *mini*, "water," and "*irari*," "to laugh," which became changed to its present form, *Minnehaha*. Name of a waterfall in Minnesota. It is said to have been originally the Indian name for the falls of St. Anthony, but afterwards became transferred to the small waterfall before mentioned. (Dak.)

MINNE-INNE-OPA, (Dak.), "second water." The name of a beautiful waterfall above Mankato. It is the lower of the two near together, hence the Dakota name.

MINNEISKA, (Dak.), "white or clear water." Name of a town on the Mississippi river in Minnesota. The Dakota name for this word was *Minneska*.

MINNEKATA, (Dak.), "hot water." Name of some springs in the Black Hills.

MINNEOPA, the same as *Minneinneopa*, (which see). Name of a railroad station near Mankato.

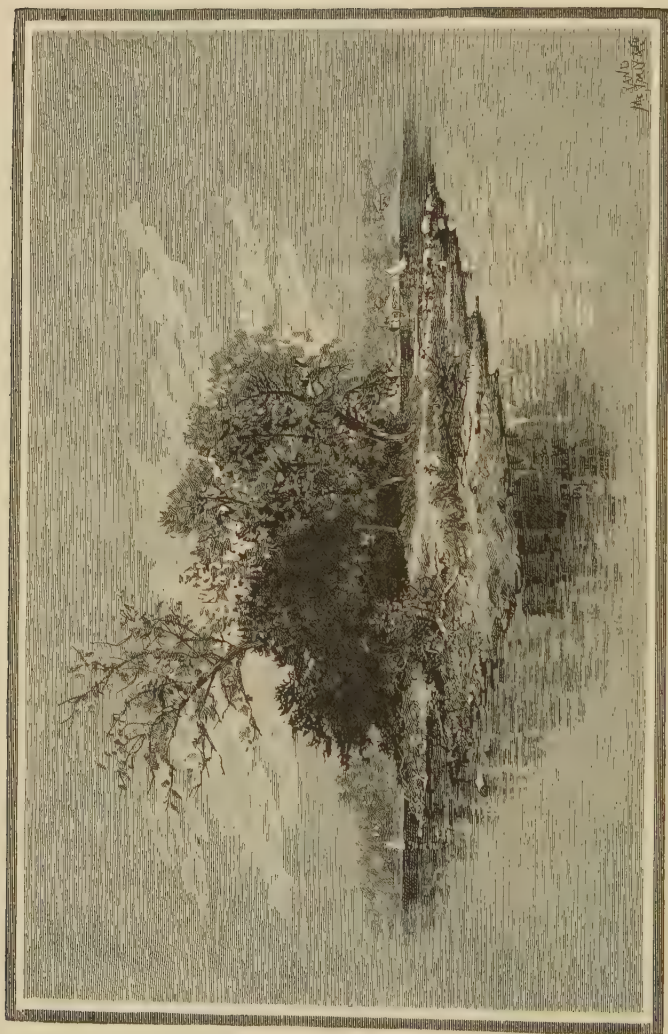
MINNEOTA, (Dak.), "much water." Name of a station near Marshall, Minnesota.

MINNEQUA, *Minnoqua*, "good woman," *minnaqua*, "he drinks." A post village in Pennsylvania.

MINNESOTA, (Dak.), "cloudy water." From *minni*, "water," and *sota*, which is understood to mean "mixed or mottled," signifying a condition or appearance of the river of that name, when affected by the floods of the Mississippi. Some have assigned it to the hazy or smoky appearance of the atmosphere over the valley of that river at certain seasons, which is signified in the Dakota language by the word *sota* added to the word *minni*. Name of one of the states of the Union, and of a principal river.

MINNETONKA, according to Mr. Riggs would mean "great water;" according to Jonathan Carver it would mean "pond of water," or "lake." A town and lake in Minnesota.

MINNEWAKEN, (Dak.), the name of a lake in Minnesota, which is



SCENE ON LAKE MINNETONKA.

the source of a river called Rum river, putting into the Mississippi. It is supposed to take its name from the word "spirit water;" some say alluding to ardent spirits.

MINNISKA, (Dak.), "clear water." Name of a tributary of the Minnesota river.

MINNI WAKIN, "spirit water," so called by the Dakotas; known also as Devil's Lake. A large sheet of water in northern Dakota, on the south edge of what is known as the Salt Water Region. Its waters are brackish, and, like the lake of this name in Wisconsin, it has no visible outlet.

MINONK, (Alg.), from *minis*, "an island," meaning "an island in a given direction." It might also signify "good place," or "good locality," or "good land," from *minno*, "good," and *onk*, a local termination, meaning in some Indian dialects "place or locality." Other authorities say it signifies "a star." Name of a town in Illinois.

MINOOKA, *Manukeke*, "maple forest." In the Mandan dialect is the word *manuka*, meaning "friend." It may also come from *minoake*, "good earth." Name of a town in Illinois.

MISHAMOKWA, (Alg.), "great bear." A town in Wisconsin.

MISHAWAUKA, "red earth." By some authorities said to signify "country of trees," which is doubted. A post village in Indiana.

MISPAU, (Alg.), "raccoon," "the raccoon." A tributary of the Delaware river.

MISQUAMICUK, *Squomacuk*, *Mishquamaug*, (Alg.), "a place for taking salmon." Name of a locality in Westerly township, Rhode Island, near the mouth of the Pawatuck.

MISSAUKIE, probably takes its name from a tribe of Indians, *Missauga*, (Alg.), "people of the wide mouthed stream." A county in Michigan.

MISSINIPI, (Alg.), "the whole water." Other authorities say it signified "great water." A river near the sources of the Mississippi, flowing into Hudson's Bay.

MISSISAGIE, (Alg.), "wide mouthed stream." Name of a river emptying into Lake Huron on the north shore.

MISSISSIPPI, (Alg.), "great water," or "gathering in of all the waters." According to other authorities "an almost endless river spread out." Name of one of the principal rivers and one of the states of the Union.

MISSISQUOI, (Alg.), understood to be *Misiiskwew*, "the big woman." A river in Vermont.

MISSOURI, "turbid water" or "muddy." The Dakota word for this river is *Minnishosha*, signifying "muddy water." One of the principal rivers in the United States, also the name of one of the states of the Union, which takes its name from this river.

MISTUCKSUCK, *Mistuckset*, (Alg.), "Mistick brook," or "at Little Mistick." Name of a brook about two miles east from Mystic river in Connecticut. (See meaning of Mystic).

MITCHAWON, (Alg.), "an obstruction," "a turning back." The Indian name for the falls of the Housatonic river at New Milford, Conn.

MOCCASIN, (Alg.), "an Indian shoe or covering for the foot." Name of a town in Illinois.

MOCKESON. Name of a town in Tennessee. Supposed to be the same as Moccasin.

MOHAWK, said to mean "men eaters," literally "eaters of live food." A name given by the New England or Eastern Indians to the Iroquois. By some authorities it is given as *Mohoc*, meaning "savage," or "ferocious," which was the character of this tribe. Name of a river in New York, from a tribe of Indians commonly known by that name.

MOHEGAN, (Alg.), "wolf," "a wolf." A town in Rhode Island, taken from a tribe of Indians.

MOHICAN, signifying the same as Mohegan, "wolf." Name of a town and river in Ohio.

MOINGONA, (Alg.), signifying "the road." From this comes the word in French orthography *Des Moines*. Name of a river and town in Iowa.

MOKENA, (Alg.), "turtle." Name of a town in Illinois.

MONADNOCK, (Alg.), said to mean "bad," from the badness of the ascent of a mountain. Name of a detached mountain in New Hampshire. Other authorities say it means "the spirits' place."

MONASKON, probably corrupted from *monhacan*, "a spade, or any implement used for digging the soil." A post-office in Virginia.

MONDAMIN, (Alg.), "corn," or "corn-field." A post village in Iowa.

MONEGAN, probably from *monacan*, "a spade." A town in Missouri.

MONEE. Name of a Pottawattamie woman, the wife of an Indian trader, Joseph Bailes, a French Canadian, a person of influence and note in the early days of the Northwest. In the latter part of his career he was living in the Calumet country, near the Indiana state line, at the place known as Baileytown. The baptismal name of his wife was *Mary*, pronounced by the French *Mauree*, and so called by her husband. In the dialect of the Pottawattamies there is no sound of *r*; it is supplied by the sound of *n*. The Indians could not, therefore, pronounce the word *Mauree*, but pronounced it *Maunee*, or *Monee*. It is said that the Indians derived many favors at the hands of Bailes, through the influence of his wife, which, as a natural consequence, made her a great favorite with them, by whom she was known as "Monee." In one of the treaties between the government and her tribe, she was allowed a reservation of land in the vicinity of her husband's trading post, in the Calumet country, in which she is mentioned as "*Monee*, the wife of Joseph Bailes." Name of a town in Illinois.

MONICA, (Alg.), corrupted from *monakee*, "spirit land." A town in Illinois.

MONITEUA, probably from *Manito*, "the Great Spirit." Name of a county and town in Missouri.

MONOCACY, or **MONOCKISY**, *Menahisi*, (Alg.), "stream containing many large bends." Name of a river in Maryland flowing into the Potomac; also the name of a creek in Butler and Northampton counties, Penn.

MONODY, corrupted from *menatey*, (Alg.), "an island." A branch of the Swartara, in Dauphin county, Penn.

MONONGAHELA, corrupted from *menaungihella*, (Alg.), "high banks breaking off in some places and tumbling down." Others say "falling in banks." A river in southwestern Pennsylvania.

MONONGALIA, supposed to be the same as Monongahela, (which see). A county in West Virginia.

MONTAUK, (Alg.), "manito tree," or from *manituck*, "a tree." Other authorities say from *monatiauke*, "the island country," or "the country of the islanders." A post-office in Missouri.

MONTENO, probably a corruption of *Manitou* or *Manito*, an Algonquin word for "spirit." Another authority states that Manteno is the Pottawattamie word for "soldiers' village." A town in Illinois.

MONTOWESE. This name is derived from *mantowese*, the name of an Indian of some local prominence, whose name is the diminutive of Manito, "little god," or "little spirit." A post-office in Connecticut.

MOODUS, a contraction of the word *machemoodus*, (Alg.), "the place of noises." A post-office in Connecticut.

MOOSELEM, or Mooselum creek, (Alg.), "trout stream." A creek in Berks county, Penn.

MOOSHANNE, *Moshannie* or *Moshannon*, "elk stream." A creek in Center county, Penn.

MOOSUP, so called from *maussup*. The name of a chief of the Narragansett Indians. A river in Connecticut.

MOWEAQUA, a term occurring in both the Ojibway and Pottawatamie dialects. In the former it signifies "weeping woman;" in the latter "wolf woman," or "woman of the wolf totem." The proper word is *Mowaequa*. A town in Illinois.

MOYAMENSING, (Alg.), "the place for maize." The name of a district within the limits of Philadelphia, Penn.

MUKWA, (Alg.), "bear." A town in Wisconsin.

MUNCIE, (Alg., Delaware dialect), "wolf." A town in Indiana. From a band of Indians of the Delaware tribe who were classed under this *tolem*.

MUNNOMIN, (Alg.), "rice." The name of a locality in Michigan.

MUSCODA, (Alg.), "prairie." Other authorities say it takes its name from *mushkoosie*, "a grassy plain." A town in Wisconsin.

MUSCOGEE, "a Creek Indian." A county in Georgia.

MUSCONETCONG, *Musconecon*, (Alg.), corrupted from *naskhann-cunk*, "rapid running stream." A river in the northern part of New Jersey, flowing into the Delaware, below Easton, Penn.

MUSCODAH, (Alg.), "prairie," or "grassy plain." The word comes to us in various forms in different Indian dialects, and according to various changes, pronounced as Muscatine, a town in Iowa; Muscoda, a town in Wisconsin; Mascoutah, a town in Illinois, and Muscotah, a post village in Kansas.

MUSKEESEBEE (Alg.), "the river of marshes." A river putting into Lake Superior, near Ashland, Wisconsin.

MUSKEGO, "swamp," according to some authority; also by some, "place of cranberries." A town in Wisconsin.

MUSKEGON, *Muskegong*, (Alg.), "swampy," or "at the swamp." A town in Michigan.

MUSKINGUM, (Alg.), "moose-eye river;" according to some authorities, "town on the river." A river in Ohio.

MUSQUAKA, (Alg., Sac dialect), "red earth." A town in Iowa.

MYSTIC, *Mistic*, "the great stream." Name of the principal river flowing into Boston bay. From *Missituk*, "great tidal river."

N.

NA-AU-SAY, (Alg.) According to Madore Beaubien, an educated half-blood Pottawattamie, the word would mean "he is walking and praying," or "he is praying as he walks along." It may come, however, from the Ojibway word *nayaushé*, "a point of land." A township in Kendall county, Ill. The name of a Pottawattamie chief.

NAHANT, "at the point." A town in Massachusetts.

NAMEKAGON, (Alg.) From *nama*, "sturgeon," signifying "a place where sturgeon are plenty." A lake in Wisconsin.

NAMEOKI, *Nameaki*, *Nameauke*, (Alg.), "fishing place," or "place of fish." A town in Illinois.

NAMIKONG, from *amik*, "beaver," and *ong*, "place," "a great place for beavers." A noted point on Lake Superior.

NANSEMOND, or NANSAMOND, *Naunschimend*, (Alg.), "from whence we fled," "from whence we were driven off." A county in Virginia.

NANTICOKE, "tide water people." A town in New York; also the name of a river in Delaware, from a tribe of Indians of that name, who, when first known to the English, had their seat on the eastern shore of Maryland. They were of Iroquois origin, and finally joined the five nations in New York. They called themselves Nentigo.

NANTHALAH, *Nantahalalah*, "maiden's bosom." A river in Macon county, North Carolina.

NARRAGANSETT, *Acaawmenooke*, and with *tuk*, it forms *acawentuk*, "other side river;" other authorities say the word is a corruption of *naiaganset*, and signifies "at or about the point." A bay in Rhode Island.

NASHOTA, (Alg.), "twins." In the Dakota language, same word means "kicks up smoke." A town in Wisconsin.

NASHUA, (Alg.), "between" (the river); it may also come from

nishewa, "he kills," "killed." Other authorities say, "a river with a pebbly bottom." A town in New Hampshire.

NATCHAUG, (Alg.), "place between," "in the middle." A river in Connecticut, formed by the union of Bigelow's and Still rivers.

NATCHEZ, "a hurrying man," "one running, as to war." A county seat in Mississippi; takes its name from a tribe of Indians. Some authorities say the word is derived from *naksika*, "aside," "away from."

NATICK, (Alg.), "the place of hills." A town in Massachusetts.

NAUBUC, said to be corrupted from *a'upauk*, (Alg.), and to signify "flooded," or "overflowed." A village in Connecticut.

NAUGATUCK, said to be derived from *nequuttugk*, (Alg.), signifying "one tree." A small river in Connecticut. The probability is, the tree, which perhaps stood on its banks, was of great note or interest. Other authorities say the word signifies "fork of the river," "point between two rivers."

NAVASINK, from *onawa*, "water," "between the waters," and *sink*, "a place." A post-office in New Jersey.

NAWBESETUCK, a corruption of *nuppeeitohke*, (Alg.), "land at the pond." Name of a locality in Mansfield, Conn.

NAYAUG, *Naiag*, (Alg.), "the point," or "the corner." Name of a point at the junction of Roaring and the Connecticut rivers in Glastonbury, Conn.

NAYATT POINT. The word *Nayatt* is probably corrupted from *Nayaug*, *Nayage*, or *Naiag*, (Alg.), "a point," or "corner." Name of a post village in Rhode Island.

NEAH BAY, called *Deeah* by the Indians there, but *Neah* by others; from a chief who lived and owned the place twelve or thirteen generations ago, but no further meaning can be found. A post-office in Washington Territory.

NEBEEH RAPIDS, (Alg.), "bad water," in other words, "bad rapids," from *nebee*, water, and *eeh*, the derogative. Rapids on the St. Mary's river, upper peninsula of Michigan.

NEBO, (Alg.), "dead." A town in Kentucky.

NEBRASKA, (Dak.), "water valley," "shallow water." Other authorities say it signifies "flat or broad water." One of the states of the Union.

NECEDAH, (Winnebago dialect), from *ne*, water, and *cedah*, yellow,

or "yellow water," from which, probably, the Yellow river takes its name. A town in Wisconsin.

NEENAH, (Winnebago dialect), "water." A town in Wisconsin.

NEEZHODASEEPEE, (Alg.), "twin river," was called by the traders Two-hearted River, from *oda*, "a heart," and *neezh*, "two." A river running into Lake Superior on the southern shore.

NEGAUNEE, (Alg.), "before," "ahead," "he goes before." Name of a town in Michigan, upper peninsula.

NEKIMI, probably from Nokomis, "grandmother." A town in Wisconsin.

NEKOMA, probably from Nokomis, "grandmother," or from the Cree word meaning the same thing as Nokomis. A town in Illinois.

NEKOUSA, is the name which the Winnebagoes gave to the Wisconsin and Mississippi rivers. Thus, *Nekousa*, the Wisconsin river, and *Haddaddahnekoosa*, Mississippi, or *Big Nekousa*.

NEMEKAN, (Alg.), "sturgeon." The name of a lake in northern Wisconsin.

NEMUJITIGEOG, (Alg.), "left hand." Name of a river in Wisconsin running into Black river.

NEOGA, from *Neo*, the "Deity," and *oga*, "place," "place of the Deity." Name of a town in Illinois.

NEPAUG, supposed to be a corruption of either *nunnepaug*, "forest pond," or *wennepaug*, "good pond." The name of a village in Connecticut.

NEPONSET, *Nepowset*, "he walks in his sleep." Name of a town in Illinois.

NEPEUSKUN, *Nepeashkum*, (Alg.), "more water." Name of a town in Wisconsin.

NESCOPECK, or NESCOPECK, *Naeshchoppek*, (Alg.), "blackish colored and deep still water." The name of a creek in eastern Pennsylvania, flowing into the north branch of the Susquehanna.

NESHAMINY, *Nischamhanne*, (Alg.), "two streams making one by flowing together." The name of a creek in Bucks county, Penn.

NESHANNOCK, *Nishannok*, (Alg.), "two adjoining streams." The name of a creek in Lawrence county, Penn.

NESHOBA, or NASHOBA, *Neshoba*, "gray wolf." The name of a

tributary of the Yazoo river in Mississippi; also a county in Mississippi.

NESHOTA, (Alg.), "twins." Referring to the two rivers of Wisconsin.

NESQUEHONING, *Neskahomi*, (Alg.), "black lick," or "a lick the water of which has a blackish color." Name of a creek in Carbon county, Penn.

NEVERSINK, (Alg.), "high land between waters." Name of a town in New York.

NEWICHAWANNACK, (Alg.), "at the fork of the streams." A hill in the southeastern part of Pomfret and northeastern part of Brooklyn, Conn.

NIAGARA, *oneawgara*, (Irk.), "the neck." The term is derived from an Iroquois word for the human neck, and was applied to the entire Niagara river, which connects Lake Erie with Lake Ontario, as the human neck connects the head with the body. Name for the great falls. These falls were called by the Senecas *datecarskosasa*, "the highest falls."

NIANTIC, said to signify "at a point of land on a tidal river." The name occurs several times in Connecticut.

NIORARA, *ni*, "water," *obrara*, "broad or large," "the broad or large water." The name of a river in Nebraska.

NIPPENOSE, *Nipenowi*, (Alg.), "like unto the summer," "a warm situation," "where the cold does not penetrate." The name of a remarkable valley in Lycoming county, Penn.; also the name of a creek in the same county. Other authorities say, "very little water."

NIPPERSINK, (Alg.), "small stream," or "little current water." A stream in northern Illinois.

NIPISSING, (Alg.), from *nippe*, "water," or "still water," and *ing* or *ink*, "place," "the place of still water." The name seems more particularly to apply to a wide place in a river where the current slackens. Possibly Nipissing lake, in Canada West, may derive its name from the same root. Bishop Baraga says, "in a little water."

NIPSIC, *Nipsuck*, (Alg.), from *nips*, "a pool," and *auke*, "place," "the place of a pool." A location in Glastonbury, Conn., so named from a magnificent spring of water which here bursts forth.

NISHNABOTANA, evidently derived from *Unishnaba*, the Ojibway word for "Indian." A town in Missouri.

NISOPACK, *Neeshapaug*, (Alg.), "two ponds." A name frequently occurring in Connecticut.

NIZHWAKWINDIGSEEBEE, (Alg.), "two island river." The name of a river on the northern shore of Lake Superior.

NISKAYUNA, *Neeskiu*, signifies "black." A town in New York.

NOCKAMIXON, *Nochanixink*, (Alg.), "where there are three houses," "at the three houses." The name of a township in Bucks county, Penn.

NODAWAY, (Alg.), "a kind of adder," "a very venomous reptile." It was a name applied to the Iroquois nation of Indians by the surrounding Algonquin tribes. It is a derogative term in the Algonquin language equivalent to that of viper or beast. It is a compound word, having its apparent origin in *nado*, "adder," and *awasie*, "a beast." Name of a county in Missouri.

NOKOMIS, (Alg.), "grandmother." A character mentioned in Longfellow's poem of Hiawatha. Name of a town in Illinois.

NOKOMUS, (Alg.) Name of a town in Iowa. (Same as Nokomis). which see).

NOLAMATTINK, (Alg.), "the silk worm place," or "the silk worm land." The name of a tract of land in Northampton county, Penn., which formerly abounded in mulberry trees.

NONNEWAUG, (Alg.), from *nunnawauke*, "dry land." The east branch of Pomperaug river, in Woodbury, Conn.

NOOZAPOGE. Some authorities say it comes from *neeshapaug*, or *noosuppaug*, "beaver pond." Name of a pond in Westerly, Rhode Island.

NORRIDGEWOCK, (Alg.), "place of deer." The name of a town in Maine.

NORWALK, *Norwauke*, *Norwauck*, (Alg.), "the middle land," (a tract between two rivers). Name of a town and river in Connecticut. Other authorities say the word is supposed to be derived from *nayaug*, "a point of land."

NUNDA, (Irk., Seneca dialect), from *nundao*, "hilly." Name of a town in New York and Illinois.

O.

OAHE, (Dak.), "foundation." The name of a post-office in Dakota Territory.

OANANCOCK, or ONANCOCK, *Auwannaku*, (Alg.), "foggy place." The name of a town in Accomac county, Virginia.

OBSCOB. This word, it is said, means either "at the white rock," or "at the narrow passage of the rocks." The name of a village in Connecticut, near the mouth of Oyster river.

OCCAPOGUE, *Accup*, (Alg.), "a creek." The name of a stream on Long Island.

OCCOHANNOCK, *Woakhanne*, (Alg.), "crooked, winding stream," "a stream with large bends." The Indian name of a stream in Virginia.

OCEYEDAN, or ACEYEDAN, "place of weeping." So called by the Dakotas because of weeping there the death of some of their relatives. Name of a creek in Iowa which flows into the Little Sioux river.

OCHEYEDAN, (Dak.), "place of mourning." A lake and stream in Iowa.

OCKLOCKONEE, "yellow water." The name of a river in Florida.

OCMULGEE, or OKMULGI, "the river," "the water course;" other authorities say it signifies "boiling water." Name of a river in Georgia.

OCONEE, "water course," "small river;" others say it is a Shawnee word signifying "bone." Name of a town in Illinois.

OCONTO, (Menominee dialect), "the place of the pickerel." A town in Wisconsin; also the name of a river and county in the same state.

ODANAH, (Alg., Ojib. dialect), "a town," or "village." Name of a post-office in Wisconsin.

OGALALLA, (Dak.), "cast in." The name of a band of the Titonwan Sioux. A town in western Nebraska.

OGEMA, "chief," or "Indian chief." Name of a town in Wisconsin.

OGEMAW, same as *Ogema*, "a chief." A county in Michigan.

OHIO, (Iroq.), the name of one of the principal rivers of the United States, the name of one of the states of the Union, and applied to counties and towns in various states, an Iroquois word, meaning "beautiful," or "beautiful river." The river of that name was originally known as the Alleghany, from the Alleghan tribe of Indians. The name was bestowed by the Iroquois tribe after their conquest of the

country in alliance with the Lenapes or Delaware Indians. The term was applied to the entire river, from its confluence with the Mississippi to its source in the broad spurs of the Alleghany Mountains, in the states of New York and Pennsylvania. In the form given it is French orthography, sound of *i* like the English *e*, long; its meaning, in short, is "beautiful," liberally defined "how beautiful" (a scene), or as we would express it, O! how beautiful. This river was called by the French *La Belle*, meaning the same thing as with the Indians, showing a concurrent opinion as to its beautiful scenery. In the early French maps of the country this river, as it approaches the Mississippi, is laid down as the *Oubach* (Wabash).

OHIOPYLE, or OHIOPLE, *Ohiopihelle*, "white froth upon the water." The name of a cataract on the Youghiogheny river in Fayette county, Pennsylvania.

OJATA, (Dak.), "forks." The name of a station beyond Great Forks, Dakota.

OKABENA, *Hokabena*, (Dak.), "heron rookery." A lake in Minnesota.

OKAUG MOUNTAINS, from *kang*, "a porcupine." Mountains on the south coast of Lake Superior, called by the whites Porcupine Mountains.

OKAW. The upper portion of the Kaskaskia river is called the Okaw. Judge Breeze, in his history of Illinois, in speaking of the post at Vincennes, on the Wabash river, says: "The priests kept up their intercourse with it, and occasionally a villager of Cahokia or Kaskaskia might be heard to say he was going "*au post*," that is, to the post, and some one at the post would go "*au kas*" (okaw), whence the word *okaw*. "Kas" is an abbreviation of the word Kaskaskia. The word *ogah* occurs in the Ojibway dialect, meaning "pickerel." In the Choctaw language this word would signify "brandy." Name of a town in Illinois.

OKAUCHEE, (Alg.), "very long." A town in Wisconsin.

OKECHOBEE, or OKITCHOBI, "large water." The name of a lake in the southern part of Florida.

OKEE, (Alg.) A word in this form occurs in the dialect of a New England tribe, which signifies "devil," or "evil spirit," a chief god of this class among these tribes, which they worshiped. They did this to appease his wrath and divert calamities he might be disposed to bring upon them. It may, however, come from *auke*, "earth," or "place." Name of a town in Wisconsin.

OKEMOS, *Ogema*, (Alg.), "a chief." A post village in Michigan.

OKIFENOKEE, "weaving, shaking water." The name of an extensive swamp in Georgia.

OKLAHOMA, "the place of Indians," or "home for all Indians." A territory of land adjoining the Indian Territory.

OKLOKONEE, *Ocklockon'nee*, "yellow water." The name of a river in Georgia.

OKOBOJI, *Huh'boju*, (Dak.). The name of the southern part of Spirit Lake, Iowa. Also the name of a creek near Fort Sully, Dakota, signifying "field of swamp grass." (The *hub'ba* is a short heavy grass having a three-sided stem).

OKONI, or OCONEE, *Ekuoni*, "great, large water." The name of a river in Georgia.

O'LEY, *Oblink*, *Wahlink*, *Olo*, *Wahlo*, (Alg.), "a cavern or cell;" also "a tract of land encompassed by hills." Name of a township in Berks Co., Penn.

OMAHA, (Dak.), "up stream." The name of a city in Nebraska.

ONARGA. If Indian, is probably an Iroquois word; if so, it would mean "a place of rocky hills." A town in Illinois.

ONAWA. This word in the Ojibway dialect would signify "although." Name of a town in Iowa.

ONEKAMA, (Alg.), "a portage." A town in Michigan.

ONEIDA, "people of the beacon stone." Name of a county in New York.

ONEOTA, *Oniota*, (Dak.), "many lives." Name of a place in Minnesota.

ONEYAGINE, *Oneya*, "a stone." The Indian name of Stone Creek, Schoharie Co., N. Y.

ONIDA, *Ohneeday*, "hunted, looked for." A post-office in Sullen county, Dakota Ty.

ONO, or WONOO, (Alg.), "these." The name of a town in Wisconsin.

ONONDAGA, "on the hills." A county in New York.

ONTARIO, (Irq.), "beautiful prospect of rocks, hills and water." Name of one of the five great lakes of North America. Others say this word is from the Wyandot dialect, meaning "how beautiful is the hill or rock standing in the water." The Mohawks called this lake

Cadaracqui. Others say this word is derived from the Mohawk word *Skonadario*, and signifies "beautiful lake."

ONTONOGON, (Alg.), "away goes my dish." This river is said to be so named from the circumstance of an Indian girl going down to the stream with a dish to dip up some water; the current being strong the dish was wrenched from her grasp and floated down stream, upon which she exclaimed *nondonogon*, "away goes my dish." Name of a town in Michigan, upper peninsula, from a river of that name which puts into Lake Superior at that place.

OPELIKA, from *opilua*, "swamp," *laikata*, "to be stretched out," "large swamp," or "great swamp." Name of a town in Russell county, Alabama.

OPELOUSAS, *Opelusa*. This word is said to mean "black leggings or moccasins." The name of a town in Louisiana.

OPEQUON, (Alg.), "the back of anything." Name of a town in Virginia.

OPICON, or OPQUAN, *Opeekhan*, "a stream of a whitish color." The name of a stream in Virginia, flowing into the Potomac.

OPILLAKO, "large swamp." Name of a stream flowing into Flint river, Georgia.

OQUAWKA, a corruption of the word *ozaukee*, meaning "yellow earth." Name of a town in Illinois.

ORISKANY, "river of nettles." Name of a town and creek in Oneida county, N. Y.

ORONOKO or ORINOCO, "describes a serpent which enfolds itself in circles within circles." A town in Michigan, from a river of that name in South America.

OSAGE, (Miami dialect), "the neutral," "the strong." A town in Illinois and various other states. Takes its name from a tribe of Indians.

OSAKIS, from *osaukee*, "yellow earth." A town in Minnesota.

OSAWATTOMIE, the name of a town in Kansas; a combination from the words Osage and Pottawattamie, the names of two rivers that unite at the point where this town is built.

OSCEOLA, "rising sun." Name by which the Seminole or Creek chief was known, but whose true name was *Asseola*. A county in Michigan; also applied to numerous other places in the United States.

OSCODA, (Alg.), "stony prairie," from *muscod*, "a prairie or meadow," and *ossin*, "a pebble," or "stone." Name of a county and town in Michigan. Others say the word comes from *iscoda*, "fire."

OSHAWA, (Alg.), according to Peter Jones, an educated Ojibway missionary, should be *auzhuhwuh*, "ferry him over." The word, as given by him, is otherwise defined as "across," or "across the river." It may also mean "anything yellow." A town in Minnesota.

OSHKEBUGESEBE, "new leaf river," is the name by which the Indians called the St. Peter's river.

OSKODA, the same as *Oscoda*, (which see). A town in Wisconsin.

OSHKOSH, (Alg.), "brave." Name of a town in Wisconsin. Takes its name from an Indian chief. In the Algonquin language is the word *Oskuzh*, signifying "the nail, claw, or horny part of the foot of beasts."

OSSEO, (Alg.), perhaps from *ossego*, "beautiful view." A post village in Wisconsin.

OSSINEKE, "stony land." A post-office in Michigan.

OSSIPPEE, from *ossin*, "stone," or "pebble," and *sippee*, "river," "stony river." Other authorities say it comes from *cooash*, "pines," and *sipe*, "a river," "river of the pines." A lake and town in New Hampshire.

OSSINING, probably takes its name from *assin*, "stone," or "stony," and *ing*, "a place," "stony place." A town in Virginia.

OSSO, probably contracted from *ossowa*, "white waters." A town in Virginia.

OSWAYA, *Osoayeh*, "pine forest." Name of a creek and post-office in New York.

OSWEGATCHIE, (Irk.), supposed to be a corrupted Huron word and meaning "black water." In the Mohawk dialect, *Swekatsi*. Name of a town and river in New York.

OSWEGO, *Ahwaga*, (Irk.), "where the valley widens." Name of a creek and town in New York.

OSWEYA CREEK, *Utschija*, (Alg.), "place of flies." The name of a tributary of the Alleghany river in McKean county, Penn.

OTAHOUJU, (Dak.), "oak grove." The name of an old trading post on Jim river, Dakota, not far from Aberdeen.

OTSEGO, (Irk.), derived from an Iroquois particle denoting

"bodies of water." Name of a county in New York; also the name of towns in various other states of the Union.

OTSELIC, an Indian name signifying "Plum creek;" other authorities say it signifies "capfull." A town in New York.

OTSQUAGA, from the Mohawk word *osquago*, signifying "under the bridge." Name of a stream in Montgomery county, N. Y.

OTTAWA, (Alg.), "traders," from a tribe of Indians. Name of a town in Illinois.

OWANECO. In the language of the Indians found by Captain Smith in Virginia, *Owaynea* means "God;" from this may come Owaneco. A town in Illinois.

OWASCO, *Dwasco*, (Irk.), "lake at the floating bridge." Name of a lake in New York.

OWASCUS, *Wauwashkish*, (Alg.), "a deer." A town in Wisconsin.

OWASSO, *Owausau*, (Alg.), "he that is afar off;" others say it signifies "glittering water." A town in Michigan.

OWATONNA, (Dak.), "straight," from a stream of water called by the Dakotas *Owatanna*. Name of a town in Minnesota.

OWEGO, (Irk.), "swift river." A creek in New York.

OWOBOPTA, "where they dig roots." The name of one of the largest tributaries of the Minnesota river, called by the French *Pomme de Terra*, and by the Dakotas *Teepsinna*, which words are the names in those languages of the roots dug there for food.

OWOTANNA, "straight river." The name of a tributary of the Cannon river in Minnesota, commonly written *Owatonna*.

OZAUKEE, (Alg.), "yellow earth." The name of a county in Wisconsin.

OZAWKIE. The name of a town in Kansas. The same as Ozaukee, (which see).

OXECOSSET, (Alg.), "place of small pine trees." A creek and salt meadow in Stonington, Conn.

P.

PACHAUG, *Pachauauke*, (Alg.), "a turning place." The name of a river in Connecticut.

PAHAWAKEN, (Dak), "the sacred hills," or "the sacred round

topped hills." This name is applied to several high, mound-like hills in Dakota, called also medicine hills.

PAHCUPOG, otherwise called *Cockumpaug*, takes its name from *pauquapaug*, "clear, or open pond." Name of a pond in Charlestown, R. I.

PAJUTAZEE, (Dak.), "yellow root." The name of a western branch of the Minnesota, often called "Yellow Medicine."

PALATKA, or PILATKA, "spilled," "thrown down." The name of a town in Florida, on the St. John's river.

PAMUNKY, *Pihmunga*, (Alg.), "where we were sweating," or "in the sweat-house where we sweated." The name of a stream in Virginia.

PANA, may be corrupted from *Pena*, (Alg.), "partridge." A town in Illinois.

PAPAGO, "hair cut people." Name of a station in Arizona, from a tribe of Indians.

PAQUABAUG, (Alg.), "clear, or open pond." Name of an island in Shepaug river, Connecticut.

PASCAGOULA, "bread nation;" the name was first applied to a tribe of Indians who settled near Mobile. The name of a river in the southeastern part of Mississippi.

PASCOAG. Dr. Trumbull says of this word, the name belongs to "land at the branch," or "crotch of the river." Name of a river and post village in Rhode Island.

PASKACK, probably the same as *Pascoag*, "land at the branch." A town in New Jersey.

PASSAIC, (Alg.), from *Pasaic*, or *Passaje'ek*, signifying "a valley." A town in New Jersey; also the name of a river in that state.

PASSAMAQUODDY, (Alg.), "a great place for pollock." Other authorities say "pollock fish," and "pollock ground." Name of a bay at the southeastern extremity of Maine.

PASSADENA, (Alg.), "the valley." Name of a town in California.

PASSUMPSIC, (Alg.), "much clear river." Name of a river in Vermont; also the name of a post village in the same state.

PATOKA. This word is the name by which the Ponca Indians designate themselves, who are a branch of the Dakota or Sioux stock. Name of a town in Illinois.

PATAPSCO, *Patapsqui*, (Alg.), "back water" or "tide water containing froth," or "a long deep stretch in a stream caused by back or tide water containing froth." The name of a river upon which the city of Baltimore stands.

PATCHOGUE, *Pauchaugog*, (Alg.), "the place where they gamble and dance." A town of Suffolk county, N. Y., near the southern shore of Long Island.

PATKASKADEN, (Dak.), "the tortoise or turtle." The name of a western tributary of the Dakota.

PATTAQUONK, (Alg.), "round place," meaning an Indian's wigwam or sweating-house, or possibly only "round hill." Name of a hill near Saybrook, Conn.

PATTAQUONSET, *Pattguanset*, seems to be the diminutive of *Pattaquonk*; if so, it would signify "at or near the small round place." Name of a pond near the village of East Lyme, Conn.

PATUXENT, (Alg., Delaware dialect). This is probably the same as *P'duksit*, meaning "round foot," a word which the Delawares used to signify "wolf," having a round foot like a dog. A branch of the Delawares were called Minsi or Munsey or Muncie, meaning "wolf," but they frequently used the word *P'duksit* to signify the same thing. Name of a river and post village in Maryland.

PAUCAMACK, (Alg.), "clear or open fishing place." A pond between Voluntown and Exeter, R. I.

PAUGWONK, *Pogwonk*, (Alg.), "crooked pond." Trumbull says he is inclined to think it signifies "cleared land," being corrupted from *Poquanac*. Name of a small pond in the southeastern part of Salem, Conn.

PAUQUAPAUG, from *Paquapaug*, (Alg.), "clear or open pond." Name of a brook north of New Milford, Conn.

PAUTAPAUG, *Poattapoge*, *Potabauge*, (Alg.), "a bay or cove that has a narrow inlet from a river or the sea." This was originally the name of the North Cove, an arm of Connecticut river.

PAUTIBAUG, (Alg.) This word is supposed to signify "boggy meadows," "miry land." The name of a district in Connecticut.

PAWCATUCK. Dr. Trumbull says of this word, whether the name originally belonged to the river, or to the territory west of it, cannot be positively determined. If the name belonged first to the territory, the eastern part of the Pequot country, it certainly stands for *Paquat-*

auke, "Pequot land;" but if, as is on the whole more probable, it belonged to the river, the first two syllables stand either for *pauqua*, "clear, open," or for *pagwa*, "shallow," and the last syllable, *tuck*, denotes a "tidal river." Name of a river in Connecticut.

PAWHATAN or PAWATAN, *Pauathanne* (Alg.), "at or near the falls of the stream." From the falls of the James river, near where Richmond now stands, named as above, Capt. John Smith says the great king Powhatan took his name.

PAWTUCKET, (Alg.), "the falls," or "at the falls." The name of a river of Rhode Island having on it a fall of fifty feet, from which it is supposed it took its name. Above this fall the river takes the name of the Blackstone, and below the fall the Seekonk. It may also mean "clear river."

PAWTUXENT, (Alg.), "at the little falls." Falls on Pawcatuck river, near Westerly, R. I.

PAWTUXET or PAUTUXET, "at the little falls." The name of a river in Rhode Island.

PAXTON, *Peckstunk*, "place of standing or dead water." The name of a creek in Dauphin county, Penn., and a town in Illinois.

PAW PAW. In the Algonquin language is the word *pahpah*, "go about." Name of a post-office in Illinois.

PEAGSCOMSUCK, (Alg.), "mouth of a great brook," or "a great brook." An island in Quinebaug river.

PECAN, (Alg.), the Indian word for "nut." A post-office in Alabama.

PECATONICA. Name of a river in Illinois, at first known as *Pickatolica*. Caleb Atwater says it takes its name from a fish, something like a rock fish, found in the Delaware river. The two words are undoubtedly the same, coming from different dialects of the Algonquin language. Some tribes of this group have in their dialect the sound of *l*, whilst others have the sound of *n* instead. The Sacs and Foxes would call the word *Pickatolica*, whilst the Pottawattamies and Ojibways would call it the *Pecatonica*.

PEGUMOCK, *Peckhanne*, (Alg.), "dark stream." Name of a creek in New Jersey.

PEMBINA, (Alg.), "watery berries, or "high bush cranberry." A county in Dakota, from a river of that name along which this class of berries are found growing abundantly.

PEMIGEWASSET, (Alg.), "the crooked mountain place," from *pen-naquis*, "crooked," *wadchee*, "a mountain," *cooash*, "pines," and *auke*, "a place." A river in New Hampshire.

PENEQUA, probably corrupted from *pennaqui*, "crooked." A town in Dakota.

PENNEPACK, supposed to be a corruption from *pemmapecka*, (Alg.), "a body of water with no current." The name of a creek in Philadelphia, flowing into the Delaware.

PENOBSCOT, (Alg.) It is said that this name is reported by the French in sixty different ways during their occupancy of the country in that vicinity, in 1664, the principal among which was *Panauanshek*. The English, the New Plymouth colonists, caught up the word *Penobsco*, by which it was known as early as 1626. The true Indian name, it was said, was *Penobsceag* or *Penobscoote*, suggested by the rocky falls just above Bangor, from *penobsg*, "rocky," and *uttermal*, "a place," or "the rocky place." In another dialect *penapse*, "stone," and *auke*, "place," "the rocky or stony place." Applied originally to a place near Castine, near to the river. A river and county in Maine.

PENSACOLA, *Panshoakla*, a Choctaw word signifying "hair people." The name of a city and bay in Florida.

PENSAUKEE, (Menominee dialect), "the place of the brants." Name of a town in Wisconsin.

PEORIA, (Alg.) Name of a principal city in Illinois, on the Illinois river, situated at the place mentioned by Hennepin, which, he says, "the savages call *Pimiteoui*; that is, in their tongue, 'a place where there is an abundance of fat beasts,' " from which the word *Peoria* is supposed to be derived. It also became the name by which one of the Illinois tribes subsequently became and continued to be known. The name was also given in early times, to some extent, as *Pewarre*.

PEOSTA, in the Algonquin language *Peostara*, signifies "gorge in the rock." A post village in Iowa.

PEOTONE, (Alg.), from *Petone*, meaning "bring," "bring here," or "bring to this place." Name of a town in Illinois.

PEQUEA, corrupted from *Picueu*, a Shawano word. Name of a town in Pennsylvania.

PEQUABUCK, (Alg.), supposed to mean "clear or open pond." The name of a river in Connecticut. The name was doubtless transferred from the pond at its source.

PEQUANAC, "cleared land." A post-office in New Jersey.

PEQUANNOCK, (Alg.), "a clearing," or "cleared land." The name of a town in Morris county, N. J.

PERKIOMEN, *Pakihmink*, (Alg.), "cranberry-place." The name of a creek in Montgomery county, Penn.

PESCATTAWAY, (Alg.), *wapees*, "white," *kowat* or *quaat*, "a pine tree," or "the place of the pine tree," "the place of the white pine tree." The name of a town in Middlesex county, N. J.

PESHTIGO, (Menominee dialect), properly *Peshetigo*, "snapping turtle." The name of a town in Wisconsin.

PEY, (Dak.), meaning "elm." The Dakota name for Elm creek, a tributary of Jim river, Dakota.

PEWAKPA, "Elm river." The name of a western branch of the Dakota river.

PIASA, or PIUSA. Name of a town in Illinois. It takes its name from the image of a huge bird painted or carved, seen by the early French explorers, on a smooth faced rock on the east bank of the Mississippi river, some distance above the mouth of the Illinois. An early writer, referring to this picture, says: "Near Alton, Ill., there is a narrow pass confined between two high hills, at the bottom of which runs the Piasa, a rivulet which flows into the Mississippi river. At this place is a smooth perpendicular rock, upon which at some distance above, an immense image of a bird with outspread wings is chiselled in the stone. This image, from which this rivulet takes its name, is called by the Indians Piasa, that is to say, 'the man devouring bird.'"

PICCOWAXEN, *Piruwaren*, (Alg.), "torn shoes." The name of a creek in Maryland.

PIQUA, from *Pingwa*, "ashes." A post-office in Ohio; also in Kansas.

PISCASSET, *Wapees*, "white stone." The name of a stream in Maine.

PISCATAQUA, (Alg.), "great deer place." A river in New Hampshire.

PISCATAWAY, *Pisgattawwi*, (Alg.), "it is darkening," "growing dark." The name of a river in Prince George's county, Maryland.

PISHATIPAUG, *Pissalapaug*, "muddy or miry pond." A pond in Durham, Conn.

PISSEPUNK. The name doubtless came from an Indian hot-house. Name of a hill in the southwestern part of Huntington, Conn.

PISTAKEE, (Alg., Kaskaskia dialect), "fox." A lake in northern Illinois near the line of Wisconsin, which Fox river passes through. Understood to be the same as *Pestekoui*, the Indian name of Fox river as given by the French.

PISTEPAUG, *Pishagguapaug*, (Alg.), "muddy or miry pool." This name has been transferred to a mountain in Connecticut. Doubtless originally the name of a lake or pool in the vicinity.

POCASSET, (Alg.), the place "where a strait widens out." The name of a village in Massachusetts. This name occurs frequently in New England. A post-office in Massachusetts.

POCATALIGO, or **POCOTALICO**, (Alg.), "plenty of fat ducks." The name of a town in West Virginia, from a tributary stream of the great Kanawah river.

POCOTALICO. A town in West Virginia. (See Pocatálogo).

POCHAUG, *Poshaog*, (Alg.), "where they divide in two." The place where the Pochaug and Manunkateset rivers meet in Connecticut.

POCOHANTAS, or **POCAHONTAS**, *Pockohantes*, (Alg.), "streamlet between two hills;" compounded of *pochko*, "a rocky hill," and *hanne*, "stream;" the latter root rendered a diminutive by the suffix *tes*. The princess Pocahontas doubtless derived her name from this stream. The name of a town in West Virginia.

POCOMOKE, *Pockhammokik*, (Alg.), "knobby," "broken by knobs and hills." The name of a river in Maryland.

POCONO or **POKONO**, *Pokohanne*, (Alg.), "a stream issuing from a mountain," or "running between two mountains." The Broad Mountain, south of Scranton, Pa., receives its name of *Po'cono*, from a stream of the same name, contiguous thereto.

POCOSEN or **POCCOSEN**. This word is supposed to be derived from *pduckassin*, (Alg.), "a place where balls, bullets or lead were to be had." The name of a river in Virginia.

POCOTOPAUG, *Pohquaepaug*, (Alg.), "divided pond." The name of a large pond in Chatham, Connecticut, nearly divided in two parts, connected only by a short and narrow strait.

ПОГОРОКА, *Pockhapocka*, "two mountains butting with their ends against each other, with a stream of water between," as in the case of

the Lehigh Water Gap. Name of a stream in Carbon county, Pennsylvania, flowing into the Lehigh river.

POKEGOMA, (Alg.) The name which the Indians gave to any lake connected with another by a running stream or short outlet connecting the two. Name of a place in Wisconsin.

POKETO, *Pachgita*, (Alg.), "throw it away," "abandon it." The name of a creek in Alleghany county, Penn.

POKOMOKA, *Pocqueumoke*, (Alg.), "place of shell fish." The Indian name of a river in Maryland.

POMPERUNG, *Pomperaug*. This word probably means "place of offering," or "place of contributing." Name of a river in Connecticut.

POMPTON, *Pimnton*, (Alg.), "crooked mouthed." The name of a small river in New Jersey.

PONKAPOG, (Alg.) Said to mean "sweet water." A town in Massachusetts.

PONTIAC, *Pondeac*. Name of an important town in Michigan; also name of a town in Illinois, so named from Pontiac, Mich. Derived from the celebrated Ottawa Indian chief, the signification of which is lost.

PONTOOSUC, *Powntuasuck*, (Alg.), "falls on the brook." A hill in Glastonbury, Conn., now bears this name. Also the name of a town in Illinois.

POPONOMING, *Papennamink*, (Alg.), "where we are gazing." The name of a small lake in Monroe county, Penn.

POQUESSON, or POQUISSING, (Alg.), "at the place abounding in mice." The name of a creek in Bucks county, Penn.

POQUANATUCK, *Paquantuck*, (Alg.), "cleared land." Name of a river two miles east of the Connecticut line.

POQUONOCK, or POQUONNOC, (Alg.). "cleared land." The name of a village near Farmington river, Conn.

POQUETANUCK, (Alg.), "land opened or broken up," "land ready for planting." The name of a town in Connecticut.

PORT TOBACCO, *Pootuppag*, (Alg.), "a bay or cove." The name of an inlet on the Potomac river, in Maryland.

POTICH, *Poduch*, or *Pottuck*, (Alg.), "round." The name of one of the plains in Catskill county, N. Y.

POTOMAC, *Potowmak*, or *Petahmok*, (Alg.), "they are coming by water," "drawing near in crafts or canoes." The name of a large river forming the boundary line between Maryland and Virginia. Other authorities say it signifies "the place of the burning pine, resembling a council fire."

POUGHKEEPSIE, (Alg.) The original word, it is said, was *Apo-keepsink*, "pleasant harbor." Other authorities say it signifies "shallow inlet." A city in New York.

POWESHIEK, (Alg.), from a Fox chief of that name, signifying "to dash off the water." A county in Iowa.

POYGAN, (Alg.), "pipe." A town in Wisconsin.

PSIMMDSE, (Dak.), "rice lake." The name of several lakes in Minnesota, so called from the wild rice growing on their banks.

PTANSINTA, (Dak.), "otter tail." The name of a peninsula between Lac Traverse and the Minnesota river, so called from its resemblance to an otter's tail.

PTANSKA, (Dak.), "white otter." The name of a lake in Iowa.

PUCKAGAMA, (Ojibway dialect), "a portage across an elbow of land formed by the passage of a river around the same." Name of falls on a stream near Sandy Lake, northern Minnesota.

PUCKAWAY, from *Puckwi*, the Ojibway name for rushes or cat-tail flags, from which they make a kind of matting for covering their lodges. The Ojibways of the upper Mississippi called it *opahkiwuk*. Name of a lake in Wisconsin.

PUEBLO, takes its name from a tribe of Indians, signifying "Village Indians." Name of a county in Colorado.

PUGATABAMINNIS, (Alg.) The name of one of the islands in Lake Superior, called Apostle Islands, meaning "fishing line islands."

PUNGOTEGUE, or PUNGOTEAQUE, *Punghatteke*, (Alg.), "the place of powder." In the Delaware dialect the word *pung* signifies powder, also ashes, dust and fine sand. Owing to the extremely sandy character of the country, it is highly probable the Indians in this case intended the word to signify not the place of powder, but rather the place of fine sand or dust. The name of a town and island in Accomac county, Virginia.

PUNXUTAWNEY, *Ponksuteney*, (Alg.), "habitation of sand-flies." The name of a town in Jefferson county, Penn.

PYMATUING, *Pihmtomink*, (Alg.), "the crooked-mouthed man's

dwelling place," or "the dwelling place of the man with the crooked mouth." The name of a tributary of the Chenango river in Mercer county, Penn.

Q.

QUADDIC, a corruption of *Pattaquottuck*, (Alg.), "at the round place on the tide water." Name of a village in Connecticut.

QUAKAKE, corrupted from *Curenkeek*, (Alg.), "pine lands." Name of a creek in Carbon county, Penn.

QUANTICO. If this is the same as Guentico, *Gentican*, it means "dancing." Name of a town in Virginia.

QUEBEC, (Alg.) The name of a village in Louisiana; from a principal city of that name in Canada. Bishop Baraga, in his dictionary of the *Ojchwiuwe* language, says, "from *Kepec* or *Kepac*, "being shut;" *Kipaw*, "it is shut." The Indians of the Gulf of St. Lawrence yet call it *Kepec*. In fact, in that place the river looks shut up by Diamond Cape when going up, and by Orleans Island when coming down. Other authorities have it that the word *Kebec* means "narrow." The word Quebec is French orthography, pronounced *Kebec*. Other authorities say it signifies "the fearful rocky cliff." Some say this word was derived from the French word *Quelbec*, "what a beak."

QUEMAHONING, corrupted from *Cuwei-mahoni*, (Alg.), "pine tree lick," or "a lick in among pines." A branch of the Conemaugh, or Kiskiminetas, in Pennsylvania.

QUEPONCO, *Cuweuponga*, (Alg.), "ashes of pine wood." The name of a creek in Maryland.

QUICCOANE, pronounced *Kekoino*, "running river." A southwestern branch of the Missouri.

QUIDNIC, *Aqueednuck*, (Alg.), "place at the end of the hill," or "place beyond the hill." A river and pond in Rhode Island.

QUILUTAMEND, (Alg.), "we came unawares upon them." Name of a spot in Luzerne county, Penn., lying between the Susquehanna river and a mountain, where the Delawares say they surprised a body of Indians of the Five Nations and defeated them.

QUINAMOGUE. This word is supposed to be a corruption of *Quinnamaug*, "long fish pond," or the place where lampreys (long fish) are taken. Name of a locality near Charlestown, R. I.

QUINDARO, (Alg.) It was the name of an intelligent Delaware woman, wife of a white man, whom the town projectors had employed

to purchase the land of the town site from the Wyandots. She transacted negotiations so skillfully that her name was perpetuated in the new city. It signifies "a bundle of sticks—strength in the union." A town in Kansas.

QUINNEBAUG, (Alg.), "long pond." Name of a river in Connecticut.

QUINNIPIAC, "the surrounding country." A river in Connecticut.

QUONEPAUG, or QUINNIPAUGH, (Alg.), "long pond." Name of a pond in the northeastern part of Guilford, Conn.

R.

RARATAN, (Alg.), "forked river." Name of a river in New Jersey.

RAPPAHANNOCK, *Lappihanne*, (Alg.), "the current has returned, or flowed again," or "where the tide water flows and ebbs." The name of a stream in Virginia. Other authorities say it signifies "a river of quick rising."

RESTIGOUCHE, *Resteegoosha*, "the river which divides like the hand." The name of a river in British America forming the northern boundary of New Brunswick, so called because a short distance above its point of discharge into the bay of Chaleur, it divides like the hand into five branches.

ROANOKE, (Alg.), equivalent to *peag*, "sea shell," or "wampum." A river and county in Virginia.

ROCKAWAY, supposed to be derived from *reckawackes*, or *ackewek*, (Alg.), "bushy," or "difficult to cross." The name of a river in New Jersey.

S.

SAC, (Alg.) This word is also spelled *Sauk*, which is the name of a county and town in Wisconsin. It is an abbreviation of the word *Ozaukee*, signifying "yellow earth," and is the name of a tribe of Indians, and means as applied to them "people of the yellow earth." The word was abbreviated by the French as *Sac*, the English speaking people, adopting their abbreviation, spelled it *Sauk*. A county and town in Iowa.

SACCARAPPA, (Alg.) It was originally written *Sacaribigg*, said to signify "towards sun rising." A village in Maine.

SACO, *Sauksagook*, (Alg.), "pouring out." The root signifies

the place of discharge or pouring out of a river or lake. The name of a river in Maine. Other authorities say it is a contraction of *sawa*, "burnt," *coo*, "pine," and *auke*, "place," "place of the burnt pine."

SACONDAGA, (Irq.), said to signify "drowned lands," from a great marsh which lies along its shore. A river in Fulton county, N. Y.

SAGADAHOC, (Alg.), "ending place;" mouth of the Kennebec. A county in Maine.

SAGINAW, *Sauk-sahcoon*, (Alg.), "at the mouth," or "pouring out at the mouth." The Saginaw river discharges through Saginaw bay into Lake Huron, the bay forming the place where the river pours out into the lake. Very probably the bay gave name to the river; that is, the Europeans gave the same name to the river which they found attached to the bay. Mr. Schoolcraft says the word is derived from *Saukinong*, from the Sac tribe who once lived in that vicinity. It may come from *Sagganash*, the Indian word for Frenchman. Name of a river in Michigan.

SAGO, an Iroquois word of the Mohawk dialect. Their usual word of salute, and signifies "welcome." Name of a town in Ohio.

SAGULE, (Irq., Oneida dialect), corresponding to the word *sago* in the Mohawk dialect. A post-office in Wisconsin.

SANDUSKY. Many have declared this word to be of Indian origin. Some say it is from a Wyandot word, *Saundustee*, "water within water pools," or from *Sahunduskee*, in the same dialect, signifying "clear water," the definition of the former name being peculiarly applicable to Sandusky bay. But in Vol. 1 of a periodical, entitled the "American Pioneer," appears a communication from Jacob J. Green, of Tiffin, Ohio, under date of February 28, 1842, giving quite a different theory of the origin of this word. He says: "At the time the French were establishing posts on the Wabash and Maumee rivers, nearly one hundred years since, connecting their operations on the Ohio with these settlements at Detroit, a Polish trader by the name of Sandusky, or more properly spelled *Sanduski*, established himself near the present site of Lower Sandusky, at the foot of the rapids of the river. His operations in trading for fur, etc., with the Indians, being entirely confined to the river and bay, they soon became known to the Europeans, and afterwards to the Indians, as Sanduski's river and bay. Sandusky, quarreling with the Indians, was forced to quit the country for the settlements beyond the Ohio for safety. The Indians, some time after, followed and killed him in Virginia. So far as I can learn, there are but two of the name in this country, his grandsons. One

lives in Kentucky, the other a few miles from Danville, Vermillion county, Illinois." Reliable authority, however, states that the name of the person referred to was not, originally, Sanduski, but Sodowsky, which became changed, after coming to this country, to Sandusky, in consequence of a deed of land being made to him in that name, by misunderstanding his correct name; whereupon, to prevent any uncertainty as to the title attaching to him, he at once assumed or answered to the name of Sandusky, by which he was thereafter known, and so transmitting the same to his descendants, while his brother Isaac and his descendants, whose interests were not affected by the aforesaid transaction, retained the name of Sodowsky. The name Sandusky is applied to an important town in Ohio; also to a bay or body of water opening into the southwestern part of Lake Erie, upon which the town is situated.

SANGAMON. Investigation has induced the opinion that this is a corruption of some word in the Algonquin language, and the conclusion arrived at by many is that it is derived from the word *sachamo*, or *sagamo*, a word in the Delaware and Abanakie dialects signifying "a chief," which has become corrupted into the word *sagamore*. This word is given in some of the early gazetteers and local histories as *sangamo*. The name of a river and county in Illinois.

SANKINACK, *Sankinak*, corrupted from *sankhanne*, (Alg.), "flint stream." Name of a stream in Pennsylvania.

SAPPA, (Dak.), "black." Name of a tributary of Republican river, Nebraska.

SARANAC, "river that flows under rocks." A lake and river in New York.

SARATOGA, (Irk.) Various definitions are given as to the meaning of this word, as "place where the track of the heel may be seen," in allusion to a locality in the neighborhood where depressions, like insteps, may be seen in the rocks, "on the heel;" a very good authority says that the definition of this word is lost. Name of a lake and town in New York.

SASCO, supposed to mean "marshy land," "swamp." Name of a creek in Westport, Conn.

SASKATCHEWAN, (Alg.), "the swift current." Name of a river in Manitoba, British America.

SAUCON, or **SACONNA**, corrupted from *Sakunk*, (Alg.), "where a smaller stream empties into a larger," hence its "place of outlet." Name of a creek in North Hampton, Penn.

SAUGATUCK, (Alg.), "outlet of a tidal river;" other authorities say it means "at the mouth of the river." Name of a small river in Connecticut.

SAUKUNK, (Alg.), "at the mouth," that is, at the mouth of the Big Beaver river, where it flows into the Ohio. This spot was a well known rendezvous for Indian war parties.

SCANTIC, supposed to be derived from *peskatuk*, (Alg.), "where the river branches." Name of a river and town in Connecticut.

SCATACOOK, (Alg.), "the confluence of two streams." Name of a river in Connecticut.

SCHAGTICOKE, "the confluence of two streams." Name of a town in New York.

SCHAKAMAXENS, or SHACKAMAXON, *Schachamesink*, (Alg.), "the place of eels." The name of a locality near Kensington, Penn.

SCHENECTADY, (Irk.), "over or beyond the pines." The name of a town on the Mohawk river, New York. In early colonial times there was a portage from Fort Orange, or Albany on the Hudson, across the peninsula formed by the Hudson and Mohawk to this point, Schenectady, which leads through pine forests, whence the name. Others say this word is derived from *skanehtade*, and signifies "beyond the openings."

SCHOHARIE, *Skohare*, (Irk.), "flat-wood." Name of a creek and county in New York.

SCHOHOLA, or SHOHOLA, *Schauwihilla*, (Alg.), "weak," "faint," "distressed." Name of a creek in Pike county, Penn.

SCHOODIC, (Alg.), "burnt lands," from large fires about 1675. Name of a river and several lakes in Maine.

SCITICO, (Alg.), "at the branch." Name of a post village in Connecticut, on the Scantic river.

SEBAGO, (Alg.), "place or region of river-lake." A town and lake in Maine.

SEBETHE, supposed to be derived from *sepoese*, (Alg.), "small river." Name of a river in Middletown, Conn.

SEBEWA, or SEBEWAN, (Alg.), "running water." Name of a township and post-office in Michigan.

SEBEWAING, (Alg.), "rivers," or "at the rivers;" it may also mean "rushing water." A town in Michigan.

SEEKONK, *Segwong*, (Alg.), "spring," "next spring." A town in Massachusetts.

SEGO, SAGO, (Irk., Mohawk dialect), word of salutation or greeting, as "welcome," "good cheer," and the like. A town in Ohio.

SEMINOLE, *Istisimanole*, "separatist," or "run away," the name given to those who separated or ran away from the *Creeks*. Albert Gallatin says the word signifies "wild men," because they subsisted largely by hunting and fishing, while the *Creeks* generally were engaged in agriculture and subsisted largely by it. Name of a post-office in Wyoming territory.

SENEGAR, *Sinnike*, (Alg.), "stony." Name of a creek in Maryland.

SENACHWINE, *Senacwin*, said to mean "red cedar." Name of a lake in Putnam county, Illinois.

SENSINIK, (Alg.), "the place of the stone," or perhaps more properly, "the stony place." Name of a locality in Westchester county, N. Y.

SEQUOYAH, takes its name from the Cherokee Indian who invented the Cherokee alphabet, called by the English "Guess." A post-office and county in Kansas.

SHAKOPEE, (Dak.), "six." Name of a town on the Minnesota river, called after a chief of that name who formerly dwelt there.

SHAMOKIN, *Schahamoki*, or *Schahamokink*, (Alg.), "the place of eels." The name of the spot where Sanbury, Penn., now stands; also the name of a creek flowing into the Susquehanna at Sanbury.

SHAMONG, probably the same as Chemung, an Iroquois word signifying "big horn." A town in New Jersey.

SHANDAKEN, "rapid water." A town in New York.

SKANEATELES, *Skaneadice*, (Irk.), "long lake." A lake and town in New York.

SHANNOCK, *Shawwunk*, (Alg.), "the place where two streams meet." Name of a river in North Stonington, Conn., formed by the union of the *Assekonk* and Phelps' creek, in Milton village.

SHANTUCK, supposed to be derived from *mishuntugket*, (Alg.), "the place of much wood." A location near Montville, Conn.

SHANTITUCK, (Alg.), "the woody place." The name of a small stream in Rhode Island.

SHAWAN, (Alg.), "south." A town in Maryland.

SHAWANGUNK, "in the south;" others say it means "white stone."

A town in the state of New York.

SHAWANO, (Alg.), "southerner," or "him of the south." A town and county in Wisconsin, taken from the name of a noted Menominee chief.

SHAWNEE, (Alg.), is corrupted from *shawano*, "southerner." Name of a town and county in Kansas.

SHAWNEES, *Shawenu*, (Alg.), "the southern people." This word is derived from the Lenape language. The word *Showan* or *Chowan*, the name of a river in North Carolina, possibly comes from the same root.

SHEBOYGAN, (Alg.) Name of a town in Wisconsin. Various definitions are given to this word. Schoolcraft says it appears to have its termination from the word *gan*, "a lake" (*sagaiegan*), and the combination denotes a river or water pass from lake to lake. *Shebiabunjegun* means "a spy glass." *Shebonigan* is an instrument for boring or piercing, as a needle. It is said by a local writer that the origin of this word was *shewauwagun*, meaning "the place where the water runs into the ground." Other accounts say the name is *shuebwaugun*, which was generally shortened by early settlers to *shepwaugun*, and afterwards became contracted to its present form. According to Mr. Hathaway, a local writer of Wisconsin, the word is corrupted from *shawbwaykun* (half accent on the first, and full accent on the last syllable), expressing an Indian tradition that a great noise coming under the ground from the region of Lake Superior was heard at this river. The better opinion is that the name signifies a waterway or passage between the lakes from Sheboygan river, having its source very near Lake Winnebago, and was a route frequently traveled by Indians in their canoes.

SHENANDOAH, *Schinethandowi*, "the spruce stream," or "the stream passing by or through spruce pines." There is another definition to this word derived from *ononda*, "a mountain," and *goa*, "great," and signifies "a river flowing alongside of high hills or mountains." These latter roots are of Iroquois origin, and as there is no evidence that the Iroquois Indians ever inhabited the banks of this stream, or even visited the region it traverses very often, it is not likely they are the origin of the word. A river in Virginia.

SHEPAUG, *Shippaug* (Alg.), "great pond." Name of a river in Connecticut. This river rises in a pond in Connecticut, known as

“great pond,” and doubtless the Indian name has been transferred to the river.

SHESHEQUIN, (Alg., Delaware dialect), “mysterious rattle.” Name of a town in Pennsylvania. This rattle is the customary badge bestowed when one is initiated into the degree of doctor or brother.

SHETUCKET, *Shawtucket*, (Alg.), “confluence.” Name of a small stream in Connecticut, which receives the Quinnebaug and unites with the Yantic to form the Thames.

SHEWATUCKET, *Shewatuck*, (Alg.), “confluence.” Name of a small stream in North Kingston, R. I.

SHICAWAKPA, “bad river;” called also *Teton*, and Little Missouri river. Name of a river in Arkansas.

SHINTAKA, (Dak.), “tamarack.” The name of several marshes in Minnesota. So named on account of the tamarack growing spontaneously in them.

SHIPPAUG, (Alg.), “great pond.” Said to have been the Indian name of Litchfield Pond, Connecticut.

SHKOTPA, (Dak.), “hollow,” or “bowl.” Name of a lake in Minnesota, now called White Bear Lake.

SHOBONIER. The name of an Indian chief from the French word *Chevalier*, pronounced by the French *chevolya*. The Indians, using the Ojibway and Pottawattamie dialect, would render this word *Sho-bo-na*, having in their dialect no sound of *v*, using *b* instead, and no sound of *l*, using *n* instead. In rendering the word as it is given for the name of this town, Shobonier, the Indian pronunciation is retained, with the exception of the last three letters, wherein the French orthography is retained. Name of a town in Illinois.

SHOHAKIN, or CHEOCTON. There was formerly a place in Delaware county, N. Y., known by this name, spelled in the two different ways aforesaid. meaning “union of the waters.” The name was afterwards changed to Hancock.

SHOHOKIN, *Schohacan*, (Alg.), “glue.” The name of a stream in Wayne county, Penn.

SHONEAU, (Alg.), “silver,” or “money.” Some tribes of the Algonquin group, as the Ojibways and Pottawattamies, called money *shoneau*, their word for silver, because the first money they saw was silver coin. When, afterwards, on seeing gold coin, they called it

osawa shoneau, meaning "yellow money;" copper coin they called *misquabik shoneau*, meaning "red money." A town in Wisconsin.

SHOSHONEE, "island Indians." A county in Idaho territory.

SIBAWAING. The same as Sebawaing (which see). A town in Michigan.

SING SING, (Alg., Delaware dialect). Said to be from an Indian village called *Osing Sing*, from *ossin*, "a stone," and *sing*, "a place;" that is, "place of stone," or "stone upon stone." A town on the Hudson river, in the state of New York. Other authorities say that this name is derived from "a friendly Indian."

SINNEMAHOING, *Acksinnemahoni*, (Alg.), "stony lick," or "the place of the stony lick." Name of a stream in Cameron county, Penn.

SIoux. This is the name which the French and Canadians gave in early days to the tribes of the Dakota nations, being an abbreviation of the word *nadouessioux*, French orthography. The name which the Ojibways gave to the Dakotas, signifying, in the Ojibway dialect, "enemies." The word has been given by the French and others in various forms, as *nadonesciouz*, *nadonehiouck*, *nadsuessiouek* and *nadouaisioug*, the former being a plural form of the word. Name of a river in Dakota.

SISKIYOU, "bob tailed horse." A post-office in California.

SISKOWIT, (Alg.), "a kind of fish resembling a trout." A lake in Wisconsin.

SISSETON, (Dak.), *sisin*, *tonwanyan*, "fish scale mound village." Name of one of the clans of the Sioux; also of a fort and an Indian agency in Dakota.

SITKUM, (Chinook word), "half," or "a part." Name of a town in Oregon.

SIWASH, in the Chinook language signifies "an Indian." A post-office in Washington territory.

SKOKOMISH, "river people." A post office in Washington territory.

SKANEATICE, *Skaneadice*, "long lake." Name of a lake in New York.

SKIPPACK, *Schkipuk*, (Alg.), "stinking pool of water." Name of a creek in Montgomery county, Penn.

SKOOKUMCHUCK, (Chinook word), "a rapid," or "strong, smooth

running stream;" from *skookum*, strong, and *chuck*, water, river, or stream. A post-office in Washington territory.

SKOWHEGAN, (Alg.) Name of a town in Maine.

SKUNK GROVE, (Alg.) The word skunk is from an Indian word in the Abenaki dialect, contracted from *seganku*, a carnivorous animal of the genus *mephitis*. A place in Racine county, Wisconsin.

SLEEPY EYE, from a Sioux chief, whose Indian name was Eshtahumleah, meaning "sleepy eye." Name of a town in Minnesota.

SODUS, called by the Indians *Assorodus*, of which *sodus* seems to be a contraction, meaning "silvery water." Name of a town and bay putting out of Lake Ontario, in the state of New York.

SOMONAUK, (Alg., Pottawattamie dialect), from *esseriauk*, "paw-paw tree." A town in Illinois.

SOUHEGAN, contracted from *Souhekenash*, (Alg.) An Indian noun in the plural number, meaning "worn out lands." Name of a river in one of the New England states.

SQUAM, a contraction of the word *wonnesquamsauke*, (Alg.), "the pleasant water place." A lake in New Hampshire.

SUAMICO, (Menominee dialect), "the yellow sand." Name of a river in Wisconsin.

SUSPECOUGH, supposed to mean "muddy, dirty water." The name of a creek in New Jersey.

SUSQUEHANNA, "the great bay river," so called by the Delawares, from its flowing into the great bay. Name of a principal river in Pennsylvania.

SUWANEE. It is supposed to come from *shawano*, "south or southern people," from which comes Shawnees, a tribe of Indians who once lived in Florida, from whence they went to Ohio. This is also the name of a river in Florida, upon which it is understood these Indians formerly lived before they came to Ohio. John Johnston, Indian agent at Piqua, O., in 1819, says of the Shawnees, that they came to Ohio about sixty-five years before that time, from west Florida and adjacent country, and formerly resided on the Suwarey river, near the sea. This river, he says, was doubtless named after the Shawanoes, *Suwaney* being a corruption of that word. Other authorities say it is derived from *suwani*, "echo." A town and county in Florida.

SWAMPSCOTT, contracted from *wonnesquamsauke*, (Alg.), "the pleasant water-place." A town in Massachusetts.

T.

TACOMA, *Tahoma*, "almost to heaven," "tall peak." It was the name given by the Indians to Mount Ranier on account of the great height of that mountain, which is put down as fourteen thousand feet above the level of the sea. Name of a town in Washington territory.

TACONIC, "forest," or "wilderness." The name of a mountain range in Massachusetts, west of the Housatonic.

TAGHKANICK, (Alg., Mohegan dialect), pronounced *Toshkonnick*, supposed to signify "water enough." On this side of Mount Tom was formerly a spring and favorite resort for the Indians for drinking this water, and hence the name. A town in Columbia county, N. Y.

TALLADEGA, "the border town," or "the town on the frontier." Name of a county and village in Alabama.

TALLAHASSEE, "old nation," "old town," "waste place." Name of the capitol of Florida.

TALLAHATCHEE, "river of the rock." Name of a county in Mississippi.

TALLAPOOSA, supposed to be derived from the Creek *talepula*, "stranger," "newcomer," alluding to the arrival of other Indians or a tribe; other authorities say the word signifies "swift current." Name of a river in Georgia.

TALLASSEE, derived from *talofau*, "a town," and *esse*, "taken." Name of a town in Alabama.

TALLULA, "leaping waters." Name of a town in Illinois.

TAMA, *Tioma*, "bear, whose voice makes the rocks tremble," from a Fox chief of that name. Name of a county in Iowa.

TAMMANEND, *Tammanen*, *Tammany*, (Alg.), "beaver-like," or "amiable," takes its name from a chief of the Delaware tribe, spoken of in history as the patron saint of America. Name of a post-office in Pennsylvania.

TAMAQUA, *Tamaquehanne*, "beaver stream." Name of a creek in Schuylkill county, Penn.

TAMPA, *Itimpi*, "close to it," "near it." Name of a bay on the west coast of the peninsula of Florida, named by De Soto Espiritu Santo.

TANGIPAHA, "those who gather maize stalks." The name of a river in the southeastern part of Louisiana, named after an Indian.

TANKHANNA, or TANKHANNE, (Alg.), "the smaller stream." Name of a creek in eastern Pennsylvania.

TAOPI, (Dak.), "wounded," probably takes its name from a Sioux chief who won notoriety by befriending the whites in the Minnesota massacre. Name of a town in Minnesota.

TAPPAN, "cold stream." Name of a post-office in Ohio.

TATNICK, (Alg.), "at the great hill." The name of a hill and brook in Worcester county, Mass.

TAUNTON, supposed to be corrupted from *tetiquet* or *zeticut*, "at the great hill." Name of a hill and town in Massachusetts.

TAWAS, (Alg.), "trader," contraction of Ottawa. Name of a township and city in Michigan.

TAWASEUTHA; (Irk.), "hill of the dead." Indian name for Normansville, N. Y.

TAWAWA, supposed to be the same as Ottawa, "traders," or "people that are given to trading." A town in Ohio.

TAYCHEEDAH, (Winnebago dialect), is a corruption from *teyah*, "lake," and *chedah*, "camp." Name of a town near Fond du Lac, Wisconsin. It was used by the Indians to denote those Winnebagoes who were living around Lake Winnebago, of whom there were more or less at all times.

TECUMSEH, *Takuhmosah*, "he who walks over water." A town in Michigan and other states; the name of a distinguished Shawnee chief.

TELMOCRESSES, *Taluamutchasi*, "new town." The name of an Indian town on the west side of the Chattahoochie river.

TEMEGAME, (Alg.), "deep lake." The name of a lake that discharges its waters into the Ottawa river, Canada.

TENNESSEE, meaning, according to some authorities, "curved spoon," by others, "river of the big bend." Name of one of the states of the Union, from a principal river of that name.

TETONS, (Dak.), the name of a tribe of the Dakota group or Sioux, meaning "boaster," given to this tribe in consequence of the habit of bragging, which is said to prevail among them. Name of a lofty range of the Rocky Mountains in Idaho territory. Other authorities say the word signifies "dwellers on the prairie."

TETONKA, (Dak.), "big house." Name of a lake in Dakota; also the name of a place on Jim river, Dakota.

TEXAS, according to Governor Ireland, of that state, means "welcome." He says that, on the landing of the first white men on the coast of Texas, the Indians greeted them with the exclamation "Texas," or "welcome." Other authorities, however, while recognizing the word as of Indian origin, give a different theory of its signification. In the ancient Spanish archives, stored away in the land office at Austin, it appears that certain lands were situated "*en el pais de las Tejas*," or in the country of the Texas or Tejas Indians, and of being pronounced alike. It is well known that the Texas or Tejas Indians were a tribe living in the valley of the Rio Grande, and who were exterminated or driven out by a more savage tribe. The word Texas or Tejas is supposed to be the root of the names of the Indian tribes of Texas and Mexico, the prefix indicating the locality of the tribe. Thus: The Astejas or Aztecs were on the highlands of Anahuac, the Toltejas or Toltecs as far south as Yucatan, and the Huastejas on the gulf coast. One authority also suggests that the word may be of Spanish origin, as the word *teja* in that language may be construed to mean the light shed covering of the dwellings of the natives.

TINTAH, "prairie." Name of a station on the Manitoba railroad, in Minnesota.

TIMOGA, "lord," "ruler," "master." The name of an old Indian town on the tributary of the St. John's, Florida.

TICONDEROGA, (Irk.) The name is said to have been derived from *Tsinondrosic* or *Cheonderoga*, signifying "brawling waters," or "noise of the rapid waters;" other authorities say the word signifies "place of the separation of waters." Name of a town in New York.

TIOGA, (Irk.), from *teoga*, "swift current." Name of a river in Tioga county, Penn., flowing into the Chemung river in New York. Other authorities say the word signifies "meeting of the waters." Mary Jemison, the captive white woman of the Genesee, says it is derived from *tayoga*, "at the forks."

TIOINATI, (Irk.), "beyond the point." Name of a small tributary of the St. Lawrence river, New York.

TIORONDA, "the place where two waters meet." Name of a locality near Fishkill, N. Y.

TIOUGHNIOGA, *Teohneawga*, "meeting of the waters." Name of a river in Broome county, N. Y.

TIPPECANOE. The proper word is said to be *Kilttippi kenmunk*, meaning "at the great clearing." Name of a river in Indiana.

TITANKA, (Dak.), "big house." Name of an Indian village on the Dakota river.

TISKILWA. Some authorities say it signifies a kind of bird; others say it comes from *chitchishkwa*, a kind of bird called plover. It may also come from *chishkimwa*, an old boy, as an old bachelor. Name of a town in Illinois.

TITANKAHE, "big house stands," or "where the big house stands." Name of some lakes west of the Big Sioux river.

TOBYHANNE, *Topihanne*, (Alg.), "alder stream;" so named from the abundance of that shrub growing on its banks. Name of a creek in Lehigh county, Penn.

TOHICKON, *Tohichan*, or *Tohickhanne*, (Alg.), "the stream over which we pass by means of a bridge or drift wood." Name of a creek in Bucks county, Penn.

TOMA. The better authority seems to be that this word comes from the name of a chief of the Menominee tribe, who died at Michilimackinac in July, 1816, whose full name was Thomas Carron. His first name was pronounced by the French Tomah. Name of a town in Wisconsin.

TOMAHAWK, (Alg.), "a savage implement," or "implement of violence." Bishop Baraga says, in his dictionary of the Ojibway language, that this word comes from *atamahuk* (houk), "strike them," or *otamahwaw*, "he is stricken." Name of a town in Arkansas.

TOMBICON, "place of crab apples." Name of a creek in Berks county, Penn.

TOMBIGBEE, *Itumbi-bikpe*, "coffin makers." The Choctow Indians had their old men with very long nails to clean the bones of their dead, and place them in boxes, when they were deposited in "bone houses," whence the name. A river in Mississippi.

TONAWANDA, *Tananounda*, (Irk.), "swift water." Name of a creek in New York.

TONICA, *Dunikee*, (Ojibway dialect), "he lives in such a place or country," "a place or country inhabited." A town in Illinois.

TOOKTAY, *Tukte*, (Dak.), "where." A post-office in Dakota.

TOOTO, from *tootho*, "a corn house." A town in Alabama.

TOPEKA, from a bulbous root like a potato, originally growing abundantly in this part of the country. A city in Kansas.

TORONTO, an Iroquois term denoting "oak trees rising from the lake." A post-office in Arkansas; takes its name from a city in Canada.

TOSKOGEE, "jumpers," or "warriors." Name of an old Indian town on the great Tennessee river.

TOTAWA, from *tosawci*, "to sink, dive, or go under water to rise again, as timbers do when carried over a waterfall." Name of falls in New Jersey.

TOTOGATIC, (Alg.), "place of floating bogs." Name of a river in Wisconsin.

TOTOKET, may come from *k'tetuket*, "on the great (the principal) tidal river." Name of a mountain in New Bedford, Conn.

TOWANDA, *Tawundeunk*, (Alg.), "at the burial place," or "where there is a burying." The Nanticoke Indians are said to have buried their dead at Towanda, Bradford county, Penn., whence the name.

TUCKAHOE, *Tuchahowe*, (Alg.), "deer are shy," "hard coming at the place where deer are so shy." Name of a creek in New Jersey flowing into Great Egg Harbor bay.

TULPEHOCKEN, (Alg.), "land abounding in turtles." Name of a creek flowing into the Schuylkill river near Reading, Penn.

TUMWATER, *Tumwata*, (Chinook word), meaning "a waterfall." A post village in Washington territory.

TUNKHANNE, (Alg.), "the small, or smaller stream." Name of a stream in Wyoming county, Penn. This word is sometimes written Tunkhannock.

TUPPEEKHANNA, (Alg.), "the stream that flows from a large spring." Name of one of the sources of the Little Lehigh river in Pennsylvania.

TUSCOLA, (Alg.), "a level plain." Name of a town in Illinois.

TUSKEGEE, probably derived from *taskialgi*, "warrior." Name of a town in Alabama.

TUSCALOOSA, "black warrior." Name of a city and county in Alabama.

TUSCUMBIA, (Cherokee dialect), "grand battle ground." Name of a town in Alabama.

TUSCARORA, "shirt wearing people." Name of a town in New York and other states. From an Indian tribe of the Iroquois stock.

U.

UCHEE, (Creek dialect), "corn." Name of a town in Alabama.

UIUKUFI, "muddy water." Name of a stream in the Indian territory. This word was the Creek name for the Mississippi.

UMBAGOG, meaning "clear lake, shallow." Name of a lake in Maine.

UNADILLA, *Deunadillo*, "place of meeting." Name of a town in Otsego county, N. Y.

UPOTOG, "covering," "spreading out," as wall paper, carpets, etc. The name of a creek in Muscogee county, Alabama.

UTUHU, (Dak.), "oak," or "the oak." The name of a small lake near Lac Qui Parle, Minnesota.

V.

VENANGO, "interesting mark on a tree." The name of a creek in western Pennsylvania.

W.

WABASH, *Waubish*, (Alg.), "white water." Other authorities say "a cloud blown forward by the equinoctial wind." Name of a river passing through Indiana; also the name of counties, towns and post-offices in very many states of the Union.

WABASHA, (Alg.), "red leaf," or "the leaf." Mr. Catlin says it means "the leaf," from the name of a noted chief of the Sioux nation. Other authorities say it comes from *wapahasa*, "a standard of battle." Name of a county and town in Minnesota.

WABAUNSEE, *Waubanse*, (Alg.), "dim daylight." A town and county in Kansas, from a noted Indian war chief of the Pottawattamie tribe. A name given to this chief from surprising and capturing an enemy's camp just at the break of day.

WACHACHEE, (Alg.), "hilly land," or "high land." Name of one of the plains in Catskill, N. Y.

WACHUSETTS, *Wachusett*, (Alg.), "the mountain." Name of a post village in Massachusetts.

WACO, "a heron." A town in Mississippi and other states of the Union.

WACONDA, same as *Wauconda*, (Omaha dialect). Rev. Mr. Riggs, in his Dakota dictionary, gives the word in the Dakota language as *Wakantanka*, "the Great Spirit," "the creator of all things, and the God of war." Name of a post-office in Kansas.

WACONIA, *Wakonia*, (Dak.), "living spring." Name of a place in Minnesota.

WACOUTA, *Wakute*, (Dak.), "shooter." Name of a town in Minnesota. This place was so named from a Sioux chief who lived at Red Wing, Minnesota.

WADENA, probably from *Odena* or *Odana*, "town." Name of a town and county in Minnesota.

WAGA, (Dak.), "cottonwood." Name of a western tributary of the Minnesota river.

WAGOOSHANCE, (Alg., Ojibway dialect), "little fox." The name given to a point of land in Lake Michigan, near Michilimackinac, known to some extent as *Wobbleshanks*, having much the sound of the correct name.

WAHBAY, (Dak.), "place of hatching." Name of a lake and post-office in Day county, Dakota.

WAHPETON, *Wahpetonwan*, (Dak.), "leaf village." A town in Dakota.

WAHOO. A word of the same sound occurs in the Micmac dialect, meaning "egg." A town in Georgia and Nebraska.

WAKENDA, (Dak.), "worshipped." Name of a place in Minnesota.

WAKPA SHICHA, *Wakpa Sica*, (Dak.), "bad river." Name of a stream emptying into the Missouri at West Pierre, Dak.

WALLENPAUPACK, WAULLENPAUPACK, or PAUPACK. (Alg.), "deep and dead water." Name of a creek in northeastern Pennsylvania, flowing into the Lackawaxen near Honesdale.

WALPACK, *Walpeek*, (Alg.), "a turn hole," "a deep and still place in a stream." Name of a township in New Jersey.

WAMDUSHKA, (Dak.), "snake." Name of a lake southeast of Devil's Lake, Dakota.

WAMESIT is derived from *wame*, "all," or "whole," and *auke*, "a place," with the letter s thrown in betwixt the two syllables for purpose of the sound. Name of a place embraced in the present town of Tewkesbury, and the city of Lowell, Middlesex county, Mass.

WAMPUM or WAMPAM, (Alg.), "white," "small beads made of shells, used by the North American Indians as money." A post village in Pennsylvania.

WANARI, *Wahnanghe*, (Dak.), "ghost." A post-office in Dakota.

WANAQUE, understood to be the same as *Waneka*, (which see). Name of a town in New Jersey.

WANATAH, (Dak.), "he that charges on his enemies," from a noted chief of that name. A town in Indiana.

WANEKA, *Waniga*, (Dak.), "the son." Name of a noted Winnebago chief, known to us as Red Bird. A town in Wisconsin.

WANNUPE, from *Anupaun*, (Alg.), "overflowed," or "subject to overflow." An island in the Housatonic river, near New Milford, Conn.

WANTAGE, (Alg.), "piece of timber land." Name of a township in New Jersey.

WAPATOE. The edible bulb of *sagittaria variabilis*, called by the Indians *Wapatoe*, by whom it is used as food; written also *Wapato*. A post-office in Oregon.

WAPELLA, (Alg.), "he who is painted white." Name of an Indian chief of the Fox tribe. A town in Illinois.

WAPPANOCCA. The Lenni Lenapes or Delawares were so called by some Indians, signifying "people at the rising of the sun," or, more briefly, "Eastlanders." Name of a town in Arkansas.

WAPPASUNING, corrupted from *Wapachsinnink*, (Alg.), "where there are white stones," alluding to a deposit of silver ore, the Delaware word for silver being *woapachsin*, "the white stone." Name of a creek in Bradford county, Penn.

WAPSIPINECON, *Wapsiopinpecan*, (Alg., Sac dialect). Name of a river in Iowa. "A white bulbous edible root found growing along this stream of a nutty character, commonly called ground nut," from *wapsi*, "white," *opin*, "bulbous root," or "potato," and *pecan*, "nut."

WAPWALLOPEN, corrupted from *nawpawollend*, "the place where the messengers were murdered." Name of a creek in Luzerne county, Penn., near which was murdered Thomas Hill, a messenger from the governor of Pennsylvania to the Indians at Wyoming. Other authorities say it is corrupted from *waphallachpink*, "the place where white hemp grows."

WARPOES, *Wapoos*, "a hare or rabbit." The name of a tract of land on Manhattan Island, supposed at one time to abound in rabbits.

WARWARSING, usually abbreviated to *Warsink*, is said to signify "blackbird's nest." A town in New York.

WASECA, (Dak.), probably a corruption of *wauseda*, "a pine tree," or *washecha*, "red earth." Name of a town in Minnesota.

WASHECHA, "vermillion," or "red earth," or "paint." The name of several small streams in Minnesota and Dakota.

WASHITA, "male deer." In the Mandan dialect this word signifies "flour." Name of a river in Arkansas.

WASHTA, *Was'te*, (Dak.), "good." The name of a place in Iowa.

WASHTENAW, *Washtenong*, "river that is far off." Name of a county in Michigan, and the name by which the Indians called Grand river.

WASIOJA, or WAZIOJU, (Dak.), "pine grove," so named from some pine trees growing there. The name of a village and creek in southern Minnesota.

WASTEDON, *Was'tedo*, (Dak.), "good." The name of a place in Minnesota.

WATAB, according to Bishop Baraga's dictionary of the Ojibwa language, is "root of fir or pine to sew a canoe;" by some pronounced *Watap*. Name of a town and river in Minnesota.

WATAGA, in the Pottawattamie dialect, would signify "I heard;" it may also come from the word *ahweataga*, "he has gone to gamble." Name of a town in Illinois.

WATAUGA, said to mean "the river of islands." The name of a river in North Carolina.

WATONWA, *Watowan*, (Dak.), "sees," the name of a tributary of Blue Earth river, Minn., for which a county and town in that state have been named.

WAUBAY, *Wabe*, "place of hatching." A town and lake west of Milbank, Dakota Ty.

WAUBEEK, *Waubic*, (Alg.), "metal," or "metallic substance." A town in Wisconsin and Iowa.

WAUBEKA, *Waubishka*, (Alg.), "white." Name of a place in Wisconsin.

WAUBESA, (Alg.), "swan." Name of one of the lakes in the vicinity of Madison, Wisconsin.

WAUBOO, *Waubo*, (Alg., Ojibway dialect), "liquor," or the juice

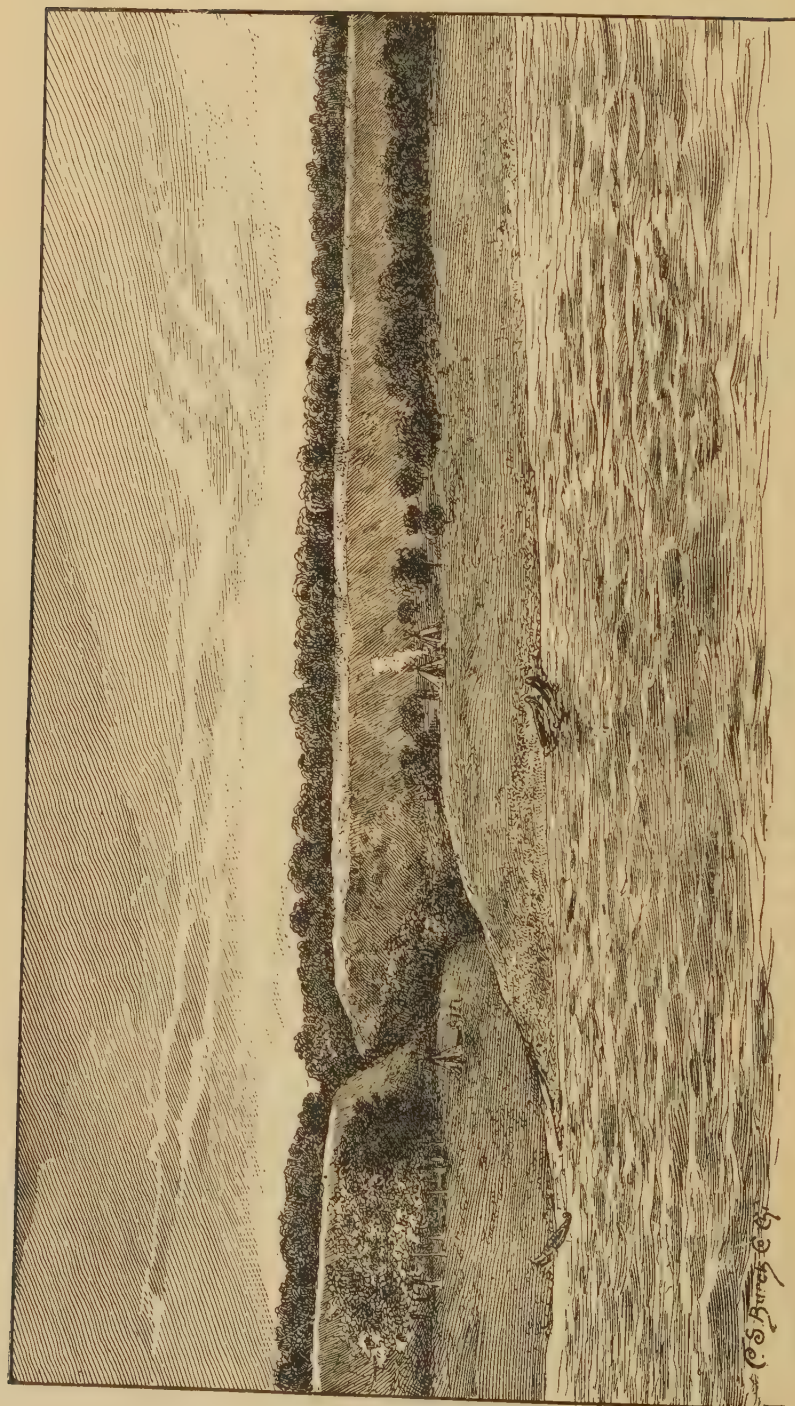
of anything, as *iscoda waubo*, "fire liquor," (whiskey), *mishemin waubo*, "apple juice," (cider). Name of a town in Wisconsin, on the Wisconsin Central Railway. It is generally supposed that the term "fire-water," as used by the Indians, has reference to the fiery or strong nature of the liquor. It is said, however, that when the Indians first began to use whiskey, as supplied to them by traders, they discovered that by touching it with a flame it would ignite and burn. Later, the traders began to dilute their whiskey by mixing it with water, and as the Indians noticed that the diluted article did not taste like that formerly furnished them they applied to it the fire test, and found that the phenomenon before mentioned was wanting, which circumstance gave to the pure article the term "fire-water."

WAUCONDA, (Dak., Omaha dialect), "the Good Spirit," or "master of life." A town in Illinois. (See Waconda).

WAUKARUSA, the name of a stream in Kansas, and was originally the name of the town now called Lawrence, in that state, signifying "hip deep," or something to that effect. Albert D. Richardson, a correspondent of the New York *Tribune*, in his book "Beyond the Mississippi," 1867, thus refers to the name of this stream: "Many moons ago, before the white men saw these prairies, there was a freshet. While the waters were rising, an Indian girl, on horseback, came to the stream and began fording it. Her steed went in deeper and deeper, until as she sat upon him she was half immersed. Surprised and affrighted, she ejaculated *waukarusa*, (hip deep). She finally crossed in safety, but, after the invariable custom of the savages, they commemorated her adventure by re-naming both her and the stream *Waukarusa*. On reflection, the settlers decided not to perpetuate the story, and changed the name of their town to Lawrence, in honor of one of its most generous patrons, Amos Lawrence, of Boston."

WAUKAU, "habitually," "often." This word may be derived from *Wakauahkah*, the name of a Winnebago chief, who formerly lived near Waukau, meaning "snake hide," or "snake skin." Name of a town in Wisconsin.

WAUKEGAN, *Wakiegan*, *Wakiagan*, (Alg.), "a house," or "fort;" in other words, "the white man's dwelling." The Indians speaking the dialect from which this word comes, called their own house or dwelling *wigwam*; the white man's habitation they called *wakiegan*, variously pronounced according to different dialects, and this was the name they applied indiscriminately, whether it was a block house or constructed as a fortification, place of defense, dwelling or trading house;



SITE OF WAUKEGAN, ILL., AS SEEN BY LA SALLE AND HIS PARTY, OCT., 1679. PLACE OF THE FIRST TRADING POST ESTABLISHED ON LAKE MICHIGAN.

in whatever form, it was called by the same name, if built by the white man. *Waukegan* is the name of a town in northern Illinois, situated on Lake Michigan, originally called *Little Fort*.

A French trading post was established at the point where the city of Waukegan now stands, somewhere about the year 1700, perhaps a few years earlier, and was the first trading post established on Lake Michigan. The occasion of selecting this point as a trading post seems to have been with reference to its favorable location as such, being in the vicinity of excellent hunting and trapping grounds, especially the latter, and was found to be the nearest point of any for reaching the Desplaines river from Lake Michigan, where a good, short, easy portage could be made on the route to the Illinois and Mississippi rivers, saving forty miles of lake coast, when going by way of Chicago. It was continued as a French post until probably about 1760. After the English succeeded to the country, the point became known as *Little Fort*, and the town subsequently built here took that name. When, in 1847, it having grown in population, and becoming a place of importance, the name became changed to its present name of *Waukegan*, the intention being to substitute the Indian word for *Little Fort*; but failing to get accurate information as to the correct meaning of words in this language, the present name became adopted instead of the word *Waukiegance*, which would signify "little fort" in the dialect it was sought to obtain a name from.

It is evident from the account given by Hennepin of La Salle's expedition while coasting along the western shore of Lake Michigan, during the month of October, 1679, that the point now called Waukegan was visited by La Salle and those composing his expedition during the forepart of that month of the year aforesaid, and from the knowledge then gained of the country on the west, that this point was marked by La Salle and his associates as a favorable point for a trading post, which led to the establishment here of a post of this kind a few years later.

This place, which is on the line of the Chicago & Northwestern Railway, now a flourishing city, is becoming quite a popular summer resort, especially so from its mineral springs, among which is the *Sagaunash*, so called from the noted Pottawattamie chief of that name, called by the whites *Billy Caldwell*, whose favorite camping ground in his frequent hunting excursions in this locality, it is said, was in the vicinity of this spring; hence the name.

WAUKESHA, *Waugooshong*, (Alg.), "at the Fox," or "Fox river." A town in Wisconsin. This place was originally called Prairieville.

The inhabitants, desiring to change the name of the place which was to become the county seat of a new county, and wishing each to bear the same name, sought to find an appropriate Indian name, the aim being to adopt some word to signify a place or locality at or on Fox river; to which end, it is said, the late Solomon Juneau, of Milwaukee, long an Indian trader in that vicinity, who was familiar with the local



VIEW OF WAUKESHA.

Indian dialect, was applied to, who gave them the word *Waugooshong*, meaning, in the Ojibway dialect, a place on Fox river, or "at the Fox," which, it appears, became changed by misunderstanding of the person to whom the word was given as *Waukesha*, which, being pronounced quickly or not clearly, would be nearly the same sound.

WAUKON, *Wakon*, (Alg.), "moss on trees that is eatable." A word of the same sound is also found in the Dakota language, meaning "spirit," "supernatural." Name of a town in Iowa.

WAUMBEC, (Alg.), "white rock." The Indian name for the White Mountains in New Hampshire.

WAUNAKEE, *Wahnukhe*, (Alg.), "he lives in peace." Name of a town in Wisconsin.

WAUNETA, *Waniti*, (Dak.), "winter camp." The name of a place in Nebraska.

WAUPACCA, (Alg.), "pale water." The name of a town in Wisconsin.

WAUPONSEE, the same as *Wabaunsee*. Name of a town in Illinois.

WAUPUN, (Alg., Sac dialect), "early day," "break of day," or "early," alluding to a time past. A town in Wisconsin.

WAUREGAN, (Alg.), "a good thing," or "a pleasant thing." Name of a village in Connecticut.

WAUSAU, (Alg.), "far off." A town in Wisconsin.

WAUSAUKEE, (Alg.), "distant land." The name of a river in Wisconsin.

WAUZEKA, *Wazika*, (Dak.), "pine;" the *ka* is merely an ending. Name of a place in Wisconsin.

WAWAYANDA. Said by some to be an Indian corruption of the English phrase "away over yonder." A town in New York.

WAYZATA, *Waziyata*, (Dak.), "at the north." A railroad station on Lake Minnetonka.

WEATOGUE, corrupted from *wetuwake*, (Alg.), "wigwam place." A post-office in Connecticut.

WECHQUETANK, *Wikquetank*, (Alg.) The name of an old Indian village in eastern Pennsylvania, called after a species of willow probably found on its site in former years.

WECUPPEMEE, (Alg.), said to mean "basswood." The name of a small river in Connecticut.

WEEHAWKEN, *Weachin*, (Alg.), "maize land." The name of a town in New York, on the Hudson river.

WEPATUCK, WEEPATUCK, *Weepwoiuntohki*, (Alg.), "place at the narrow pass or strait." The name is now applied to a mountain in Connecticut.

WEPOISET, (Alg.), "at the little crossing place." The Indian name for the narrows of the Kekamuit river, Rhode Island.

WEQUAPAUG, (Alg.), "at the end of the pond." The name of a small stream in Rhode Island.

WETAUG, (Alg., Ojibway dialect), "a gambler." Name of a town in Illinois.

WETUMPKA, "waterfall," "tumbling water." Name of a post village in Alabama; also the name of a post-office in Tennessee.

WEQUATUCKET, *Wequatukqut*, (Alg.), "head of a tidal river." The name of a cove and tidal river near Stonington, Conn.

WEWOKA, "barking water." Name of a stream in Indian territory; also of a village on its banks.

WEYAUWEGA. This is one of the words passing for an Indian name, which in its present form is not an Indian word. The word, according to the late Governor Doty, is *Weyauweya*, as given by him to the post-office department at Washington, when the post-office at that place was established. The department mistook the letter *y* in the last syllable for *g*, rendering the name as it now is. The word intended is an Algonquin word of the Menominee dialect, and signifies "whirling wind." It was the name of a faithful Menominee Indian guide long in the service of Governor Doty, whose name he sought after death to perpetuate through applying it to this town.

WHEATOGUE, (Alg.), "wigwam place." A post-office in Connecticut.

WHEELING, *Weeling*, (Alg.), comes from the Delaware dialect and signifies "place of the head," from *weel*, "head," and the local termination *ing*, "place." Name of a stream flowing into the Ohio river at the point where the city of Wheeling, W. Va., now stands, from which the name is derived, from the circumstance of a white man being killed by an Indian at this place, on the ground of being an intruder upon his land, when his head was severed from his body and placed upon a pole erected near the mouth of this stream, as a terror to subsequent intruding white men in the country.

WHIPPANY, *Whiplanne*, (Alg.), "arrow stream." Name of a river in Morris county, N. J.

WICCOPEE, (Alg.), "long hill." Name of a mountain in New York.

WICOMICO, *Wikomekee*, (Alg.), "where the houses are building." Name of a small river on the eastern shore of Maryland.

WICONISCO, *Wikenknisken*, (Alg.), "wet and muddy camp." Name of a stream in Dauphin county, Penn.

WIKAILAKO, *u*, "water," *kaya*, "rising," *lako*, "great," "large," "large spring." The name of a town of the Creek Indians in the Indian territory.

WILLIMANTIC. Authors say this word may mean either "a good lookout," or "good cedar swamps." Name of a river in Connecticut.

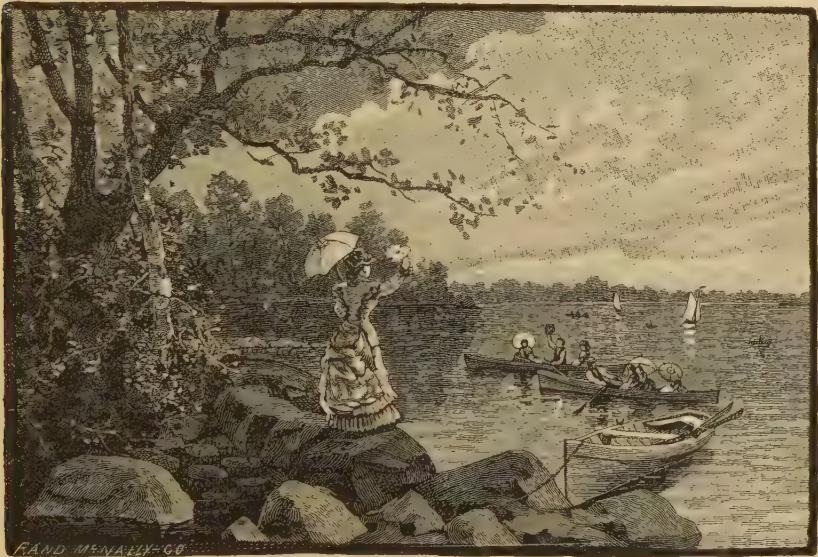
WILIPQUIN, "place of interment of skulls and bones." Name of a stream in Maryland. The Indians residing on the banks of this stream and, indeed, the Delawares generally, were in the habit of taking the skulls and, whenever possible, the other bones of their

dead companions to certain spots, and burying them in caverns and deep-holes.

WINAMAC, (Alg.), "cat fish." The name of a Pottawattamie chief, who was sent as a bearer of dispatches by Gen. Hull to Capt. Heald, at Fort Dearborn, in August, 1812, advising him to evacuate the fort and proceed to Fort Wayne with his command, after distributing the stores among the Indians in the locality. A town in Indiana.

WINAMEAG. Understood to be the same as Winnemac. Name of a town in Ohio.

WINGOHOCKING, *Wingehacking*, (Alg.), "favorite place for planting." Name of the south branch of Frankfort creek in Pennsylvania.



SCENE ON WINNEBAGO LAKE, NEAR NEENAH AND MENASHA.

WINNEBAGO, WINNEBEGO, or *Winnebeegog*, the plural, (Alg.), "people of the dirty waters." Name of a county in Illinois; also the name of a lake in Wisconsin, from the name of a tribe of Indians found by the French on their first arrival at Green Bay, which they called "stinking bay," for some cause not explained, whereby these Indians became known as "the people of the dirty waters."

WINNEBEOGISH, (Alg.), "very dirty or roily waters." Name of a lake in Minnesota. The word or inflection *ish*, is used in the Ojibway language the same as in the English, to express or add quality to nouns.

WINNEBOSHO, *Manabosho*, *Nanabosho*, (Alg.), "an Indian god or

diety, who, as the Indians believe, made the earth." Name of a town in Wisconsin.

WINNEPE, *Wenebegiisheshing*, "a place of dirty waters." Name of a lake in Minnesota.

WINNEPEG, (Alg.), "roily," or perhaps, more properly, "salt water," "unclean water." A lake in British America. The Indians call Lake Winnipeg "the great water," "the great sea," and use the same expression to speak of the salt water or the sea.

WINNETKA, (Alg.), "beautiful place." A town in Illinois, on the Milwaukee branch of the C. & N. W. Ry.

WINNIPAUK, *Winnipaug*, (Alg.), "fine pond." Winnipauk, sagamore of Norwalk, is supposed to have taken this name from the place where he lived, and subsequently his name was adopted as the name of a village in Norwalk, Conn.

WINNIPISEOGEE, *Winnippisauke*, (Alg.), "good water discharge or outlet." The name of a river and lake in New Hampshire, the river to which evidently the name first belonged being the outlet for the lake. It is said by some that, according to Indian tradition, the word would mean "the smile of the Great Spirit." The beauty of this lake is said to be suggestive of this idea.

WINOCA. This is the name given by Schoolcraft to a cave found by him and his party in the country of Arkansas, during an exploring expedition in the geological research in the year 1818. He says it is an Osage word for an underground spirit; in other words, meaning "underground spirit."

WINONA, *Wenona*, (Dak.), meaning "first born," if a daughter. Name of a city in Minnesota and Illinois.

WINOOSKI, "beautiful stone river." Name of a post village in Wisconsin.

WISACODE, (Alg.) The name of a river putting into Lake Superior on the northern shore, meaning "burnt wood river," or "fire river," from *iscoda*, "fire."

WISCASET, (Alg.), "place of yellow pine." Name of a town in Maine.

WISAMEKING, or WISAMEEK, (Alg.), "catfish camp." There was a place so called at or near where Washington, Penn., now stands, and for many years was the residence of a noted Indian called Catfish.

WISCONK, *Wisquonk*, (Alg.), "the elbow." The name of a river in New Jersey.

WISCONSIN, (Alg.) The name of one of the states of the Union, and a principal river therein. The word was given by Marquette as *Meshkousing* and *Mishkousing*, the letter *m* becoming afterwards changed to *w*, and the letter *u* became changed to *n*, making it *Wishkonsing*. The original word, as given by Marquette, is supposed to mean "strong current," a feature which especially marks this stream in high water.

WISCOY, (Irk.), "many fall creek." The name of a town in New York, and the name of a stream of water in that state.

WISSAHICKON, *Misamekhan*, (Alg.), "catfish stream." The name of a stream in Philadelphia county, Penn.

WISSAYEK; *qussuck*, "a rock," *ick*, "place," "the rocky place or country." This was the Indian name of Dover, Westchester county, New York.

WITAKANTU, (Dak.), "high island." The name of a lake and also of its outlet which flows into the Minnesota river, so called from a high, wooden island in the lake.

WITCHITA; in the Mandan language, is the word *washita*, signifying "white man." A county in Kansas.

WITHLOCOOCHEE, or WITHLACOOCHEE, "little river." The name of a river in Florida.

WITUMKA, *Wetumpka*, "tumbling water." The name of a tributary of the Yuchi or Euchee creek, a branch of the Chatahuachi or Chattahoochee river.

WIWOKA; *ui*, "water," *wokis*, "it is roaring," "roaring water." The name of an eastern tributary of the Coosa river.

WONEWOK, (Alg.), corrupted from *woneauke*, "pleasant place." Name of a town in Wisconsin.

WONGUNK, (Alg.), "a bend," or "at the bend." This word refers to a great bend in the Connecticut river, between Middletown and Portland, Conn.

WONKEMAUG, (Alg.), "crooked pond." The name of a small lake in Connecticut.

WUNNEGUNSET, (Alg.) This word is said to signify "dish," or "bowl." It is now, however, applied to a high hill in Lebanon, Conn. The probability is the name has been transferred from some dish or bowl-shaped valley adjacent.

WYALUSING, (Alg., Delaware dialect), the proper Indian name of which is *M'chwihilusing*, meaning "beautiful hunting-grounds." Name of a town in Pennsylvania; takes its name from a creek. Other authorities say it signifies "at the dwelling place of the hoary veteran."

WYANET, (Alg.), "beautiful." Name of a town in Illinois.

WYOMING, (Alg.), a corruption of the name given to Wyoming Valley, Penn., by the Delaware Indians, who called it *Magh-wau-wa-me*. The word is a compound of *maug-hwau*, meaning "large or extensive," and *wa-me* signifying "plains or meadows," so that it may be translated "the large plains." The early settlers, finding it difficult to pronounce the name correctly, spoke it *Wauwaumie*, then *Wiwaumie*, then *Wiomie*, and, lastly, *Wyoming*. Name of a town in New York; also the name of one of the territories of the United States. Other authorities say this word is a corruption from *weekwahming*, meaning "within," or "within a habitation," or from *weeahming*, referring to the locality within a valley, or place encompassed within the hills.

WYSAUKING, (Alg., Delaware dialect), signifying "the place of grapes." A town in Pennsylvania.

WYSOX, *Wysaukin*, (Alg.), from *wisachgimi*, "place of grapes." Name of a stream in Bradford county, Penn.

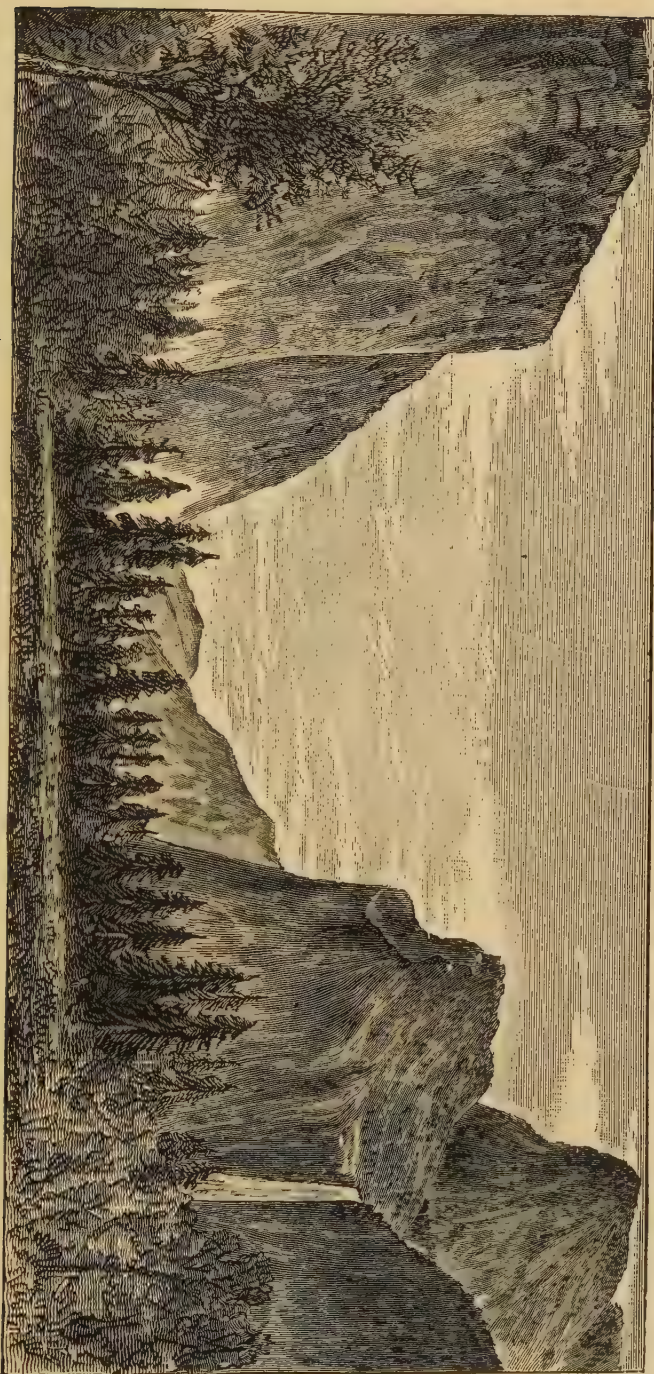
Y.

YANKEETOWN, the name of a post-office in New York and Wisconsin, and adopted to designate various other localities in the United States, as *Yankee Doodle*, a post-office in Missouri, *Yankee Hinn*, a post-office in California, etc. This name comes from the mode of pronouncing the word *English*, by the New England Indians. On the first arrival of the Puritans, the Indians being informed that this people were "English," in attempting to pronounce the word, having no sound of *l* in their dialect, they pronounced it *Yangees*, which became changed, by continued use, into *Yankees* or *Yenkee*, so that whilst this word is not an Indian word, yet it is of Indian origin, as before explained.

YANKTON, *Ihanktonwan*, (Dak.), "end village." The name of the capitol town of Dakota territory.

YANTIC. This word may signify either "on one side of the tidal river," or "extending to the tidal river." The name of a small river in Connecticut.

VIEW IN YOSEMITE VALLEY.



YAZOO, in the Dakota language *yazo* signifies "to blow on an instrument," "play on a fife or flute." It is supposed, however, that this word more properly signifies "leaf," or "leafy." Name of a post-office in Iowa; also a river in Mississippi.

YEMASSEE, *Yamassi*, "mild," "gentle," "peaceable." The name was first applied to a tribe of Indians inhabiting Georgia, and is now the name of a town in South Carolina.

YOLO, probably corrupted from *yoholo*, which signifies, in the Creek dialect, "possession of royal blood." A county in California.

YOSEMITE. Name of a valley in California; meaning, according to A. D. Richardson, "grizzly bear." It was the name of a small tribe of Indians inhabiting that part of the country.

YOUGHIOGHENY, corrupted from *juhwiahhanne*, (Alg.), "the stream flowing in a contrary direction, or in a circuitous course." Name of a river in Fayette county, Penn.

YUMA, "sons of the river." A county in Arizona, taking its name from a tribe of Indians.

**INDIAN NAMES BY WHICH LOCALITIES HERE GIVEN
WERE FORMERLY KNOWN.**

AKRON, N. Y., was called by the Indians *Deongote*, (Irq.), "place of hearing."

ALABAMA, N. Y., was called by the Indians *Gaswadak*, (Irq.), "by the cedar swamp."

ALBANY, N. Y., was called by the Indians *Skanehtade*, (Irq.), "beyond the openings."

ALBION, N. Y., was called by the Indians *Deowundakeno*, (Irq.), "place where boats were burned."

ALEXANDER, N. Y., was called by the Indians *Daosanogeh*, (Irq.), "place without a name."

ALLEN'S CREEK, N. Y., was called by the Indians *Oatka*, "the opening."

ANGELICA, N. Y., was called by the Indians *Ganeowehgayat*, (Irq.), "head of the stream."

APULIA, N. Y., was called by the Indians *Onunogese*, (Irq.), "long hickory."

ATTICA, N. Y., was called by the Indians *Gwehtaametecarnundo-deh*, (Irq.), "the red village."

AUBURN, N. Y., was called by the Indians *Wasco*, (Irq.), "floating bridge."

AURORA, N. Y., was called by the Indians *Deawendote*, (Irq.), "constant dawn."

AVON, N. Y., was called by the Indians *Ganowauges*, (Irq.), "fetid waters."

BALD EAGLE CREEK, Pennsylvania, was called by the Delaware Indians *Wapalanewachschiechanne*, (Alg.), "the stream of the bald eagle's nest."

BATAVIA, N. Y., was called by the Indians *Deoongowa*, (Irq.), "the great hearing place."

BATH, N. Y., was called by the Indians *Donatagwenda*, (Irq.), "opening in an opening."

BAY CREEK, in Oneida county, N. Y., was called by the Indians *Teguanotagowa*, (Irk.), "big morasses."

BEAVER DAM, a branch of the Kiskiminetas, in Westmoreland county, Pennsylvania, was called by the Indians *Amochkpahasink*, (Alg.), "where the beaver has shut up the stream."

BEAVER RIVER, in New York, was called by the Indians *Nehasane*, "crossing on a stick of timber."

BEAVER RIVER, Pennsylvania, was called by the Delaware Indians *Amochkwisipu*, (Alg.), "beaver river," or *Amochkhanne*, "beaver stream."

BEECH CREEK, a branch of Bald Eagle creek in Pennsylvania; in the Delaware language is *Schauweminschhanne*, (Alg.), "beech stream."

BIG BEAVER RIVER, in western Pennsylvania, was called by the Indians *Amochkwisipu* or *Amochkhanne*, (Alg.), "beaver stream."

BIG TOOTH CREEK, Pennsylvania, was called by the Indians *Mangipisink*, (Alg.), "the place where big teeth are found."

BIG SALMON CREEK, N. Y., was called by the Indians *Gahenwaga*, (Irk.), "a creek."

BINGHAMPTON, N. Y., was called by the Indians *Ochenang*, (Irk.), "bull thistles."

BLACK CREEK, in Alleghany county, N. Y., was called by the Indians *Jagosgeh*, (Irk.), "place of hearing;" (this is feminine).

BUFFALO CREEK, in Erie county, N. Y., was called by the Indians *Doshoweh*, (Irk.), "splitting the fork."

BLACK LAKE, N. Y., was called by the Indians *Chegwaga*, (Irk.), "in the hip."

BLACK LICK CREEK, in Pennsylvania, was called by the Delawares *Naeskahoni*, "a lick of blackish color."

BLACK RIVER, N. Y., was called by the Indians *Kahuahgo*, (Irk.), "great or wide river."

BLACK STREAM, in Jefferson county, N. Y., was called by the Indians *Kahuahgo*, (Irk.), "great," or "wide stream."

BLACKSTONE RIVER, Conn., was formerly known by the Indian name *Kuttutuck*, (Alg.), "great, or principal river."

BLACKWELL'S ISLAND, in the East river, N. Y., was formerly known

as *Minnahanock*, which is corrupted from the Indian word *manhan-nock*, (Alg.), "island place," or "place on the island."

BOSTON. In the history of the New England Indians, this town holds a pre-eminent place. The Indian name of the peninsula on which the city stands was *Shawmut*. It appears to be, in Indian lexicography, a description of the figure of the peninsula on which the town is situated, separated by its narrow neck from Dorchester. This had, to the red men, a striking resemblance to the shape of the human stomach, with the *pylorus* attached. In the cognate dialect of the Ojibway, *shawmood* is the name for the stomach of an animal, the letter *t* being exchanged for *d*.

BROCKPORT, N. Y., was called by the Indians *Gwehtaanetarnundoteh*, (Irk.), "red village."

BROOKLYN, N. Y., the place where that city stands was called by the Indians *Mereychawick*, (Alg.), from *me*, "the," *reckwa*, "sand," *ick*, "place," or "locality," "the sandy place."

BUFFALO CREEK, in Pennsylvania, was called by the Indians *Sisiliehanne*, (Alg.), "buffalo stream," "a stream whose banks are the resort of the buffalo."

BRUSHY CREEK, in western Pennsylvania, was called by the Indians *Achweek*, (Alg.), "brushy," or "overgrown with brush."

CALEDONIA, N. Y., was called by the Indians *Deonagano*, (Irk.), "cold water."

CAMILLUS, N. Y., was called by the Indians *Oyahan*, (Irk.), "apples split open."

CRARYVILLE, N. Y., was called by the Indians *Gaudak*, (Irk.), "by the plains."

CAZENOVIA CREEK, in Erie county, N. Y., was called by the Indians *Gaanundehta*, (Irk.), "a mountain flattened down."

CAZENOVIA LAKE, in New York, was called by the Indians *Ahwa-gee*, (Irk.), "perch lake."

CHESTER RIVER, in Delaware county, Penn., was called in early deeds *Macopanackhan*, corrupted from *meechoppenackhan*, (Alg.), "large potato stream."

CLARION RIVER, a branch of the Alleghany, in Pennsylvania, was called by the Delaware Indians *Gawunschhanne*, (Alg.), "brier stream," "the stream whose banks are overgrown with the green brier."

CLINTON, N. Y., was called by the Indians *Kadawisdag*, (Irk.), "white field."

CLYDE RIVER, N. Y., was called by the Indians *Ganagweh*, (Irk.), "river at a village suddenly sprung up."

CORTLAND, N. Y., was called by the Indians *Onannogiiska*, (Irk.), "shag-bark hickory."

CROOKED CREEK, Pennsylvania, was called by the Indians *Woakhanne*, (Alg.), "crooked stream."

CROOKED LAKE, N. Y., was called by the Indians *Oyoyaga*, (Irk.), "promontory projecting into the lake."

CROSS CREEK, in Washington county, Penn., was called by the Indians *Wuntschisaquik*, (Alg.), "two streams emptying themselves into a river on opposite sides."

CROSS LAKE, N. Y., was called by the Indians *Uneendo*, (Irk.), "hemlock tops lying on water."

CROW WING RIVER was called by the Ojibway Indians *Kagaugewegwon*, "crow's feather."

DANSVILLE, N. Y., was called by the Indians *Ganusgago*, "among the milkweeds."

DARIEN, N. Y., was called by the Indians *Osooutgeh*, (Irk.), "place of turkeys."

DEER RIVER, in New York, was called by the Indians *Ganegotodo* (Irk.), "corn pounder."

DEPOSIT, a place in Delaware county, N. Y., was called by the Indians *Cokeose*, (Alg.), "owl's nest," a name corrupted by the English into Cookhouse, by which it is still designated by the old inhabitants.

DETROIT, called by the Indians *Teuchsagrandie*, also *Wawetunong*, (Alg.), both words signifying "the place of the turned channel." It has been remarked by many visitors who reached this place by boat at night, or in dark weather, or who were inattentive to the currents, that owing to the extraordinary involutions of those currents, the sun appears to rise in the wrong place.

DEVIL'S LAKE, called by the Winnebagoes (a tribe of the Dakota stock) *Minniwakon*, "spirit water." This is a small lake in Wisconsin, northwest of Madison and near Baraboo. It is a popular summer resort, situated on the Chicago & Northwestern Railroad.

It lies in a gorge 400 feet deep, and is hemmed in on all sides by rocks of prodigious size. The lake is about a mile and a half in length and half a mile in width. It has no perceptible outlet. Near the eastern extremity is an interesting relic of the mound builders—a large mound in the shape of a bird with outstretched wings.



SCENE ON DEVIL'S LAKE, WIS.

DUCK CREEK, in Delaware, was called in early deeds *Quing Quingus*, corrupted from *quiquingus*, (Alg.), the Delaware name for the "mallard, or common wild duck."

DUNKIRK, a town in New York, was called by the Indians *Ganadawao*, "running through the hemlocks."

DURHAM, Conn., was called by the Indians *Coginchaug*, (Alg.), "long swamp."

EASTON, Penn., was called by the Delawares *Lechauwitank*, "the place at or within the forks."

EAST CANADA CREEK, N. Y., was called by the Indians *Tecarhuarloda*, (Irk.), "visible over the creek."

EEL RIVER, Ind. This river was called by the Indians *Shoanauque*, (Alg.), "slippery fish."

EIGHTEEN MILE CREEK, in Erie county, N. Y., was called by the Indians *Tanunnogao*, (Irk.), "full of hickory bark."

ELBRIDGE, N. Y., was called by the Indians *Kanowaya*, (Irk.), "skull lying on a shelf."

ELK CREEK, Ind., was called by the Indians *Mooshanne*, (Alg.), "elk stream." *Moos* is the name for elk in the Delaware language.

ELK LICK CREEK, in Pennsylvania, was called by the Indians *Mosimahonhanne*, (Alg.), "elk lick stream."

ELLICOTT CREEK, N. Y., was called by the Indians *Gadaoyadeh*, (Irk.), "level heavens."

ELLICOTTVILLE, N. Y., was called by the Indians *Deashendaqua*, (Irk.), "place for holding courts."

ELMIRA, N. Y., was called by the Indians *Skwedowa*, (Irk.), "great plain."

ERIE, Pennsylvania, was called by the Indians *Gushawaga*, (Irk.), "on the body."

FAYETTEVILLE, N. Y., was called by the Indians *Gacheayo*, (Irk.), "lobster."

FISHING CREEK, in Center county, Penn., was called by the Indians *Nameeshanne*, (Alg.), "fish stream."

FISH CREEK, in Oneida county, N. Y., was called by the Indians *Tegeroken*, (Irk.), "between the months."

FRANKFORD CREEK, in Pennsylvania, was called by the Indians *Wingohocking*, or *Wingehocking*, (Alg.), "choice spot of ground for cultivation," "a favorite spot for planting." Allusion is had to the fertile banks of the stream.

FONDA, a post village in Montgomery county, N. Y., was called by the Indians *Ganawada*, (Irk.), "on the rapids."

FORT HUNTER, N. Y., was called by the Indians *Teondaloga*, (Irk.), "two streams coming together."

FORT PLAIN, N. Y., was called by the Indians *Twadaalahala*, (Irk.), "fort on a hill."

GENEVA, N. Y., was called by the Indians *Ganundasaga*, (Irk.), "new settlement."

GENEVA LAKE, or, as latterly called, Lake Geneva, Wis., it is said was called by the Indians of the Pottawattamie tribe *Kishwaukato*, signifying "clear water;" but the better authority gives the Indian

name of this lake in the dialect of the tribe aforesaid as *Kishkabeka*, meaning "steep or bold banks," where there is little or no beach or shore. A favorite summer resort on the line of the Chicago & Northwestern Railway.



SCENE ON LAKE GENEVA (KISH-KA-BE-KA).

GREAT VALLEY CREEK, in New York, was called by the Indians *Odasquadossa*, (Irk.), "around the stone."

GRAND ISLAND, a post-office in New York, was called by the Indians *Gawehnogeh*, (Irk.), "on the island."

GRINDSTONE CREEK, New York, was called by the Indians *Heah-hawhe*, (Irk.), "apples in crotch of tree."

HAMILTON, N. Y., was called by the Indians *Daudenosagwanose*, (Irk.), "round house."

HASKET CREEK, in N. Y., was called by the Indians *Osaawentha*, (Irk.), "by the pines."

HEMLOCK LAKE, N. Y., was called by the Indians *Onehda*, (Irk.), "the hemlock."

HERKIMER, N. Y., was called by the Indians *Teugega*, (Irk.), "at the forks."

HOMER, N. Y., was called by the Indians *Tewistanoontsanaha*, (Irk.), "place of the silversmith."

HONEOYE FALLS, in N. Y., were called by the Indians *Skosaisto*, (Irk.), "falls rebounding from an obstruction."

HUDSON RIVER was called by the Delaware Indians *Mohiccanet-tuck*, (Alg.), "the river of the Mohicans."

INDIAN RIVER, in Lewis county, N. Y., was called by the Indians *Ojequack*, (Irk.), "nut river."

ISCHUNA CREEK, Cattaraugus county, N. Y., was called by the Indians *Hesoh*, (Irk.), "floating nettles."

ITHACA, N. Y., was called by the Indians *Neodakheat*, (Irk.), "at the head of the lake."

JAMES RIVER, Va. The Indians call this stream *Pawathanne*, (Alg.), "the river of pregnancy." The noted chief Powhatan is supposed to have been named after this stream.

JAMESVILLE CREEK, N. J., was called by the Indians *Gasunto*, (Irk.), "bark in the water."

JOHNSON'S CREEK, N. Y., was called by the Indians *Ajoyokta*, (Irk.), "fishing creek."

JORDON CREEK, N. Y., was called by the Indians *Hananto*, (Irk.), "small hemlock limbs on water."

LAFAYETTE, N. Y., was called by the Indians *Tekawistowa*, (Irk.), "tinned dome."

LANCASTER, N. Y., was called by the Indians *Gassquendageh*, (Irk.), "place of the lizard."

LEECH LAKE, Minnesota, was called by the Indians *Gahgusgwahchemakang*, (Alg.), "the place of leeches."

LENOX, N. Y., was called by the Indians *Skawaista*, (Irk.), "a point made by bushes."

LEROY, N. Y., was called by the Indians *Osooutgeh*, (Irk.), "many rapids."

LEWISTON, N. Y., was called by the Indians *Gaanogeh*, (Irk.), "on the mountains."

LICKING CREEK, Pennsylvania, was called by the Indians *Mahonink*, (Alg.), "the place of the lick."

LIMA, N. Y., was called by the Indians *Skahasegao*, (Irk.), "once a long creek."

LIME LAKE, in Cattaraugus county, N. Y., was called by the Indians *Tecarnowundo*, (Irk.), "lime lake."

LIMESTONE CREEK, in Onondaga county, N. Y., was called by the Indians *Deaonohe*, (Irk.), "where the creek suddenly rises."

LITTLE BEAVER CREEK, in western Pennsylvania, was called by the Indians *Tankamochkhanne*, (Alg.), "little beaver stream."

LITTLE BRIER CREEK, Penn., was called by the Indians *Tangwinshhanne*, (Alg.), "little brier stream."

LITTLE CONEMAUGH, a branch of the Conemaugh or *Kiskimetas*, in Cambria county, Penn., was called by the Indians *Gunamochki*, (Alg.), "the little otter."

LITTLE MOSHANNON, a branch of the Moshannon, in Center county, Penn., was called by the Indians *Tankimooshanne*, (Alg.), "little elk stream."

LITTLE SALMON CREEK, N. Y., was called by the Indians *Ganuntaskona*, (Irk.), "large bark."

LITTLE VALLEY CREEK, in Cattaraugus county, N. Y., was called by the Indians *Odasquawateh*, (Irk.), "small stone beside a large one."

LIVERPOOL, N. Y., was called by the Indians *Ganawaya*, (Irk.), "a great swamp."

LIVERPOOL CREEK, N. Y., was called by the Indians *Tundadaqua*, (Irk.), "thrown out."

LIVONIA, N. Y., was called by the Indians *Deodesote*, (Irk.), "the spring."

LOCKPORT, N. Y., was called by the Indians *Deodosote*, (Irk.), "the spring," (referring to the cold spring).

LONG ISLAND was called by the Indians *Gawanasegeh*, (Irk.), "a long island." This is a word in the Oneida dialect.

MARCELLUS, N. Y., was called by the Indians *Usteka*, (Irk.), "bitternut hickory."

MEDINA, N. Y., was called by the Indians *Dategehhoseh*, (Irk.), "one stream across another."

MIDDLEPORT, N. Y., was called by the Indians *Tekaondoduk*, (Irk.), "place with a sign post."

MOHAWK RIVER, N. Y., above Herkimer, in that state, was called by the Indians *Dayahoowaquat*, (Irk.), "carrying place."

MONTEZUMA, N. Y., was called by the Indians *Tecarjiknowana*, (Irk.), "place of salt."

MOOSE RIVER, N. Y., was called by the Indians *Tekahundiando*, (Irk.), "clearing an opening."

MOSCOW, N. Y., was called by the Indians *Ganehdaontweh*, (Irk.), "where hemlock was spilled."

MOUNT MARCY, N. Y., was called by the Indians *Tuhawas*, (Irk.), "he splits the sky."

MOUNT MORRIS, N. Y., was called by the Indians *Sonojowauga*, (Irk.), "big kettle." This was formerly the residence of a Seneca chief of that name.

MOUNT TOBY, Mass., was called by the Indians *Qunkwatchu*, (Alg.), "high mountain."

MUSKRAT CREEK, N. Y., was called by the Indians *Squayenna*, (Irk.), "a great way up."

MUDDY CREEK, in York county, Penn., is said to have been called by the Indians *Achseespagkoh*, (Alg.), "muddy water."

MURDER CREEK, in Erie county, N. Y., was called by the Indians *Seeungut*, (Irk.), "noise," or "roar of distant water."

NAPLES, N. Y., was called by the Indians *Nundawao*, (Irk.), "great hill."

NEWBURGH, N. Y., was called by the Indians *Quassaic*, *Quassuck*, (Alg.), "the place of the rock." The location of the town on a high rocky bluff justifies the same.

NEW CASTLE, a town in New York, was called by the Indians *Chappaqua*, *Shappaqua*, (Alg.), "a vegetable root." Name of a town in New York; country residence of the late Horace Greeley.

NEW LONDON, Conn., was called by the Indians *Nameock*, or *Nameauk*, (Alg.), "fishing place," or "where fish are taken."

NIAGARA FALLS, N. Y., was called by the Indians *Datecarskosase*, (Irk.), "the highest falls."

NINE MILE CREEK, in Oneida county, N. Y., was called by the Indians *Teyanunsoke*, "a beech tree standing."

NORTH STERLING CREEK was called by the Indians *Datskahe*, (Irk.), "hard talking."

OAKFIELD, N. Y., was called by the Indians *Tecardanaduk*, (Irk.), "place of many trenches."

OAK ORCHARD CREEK, N. Y., was called by the Indians *Dageano-gaunt*, (Irk.), "two sticks coming together."

OIL CREEK, in Cattaraugus county, N. Y., was called by the Indians *Tecarnohs*, (Irk.), "dropping oil."

OTISCO LAKE, N. Y., was called by the Indians *Gaahna*, (Alg.), "rising to the surface, and sinking again." Legend of a drowning man.

OTTER CREEK, in Lewis county, N. Y., was called by the Indians *Daweennet*, (Irk.), "the otter."

ONONDAGA LAKE, N. Y., was called by the Indians *Gamuntach*, (Irk.), "material for council fire."

OXFORD, N. Y., was called by the Indians *Sodeahlowanake*, (Irk.), "thick-necked giant."

PAINT CREEK, in Cambria county, Penn., was called by the Delawares *Wallamink*, (Alg.), "where there is paint."

PAINTED POST, N. Y., was called by the Indians *Tecarnaseteoah*, (Irk.), "a board sign."

PALMYRA, N. Y., was called by the Indians *Ganagweh*, (Irk.), "a village suddenly sprung up."

PEMBROKE, N. Y., was called by the Indians *Oageh*, (Irk.), "on the road."

PINE CREEK, in Pennsylvania, was called by the Indians *Cuwenne*, (Alg.), "the stream that flows through pine trees," or "Pine Creek."

PINE HILL, N. Y., was called by the Indians *Tecasoa*, (Irk.), "pine lying up."

PITTSBURGH, Penn., was called by the Indians, after its occupation by the French, *Menachksink*, (Alg.), "where there is a fence," "an enclosure," in allusion to the fortifications.

PLUMB CREEK, in western Pennsylvania, was called by the Indians *Spuashanne*, or *Spuasink*, (Alg.), "plumb stream," or "at the place of the plumbs."

POMPEY, N. Y., was called by the Indians *Deiswagaha*, (Irk.), "place of many ribs."

POMPEY HILL, N. Y., was called by the Indians *Deowyundo*, (Irk.), "wind mill."

PRAIRIE DU CHIEN. The Indian name for this place was *Kipisa-gee*, (Alg.), meaning "the place of the jet or overflow of the river."

PULASKI, N. Y., was called by the Indians *Gahenwaga*, (Irk.), "a creek."

RACCOON CREEK, in western Pennsylvania, was called by the Indians *Nachenumhanne*, (Alg.), "raccoon stream."

RACKET RIVER, N. Y., was called by the Indians *Tanawadeh*, (Irk.), "swift water."

RED STONE CREEK, in western Pennsylvania, was called by the Indians *Machkachsinnhanne*, (Alg.), "red stone stream."

RIDGEFIELD, Conn., takes its name from the Indian word *Candoto*, (Alg.), otherwise written *Candatowa*, or *Caudatowa*, signifying "high land," "the top of a hill," or "highest place."

ROCHESTER, N. Y., was called by the Indians *Gaskosago*, (Irk.), "at the falls."

ROYALTON CENTRE, N. Y., was called by the Indians *Ogeawatekae*, (Irk.), "place of the butternut."

SALINA, N. Y., was called by the Indians *Tegajikhado*, (Irk.), "place of salt."

SALMON CREEK, N. Y., was called by the Indians *Gadokena*, (Irk.), "a place of minnows."

SALT LICK CREEK, in western Pennsylvania, was called by the Indians *Sikhewimdhoni*, or *Sikheihanne*, (Alg.), "salt lick stream," or "a stream flowing from a salt lick."

SANDY CREEK, N. Y., (Monroe county), was called by the Indians *Onchchigeh*, (Irk.), "long ago."

SANDY LICK, a stream in Venango county, Penn., is a translation of *Segawwimahoni*, (Alg.)

SANGERFIELD, N. Y., was called by the Indians *Skanawis*, (Irk.), "a long swamp."

SASSAFRAS RIVER, in Maryland, is a translation from the Indian name of this river, *Winakhanne*, (Alg.).

SCHENECTADY, N. Y., was called by the Indians *Onoalagonena*, (Irk.), "beyond the openings."

SCOTTSVILLE, N. Y., was called by the Indians *Oatka*, (Irk.), "the opening."

SCRIBAS CREEK, N. Y., was called by the Indians *Gasotena*, (Irk.), "high grass."

SCHUYLKILL RIVER, in Pennsylvania, was called by the Delaware Indians *Ganshowehanne*, (Alg.), "the roaring stream," "the stream that is noisy in its course over rocks and stones."

SHERBURN, N. Y., was called by the Indians *Ganadadele*, (Irk.), "steep hill."

SILVER CREEK, N. Y., was called by the Indians *Gaanundata*, (Irk.), "a mountain leveled down."

SLIPPERY ROCK, a creek in western Pennsylvania, is a translation from the Indian name *Weschachapuckka*, (Alg.)

SMOKES CREEK, in New York, was called by the Indians *Dadeo-danasukto*, "bend in the shore."

STAFFORD, N. Y., was called by the Indians *Yagoogeh*, (Irk.), "place of hearing."

STANDING STONE CREEK, emptying into the Juniata from the north, in Huntington county, Penn., was called by the Indians *Achsinink*, (Alg.), "where there is a large stone," "the place of the large stone."

STONY CREEK, a branch of the Quemahoning, in Somerset county, Penn., was called by the Delaware Indians *Simchanne*, or *Achsinhanne*, (Alg.), "stony stream."

ST. FRANCIS LAKE, N. Y., was called by the Indians *Ganasadaga*, (Irk.), "side hill," in the Oneida dialect.

ST. LAWRENCE RIVER, N. Y., was called by the Indians *Ganawaga*, (Irk.), "the rapid river."

ST. REGIS RIVER, N. Y., was called by the Indians *Ahquasosne*, (Irk.), "partridges drumming." The town of St. Regis was known to the Indians by the same name.

SUSQUEHANNA RIVER, N. Y., was called by the Indians *Gawano-wananeh*, (Irk.), "great island river."

SYRACUSE, N. Y., was called by the Indians *Natadunk*, (Irk.), "pine tree broken with top hanging down."

THAMES RIVER, was called by the Mohegan Indians *Massapequottock*, (Alg.), "great Pequot river."

TOBY'S CREEK, in western Pennsylvania, was called by the Indians *Gwunschhanne*, (Alg.), "brier stream."

TONGUE MOUNTAIN, in New York, was called by the Indians *Atalaposá*, "the sliding place."

TRENTON FALLS, N. Y., was called by the Indians *Datewasunt*, (Irk.), "great falls."

TRENTON, N. Y., was called by the Indians *Oscetadaque*, (Irk.), "in the bone."

TULLY LAKE, in Onondaga county, N. Y., was called by the Indians *Tekaneadahe*, (Irk.), "a lake on a hill."

TURTLE CREEK, a west branch of the Conemaugh, in Indiana county, Penn., was called by the Delaware Indians *Tulpewisipu*, (Alg.), "turtle river."

TWO LICKS CREEK, in western Pennsylvania, is translated from the Indian word *mischahoni*, or *nishahonink*, (Alg.)

TWO SISTERS CREEK, in Erie county, N. Y., was called by the Indians *Tecarnagage*, (Irk.), "black waters."

VERNON, N. Y., was called by the Indians *Skamusunk*, (Irk.), "place of the fox."

VERNON CENTRE, N. Y., was called by the Indians *Shunandowa*, (Irk.), "great hemlock."

VERONA, N. Y., was called by the Indians *Teonatale*, (Irk.), "pine forest."

VICTOR, N. Y., was called by the Indians *Gaosagao*, (Irk.), "in the basswood country."

WAMBICK, from *wambi*, (Alg.), "white." The Indian name for the White Mountains, New Hampshire.

WARSAW, N. Y., was called by the Indians *Chinosehehgeh*, "on the side of the valley."

WEST BLOOMFIELD, N. Y., was called by the Indians *Ganundaok*, (Irk.), "village on the top of a hill."

WEST CANADA CREEK and MOHAWK RIVER were called by the Indians *Teahoge*, (Irk.), "at the forks."

WHITESTOWN CREEK, in Oneida county, N. Y., was called by the Indians *Chegaqualka*, (Irk.), "kidneys." Whitestown, a village in the same county and state, is known by the same name.

WHITE DEER CREEK, emptying into the Susquehanna from the west, in Union county, Penn., was called by the Indians *Woaptuchanne*, (Alg.), "white deer stream."

WHITE FISH POINT, on Lake Superior, was called by the Indians *Namikong*, (Alg.), meaning, according to Mr. Schoolcraft, "excellent beaver place," from *na*, "excellent," *amik*, "beaver," and *ong*, "a place."

WILLIAMSVILLE, N. Y., was called by the Indians *Gaskosadaneo*, (Irk.), "many falls."

WOLF CREEK, Penn., was called by the Delawares *Tummeink*, (Alg.), "where there is a wolf," "the place of wolves."

WYOMING, N. Y., was called by the Iroquois Indians *Tecaresetaneont*, "place with a sign post."

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